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The
Catholic University Bulletin.

> "Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit*, c. 6.

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FRANCIS CARDINAL SATOLLI.

The sovereign choice which elevates a person to the Sacred College of Cardinals is of wide-spread interest, because, primarily, of the dignity itself which is thus conferred. It means that the appointee has become a member of the highest body in the Catholic Church, that he consequently has a share in the government of the Church at large, that he may, by his counsel, assist in shaping the policy of the Pontiff, and that he is one among the limited number of those who, ordinarily speaking, are candidates for the papal succession. Taking all these facts and possibilities into account, one can readily understand the eager attention with which each new recipient of this honor is regarded from various points of view.

But there is another light in which this advancement may be viewed. The acts of a Roman Pontiff are object-lessons. The honors which he confers set a standard. They express, more forcibly than mere words could express, the concept of worth which obtains in the Catholic Church. Both within the Church and without, definitely or vaguely, these things are known. And hence, whatever may have been the career that leads to the Cardinalate, one naturally looks back upon its various phases as so many steps that bear the stamp of merit and the mark of sovereign approbation.

When, in 1878, the encyclical *Æterni Patris* was given to the world, Francis Satolli was known as a teacher in the seminary of Perugia. In this capacity he had for years deserved the favor of Archbishop Pecci, subsequently Leo XIII. Both, in fact, were inspired by the conviction that philosophical and theological studies needed invigoration; and both knew, from personal experience, that the Thomistic system united all the requisites for effecting the desired improvement. It was not, then, surprising that the first practical outcome of the Encyclical should be the appointment of Professor Satolli to the chair of Dogmatic Theology in the Roman Seminary and to a similar position in the Urban College of the Propaganda. In the former institution he wielded a powerful influence upon the young men who were being educated for the diocese of Rome; at the Propaganda he had as his pupils the representatives of every nation—students who were destined to be the missionaries of neo-scholasticism in the most distant lands, and witnesses to their master's ability. Americans especially benefited by this opportunity; and, as a result, there is to-day scarcely a first-class seminary in the United States which has not on its teaching staff one or more graduates of the Roman School who owe their formation to Professor Satolli.

The main element in Satolli's success was undoubtedly the persuasion that a great work had been placed in his hands. It was not sufficient that he himself should be filled with the highest admiration for St. Thomas; nor would it have availed much to present the Thomistic doctrines merely as interesting phases in the growth of speculative thought. It was needful, at the very outset, to arouse the enthusiasm of the student by showing him how modes of thought so different from those now current have yet an actual value, and by convincing him that a phraseology seemingly uncouth and dry was but the condensation of the noblest ideas, the development of which gave eloquence full play. To what extent Professor Satolli succeeded in awakening the ardor of his students, they best know who can recall hours that were spent in his class-room : but the effect of his lectures may readily be imagined by those who have heard him discourse on themes less abstruse.

That this effect should be lasting, that it should become, so to speak, the mental tissue of the student, was the professor's untiring endeavor. He realized that the worthiest tribute to St. Thomas was the development of those intellectual traits which characterize the writings of the Angelic Doctor. Breadth in surveying a subject, clearness in mapping out its divisions, order in its exposition, closeness and conciseness in the demonstration of a proposition, largeness in viewing all possible objections, keenness in discerning their force and their weakness—such were the qualities of mind which the modern Thomist strove to inculcate. Zealous as he was that his hearers should understand aright the doctrines of the Master, he was, I venture to say, still more anxious that they should be imbued with the Master's spirit. He knew that this spirit, combining a profound reverence for that which is of faith with a manly independence of reason, is alone capable not simply of defending Catholic truth, but also of making it acceptable to thoughtful men of this generation.

To these features of method must be added, finally, those personal attractions which drew Professor Satolli and his students quite closely together. For most of us, I dare say, the first year in "Higher Dogma" was a period of suspense. For all of us, surely, the summons to "defend" or "object" was the signal for tremendous preparation. At such critical times the very brilliancy of the lecturer, which ordinarily had been a source of delight, became, perhaps by reason of an anticipated contrast, a motive for apprehension. But great, indeed, was the relief when a somewhat faltering distinction was rewarded by the Professor's "optime," as was invariably the case on one's first appearance in the "cathedra." The truth is, as we gradually learned, that strong individuality, such as Satolli's, is entirely compatible with gentle consideration, and even with profound humility. So that, as time wore on, the element of awe was replaced in our reverence by that affectionate regard which means so much for teacher and student.

This happy substitution was only hastened by what we saw of Satolli outside the lecture-hall, in the exercise of priestly functions. On various occasions he occupied the principal pulpits of Rome, and large audiences gathered to hear one whose fame as an orator had spread beyond the modest school-room. To the students who assembled at such times, his eloquence was a thing to be expected. What surprised the majority of them was the practical turn of his discourse, for, to his way of thinking, scholasticism was not merely a web of abstract speculation. It teemed with principles which might and should be applied to the affairs of life. It offered solutions to the most urgent problems with which the human heart, no less than the human mind, can be concerned. It was, in a word, the guide to right acting no less than to right thinking. Thus, in the sermons of Satolli, as in those of his model, was rounded out the complete cycle of teaching, linking moral to dogmatic truth, popular instruction to the training of the clergy—*catena aurea.*

These labors had deserved rapid promotion. They had also brought out more and more clearly the sterling qualities which formed a setting for rare intellectual gifts. Manly determination tempered by a spirit of kindly condescension and of thorough frankness had created for Satolli in the minds of those who really knew him, a sincere esteem. And this feeling was in no wise diminished when it became known that the Archbishop of Lepanto would continue the academic work which he had begun as a simple priest. But the very characteristics which endeared him to his students were proof to the Holy Father of his fitness for a wider sphere of activity.

The establishment, in January, 1893, of the Apostolic Delegation, at Washington, was one of the chief acts in the pontificate of Leo XIII. From the beginning of his reign he had manifested a strong interest in this country, and had shown in various ways his determination to further the cause of Catholicity, both by adding vigor to the internal life of the Church and by rendering harmonious the relations between the Church and her American environments. The series of prudent measures leading up to this twofold purpose culminated in the sending of a Delegate, that is to say, of one who was to personify in word and action the Pontiff himself.

On the other hand, the Delegation marked an epoch in the development of the Church in the United States. It was a new bond of union with the Holy See and a new element in our canonical status. While, as the Pope subsequently declared, it strengthened the Episcopate, it also provided for the expeditious handling of ecclesiastical matters. It was the setting up of a tribunal which could act with the authority of Rome and at the same time take cognizance of the special conditions which prevail in America.

Obviously, the task of the first incumbent was delicate. It was necessary first of all that he should know thoroughly the mind of the Pontiff, and, in the next place, that he should be able so to express and carry out the Pontiff's ideas as to secure their acceptance by all concerned. That Mgr. Satolli possessed the first of these requisites there could be no question. That he was the fitting mouth-piece of Leo XIII. is amply demonstrated by his course during the last two years. For, if it be asked why he has succeeded, or, more specifically, what has been the guiding principle of all his actions as Delegate, the one answer is that he had made up his mind to do just what the Pope wanted. He has done it, moreover, in his characteristic way—with the diplomacy of frankness, the strength of gentleness, and the tact born of sympathy for our country, its institutions, advantages, and needs. No better proof, indeed, could be given of his many-sided talent than the fact that coming from the oldest of Catholic nations to the youngest, and stepping from the cathedra of abstract speculation into the forum of practical American life, he should have won alike the affection of all earnest Catholics and the esteem of the great non-Catholic body.

Mgr. Satolli reached these shores three months previous to his appointment as Delegate. He did not come as a stranger. In 1889 he had been present at the inauguration of Pope Leo's other great work, the Catholic University. It was natural that on his second mission to our country he should be the guest of this institution. It was the most congenial home for one whose heart was in the schools, and it gave a cordial welcome to a teacher whose very presence was an inspiration. But such a teacher could not consent to be merely entertained. The love of academic work was still uppermost; and his first request was that he might give a series of lectures on the Thomistic philosophy. He became not only a visitor, but a member of the Faculty. His audience was unique. Side by side with the younger men who unexpectedly became the scholars of Satolli, sat his former pupils, gathering in from distant dioceses to find themselves once more on the straight-backed forms of the Collegio Urbano. Upon all fell the charm of his discourse—a revelation to some and to others a delightful revival of earlier days.

To identify himself in this way with the work of the University was all the easier for Mgr. Satolli, because of his complete accord with the views of its founder and his clear comprehension of its importance. Naturally devoted to science and eager for the honor of the Church, he was rejoiced to find in the School of Divinity, the only portion of the University then in operation, a spirit of thorough research united with a sincere loyalty to the Holy See. And this favorable impression was deepened as, day by day, he grew familiar with the character of our people, realizing the interest that was taken by thoughtful men of all creeds in the growth of an institution which aims to be at once Catholic and American in the sphere of higher education.

The year which Mgr. Satolli spent at the University was, for him, a period of transition. In its lecture-halls he may be said to have closed his long and brilliant career as a professor. In the midst of its teachers he received the message: "The Apostolic Delegation is established, and you are appointed the first Delegate." Thus the University which had welcomed the scholar became for many months the home of America's first Apostolic Delegate.

If the power thereby conferred on him opened up a larger field of work, it by no means lessened the interest which Mgr. Satolli had felt in the University. He was rather placed in a position which enabled him to wield a more powerful influence in its behalf. His official reports concerning the work and spirit of the University were evidently the most reliable information that the Holy Father could obtain on the subject. His readiness to honor our various academic exercises by his presence was a sign of the highest approbation that could be desired. His emphatic declaration, whenever opportunity offered, that the University was distinctly a papal creation and the object of special solicitude on the part of the Pope, acted as a constant stimulus to nobler efforts in the cause of religion and scientific truth.

We were not, therefore, greatly surprised to see the University and the Delegation coupled in the encyclical *Longinqua* as the two enduring creations of Leo XIII. in his zeal for the Church of the United States. We were none the less rejoiced by the words of approval and encouragement contained in the pontifical Brief to the Chancellor regarding the new Schools of Philosophy and Social Science. This Brief very fittingly came first on the list of exercises at the dedication of McMahon Hall; and the words of the Sovereign Pontiff were followed by the eloquent address of his Delegate. Hence it is no exaggeration to say that the influence of Mgr. Satolli has permeated every department of the University, giving fresh impulse to theological studies and assuring success to the schools just inaugurated.

The academic year so happily begun was but a few weeks old when the news came that Mgr. Satolli would be elevated to the rank of Cardinal. The ceremony of conferring the biretta took place on January 5, in the Cathedral of Baltimore. Two days later a reception was tendered to His Eminence in the Aula of the Catholic University—the only gathering in his honor that this new Prince of the Church would accept.

It was the writer's good fortune to spend a part of the summer of 1886 at the home of Professor Satolli in the quaint town of Marciano, and to discuss *extra formam* some of the grave theological problems which he had handled from the cathedra during three years previous. Glancing back over the changes of a decade, it is not difficult to assign their causes. For if it be asked why Satolli is to-day a Cardinal, the reply would be, in general, that he has been the most efficient and faithful instrument in the hands of Leo XIII. And in terms more specific it may be said that he has been the Pope's chief co-operator in the three great undertakings for which this Pontificate will be historically noted: the restoration of the Thomistic system, the establishment of the Catholic University, and the institution of the Apostolic Delegation.

EDWARD A. PACE.

THE UNIVERSITY OF PARIS.[1] III.

In a former article we described the scientific life of the University of Paris. There remains yet to speak of its religious and moral life, as well as of the economic and social side of its existence, of its relations with the Church and with the State, and finally of the influence it exercised abroad.

I. Religious and Moral Life.

The members of the University of Paris lived the ordinary life of the Church of their day; they observed Sundays and feast days, assisted at the public recitation of the divine office, at Mass and at sermons; they had, moreover, their own feasts peculiar to each faculty and nation, as well as their distinctive devotions. The entire corporation, like all the contemporary guilds and associations, was founded upon religion; hence there was less need than in our day of sodalities, congregations, and pious associations—in fact there is no trace of such in the Chartularium.

The discipline of the University of Paris must be judged according to the circumstances of that age. The students fell easily into three categories—religious, clerics and laymen. Of course the greater part of the religious brethren were sheltered in the houses of their respective orders, and followed the rule as far as their studies allowed them. There were some few colleges for the clerical students of theology, but we do not possess their internal regulations, though we have something of the same nature in the original constitution of the Sorbonne[1]. The students of the latter college were masters in philosophy, they formed a *Societas* and were known as *Socii*, yet one must not imagine that the early Sorbonne much resembled our later theological seminaries, or that its students would be accepted as models for our young clerics. As a rule, both clerics and laymen lived in isolated lodgings, but attached to some Magister who acted as their defender. The student, no more than anyone else, was allowed to be a "masterless man" in the Middle Ages. "Nullus sit Scholaris Parisius qui suum Magistrum non habeat."[2] Sometimes they shared the lodgings of the Magister, or ate at his table, or entered his service. It was a regime of very large liberty, especially for the youths who belonged to the faculty of arts, and as such it had many inconveniences which did not escape the notice of the authorities. Thus, Guillaume de Saana, when providing for the support of twelve clerics and twelve students of arts, wished that all should live together. "Et praedicti theologi manebunt simul propter commoditatem librorum et propter collationes invicem faciendas, et propter alia multa. Item parvuli artistae similiter manebunt insimul tam propter commodum collationis quam propter honestatem morum ac in testimonium probitatis."[3] Nevertheless the boarding-houses and pedagogia did not become numerous until the fifteenth century.

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[1] [For the preceding articles of this series see THE CATHOLIC UNIVERSITY BULLETIN, Vol. I., July, 1895, pp. 349 sqq, and October, 1895, pp. 491 sqq.]

Taken all in all, the religious and moral life of the University of Paris was of a very satisfactory nature, as far at least as we may judge from the records of the Chartularium. The documents of complaints, whether from the Official of Paris, or the legates, or the Sovereign Pontiffs, are relatively few. Still more, throughout the whole century enthusiastic and unreserved praise is bestowed on the University by each succeeding Pope, which would scarcely happen if the great mediæval centre of studies had been noted for depravity of morals. The University, moreover, was a legal body, responsible before the tribunals, and exercised a close vigilance over its members. Magisters and students bound themselves by oath "quod omnes, tam clericos quam laicos, tam viros quam foeminas ex quorum mala vita pax et studium studentium impeditur, vel impediri potest, revelabunt in secreto Episcopo Parisiensi vel ejus officiali seu cancellario infra octo dies, si potuerint, postquam sciverint."[4]

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[1] I., 448. [2] I., 20. [3] I., 423.

That the schools were animated with a Christian spirit is proven by the quick response made towards the end of 1223 to the prayers for novices offered up by order of Jordan, the general of the Dominicans.[5] Some months later he was able to announce that between Advent and Easter of 1224 forty novices had joined the order, "quorum plures fuerunt magistri, et alii convenienter litterati et de multis aliis spem bonam habemus."[6]

Disorders there certainly were, turbulence and undisciplined life, not only among the lay students, but also among the clerics. In 1228 the clerics of the college of St. Thomas at the Louvre, came home late on a certain occasion, and broke in the doors of the house.[7] In 1262 Innocent IV. complains that certain students go about the town armed, "ex quo Deus et homines offenduntur, coetus scholarium notatur infamia, et frequenter turbatur studium et etiam impeditur."[8]

Quarrels arose between the citizens and the students, though the latter were not always the aggressors, as the affair of the Abbey of St. Germain and that of Cardinal Cholet[9] conclusively show. Occasionally pitched battles were fought. Thus, during the long struggle with the religious orders the clerics were accused of having beaten with rods their adversaries,[10] and these in turn were accused of having maltreated the officers of the University, and even the Rector.[11]

Such conduct among so many clerics multiplied the cases of excommunication, with which those were visited who laid violent hands upon a cleric. Hence the powers of the chancellor in this regard were quite extensive.[12] It happened, too, that students from time to time celebrated their patronal feasts and academic successes with too much boisterousness, by public dances and the like.[13]

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[4] I. 197. [5] I. 47. [6] I. 49. [7] I. 60.
[8] I. 213. [9] I. 480, 482; II. 560. [10] I. 275. [11] I. 230.

Unfortunately, graver troubles arose to disturb the even tenor of student life. A sentence of the Official in 1269 speaks of accusations of theft, murder, and rape, accusations made not only against lay, but also against clerical students.[14] In 1276 we learn from papal documents that students had been playing jackstones in church (taxillos ludere), and had gone so far as to blaspheme against God, the Blessed Virgin, and the Saints.[15] These are the gravest charges we have found in the Chartularium; but it is well to remember that these unfavorable details are scattered over a whole century; that the number of students was enormous, and from all parts of Europe; finally, that they enjoyed the widest liberty and that the municipal police system of the Middle Ages was in a very embryonic state.

II.—Economic and Social Life.

The statement has been made that the early university corporation held no property; but this is not literally true, for in 1221 the university transferred to the Dominicans all its claims upon the church of St. Jacques.[16] It is certain, however, that the income from such holdings did not amount to much. A suit at law or the necessity of sending deputations elsewhere imposed a tax upon the body corporate, obliged them to make loans, and at times placed them at the mercy of the usurers.[17]

The situation will be more readily understood if we consider that the university had no buildings of its own. Each professor had his own school or lecture-hall, sometimes in his house, at other times in such quarters as were most convenient. The owners naturally profited by the growth of the university to raise their rents, and in so doing were often exorbitant. The tenants complained, Gregory IX. interfered, and the king, St. Louis, ordered a commission made up of professors and citizens to adjust periodically the scale of house rents.[18]

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[12] I. 28, 218.

[13] I. 202, 470.

[14] I. 425, 426.

[15] I. 470.

[16] I., 34, 42.

[17] I., 116, 238, 263, 305, 330, 376, 512, 513.

The clerics and religious imagined that this decree did not affect their property, but the Pope disabused them of this idea, and obliged them to conform to the general regulation. Owners who would not abide by the decision of the commission had the satisfaction of seeing their houses placed under interdict;[19] and, on the other hand, strict measures were adopted to hinder the professors from getting possession of the houses which their colleagues occupied.[20]

The number of houses thus appraised varied from time to time. It was 22 in 1281, 42 in 1282, 30 in 1286, 18 in 1287, and 17 in 1288. A newly-built house belonging to the Sorbonne was rated at 20 livres; and another, with five rooms, kitchen, cellar and stable, brought 18 livres. These were the most expensive lodgings secured for university purposes.[21]

Considerable attention was paid, of course, to the matter of books, parchment, and other supplies that were indispensable in the schools. The book-dealers (stationarii) and the paper-sellers (pergamenarii) were controlled by law in such a way that while they received a fair remuneration, they could not exploit the teachers or students.[22] As a rule, books were borrowed, not purchased; and the lender made his charges according to a regular tariff. A list of book-loans, made between 1275 and 1286, and comprising 136 volumes, has been preserved, and gives some of the price of learning in those days. The *Sententiae* of Peter Lombard could be borrowed for three sous, the *Summa* of St. Thomas for thirteen sous, the text of the Decretals for four, and the Bible for five.

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[18] I., 79, 82, 429.

[19] I., 143, 380.

[20] I., 123, 136, 139.

[21] I., 511; II., 558.

[22] I., 462; II., 574, 575.

Attention to such details did not prevent the University from keeping a strict watch over its interests and prerogatives, or from upholding the rights of its members. For this purpose a means was sometimes employed which we can fully appreciate. The mediæval teacher was a workman, and, like his fellows on a lower plane, sought protection in withdrawal from work. "Strikes," to speak plainly, were resorted to from the earliest days of the University. In the Chartularium we find the strike of 1229 ordered in these terms: "No one shall be allowed to remain in the city or diocese of Paris for purposes of study, either as a student or as a teacher, for a term of six years * * * nor during the same period shall any lectures be given either privately or publicly; nor even after the lapse of six years shall anyone return unless satisfaction has been rendered for the aforesaid infringements."[23]

We can hardly imagine such a notice posted on the bulletin of a modern university. But what will perhaps surprise some, is the fact that such a measure was looked upon as legitimate, and was approved by the Popes who defined the causes for which it might be taken. Gregory IX., in his bull *Parens Scientiarum Parisius*, declares: "Et si forte vobis subtrahatur hospitiorum taxatio, aut, (quod absit!) vobis vel alicui vestrum injuria vel excessus inferatur enormis utpote mortis vel membri mutilationis, nisi congrua monitione praemissa infra quindecim dies fuerit satisfactum, *liceat vobis usque ad satisfactionem condignam suspendere lectiones.* Et si aliquem vestrum indebite incarcerari contigerit, fas sit vobis, nisi monitione praehabita cesset injuria, statim a lectione cessare."[24] This decree was, in substance, confirmed by Alexander IV. in 1255. Strikes, in fact, had become so much an element of University life that a formula for declaring them was adopted.

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[23] I., 62, 504. [24] I., 79.

III.—RELATIONS WITH THE STATE AND WITH THE CHURCH.

The University was a corporation established in conformity with the civil and ecclesiastical law of the period; but it was also favored by many privileges. From a civil point of view its status was regulated by means of the celebrated privilege of Philippe Auguste (1200), by virtue of which[25] the citizens of Paris were bound to swear that they would respect the members of the University, and the latter were withdrawn from the jurisdiction of the provost, and placed under that of the Ecclesiastical Official. This privilege was confirmed by the royal successors of Philippe,[26] without important variations, the most important being that which concerned the taxation of houses. Taken all in all, the Court of France was not prodigally generous toward the University during the thirteenth century.

The protectors of the University of Paris were the great Popes who sat in the Chair of Peter during the thirteenth century. From their hands it received its fundamental character, and they it was who secured for it the autonomy that it long enjoyed.[27] They showered upon it spiritual favors,[28] and temporal ones;[29] they contributed to its development by allotting for the support of its masters and students funds from the wealth of the Catholic Church;[30] by the foundation of colleges;[31] by protecting the just and necessary liberty of research and investigation. When great crises came upon the University, as in the struggle with the Chancellor of Notre Dame, Popes like Innocent IV. and Honorius IV. were there to protect it. Similarly[32] the University experienced the papal favor of Gregory IX. in its difficulty with the Court of France.[33] In its internal quarrels between secular and the regular magisters, the faculties and the nations,[34] the popes always took care to provide for its continued existence and prosperity.

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[25] I., 1.
[26] I., 82, 466.
[27] I.. 79, 247, 384.
[28] I., 7, 28, 95, 113, 163, 209,215, 218, 383.
[29] I., 81, 92, 142, 159, 207, etc.
[30] I., 46, 156, etc.
[31] I., 3, 48, 378.
[32] I., 14, 16, 17, 18, 45, 58, 61, 79, 117.
[33] I., 69, 70, 71, 75.
[34] I., 460, 493.

Nothing exhibits more clearly the esteem in which the great Popes of the thirteenth century held the higher learning. No modern university professor, however intensely conscious of the dignity of his task; no theological teacher, however profoundly penetrated with the supreme importance of his position, could find language to surpass that of the Roman Pontiffs when they speak of the great intellectual laboratory of their day. Honorius III. desires that no one shall lay a hand on the *Studium Parisiense*, "quod doctrinae suae fluenta usquequaque diffundeus universalis ecclesiae terram irrigat et foecundat.[35]

Gregory IX. takes up the same thought when he compares the University to a river "quo irrigatur et foecundatur post Spiritus Sancti gratiam generalis Ecclesiae paradisus."[36] Is there anything to surpass the enthusiasm which, after the year 1231, breaks out in prophetic accents from the lips of this great old man? "Parens Scientiarum Parisius, velut altera Cariath Sepher, civitas litterarum, clara claret, magna quidem, sed de se majora facit optari, et discentibus gratiosa, in qua utique tanquam in officina sapientiae speciali habet argentum venarum suarum principia et auro locus est in quo conflatur, ex quo prudentes eloquii mistici spousam Christi decoraut."[37]

Innocent IV. proclaims that at Paris "turris David cum suis propugnaculis construi consuevit, ex qua non solum mille dependent clipei, sed omnis fere armatura fortium, dum indesinenter exinde fortes ex fortissimus prodeunt, tenentes gladios et ad bella doctissimi."[38]

Alexander IV. finds no less laudatory accents for the greatest of the mediæval schools: "Quasi lignum vitae in paradiso Dei et quasi lucerna fulgoris in domo Domini est in sancta ecclesia Parisiensis studii disciplina. Ibi hominum genus originalis ignorantiae cecitate deforme per cognitionem veri luminis quam scientia pietatis assequitur, reddita visionis specie reformatur. Ibi praecipue dat Dominus sponsae suae os et sapientiam et linguam misticis eloquiis eruditam."[39] And again: "Parisius peritiae summae sinus depellit ignorantiae tenebras, ruditatis abstergit caliginem, aufert imperitiae nubilum, promit illuminationis auroram, cognitionis pandit secretum, et lucidum scientiae demonstrat diem. Hinc procedit inclyta doctorum prosapia, hinc alta progenies provenit peritorum, quibus Christianus illustratur populus et fides Catholica roboratur."[40]

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[35] I., 31 [36] I., 69, 75. [37] I., 79, 96. [38] I., 146.

The University was indeed the adopted child of the papacy, and no father could be more affectionate toward his own progeny than the popes were toward those crowded schools on the banks of the Seine. Is it not the same sentiment of affection which suffuses their utterances to-day when writing of the new universities destined to take the place of those older ones that shed so much renown on the Church?

IV.—Foreign Influence of the University.

From the preceding outline some faint notion may be obtained of the authority that the University of Paris exercised during the thirteenth century. We shall close this study with a brief reference to its academical influences.

As early as 1205 Innocent III. exhorts the magistrates of Paris to go to Constantinople, whither the Emperor Baldwin of Flanders had invited them for the purpose of reforming the system of study. Honorius III. begged them to proceed to Toulouse, so that by their lessons and sermons they might extirpate the existing heresies.[41] Hardly had the great strike (*cessatio*) of 1229 begun when they were solicited by the King of England and the city of Toulouse to open schools in those parts.[42]

When new universities are founded as at Toulouse, Salamanca, Palencia, they receive the statutes of Paris, and are granted privileges ad instar Universitatis Parisiensis.[43] Robert Grossetête recommended the theological magisters of Oxford to follow in their lectures the order of the

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[39] I., 247. [40] I., 296. [41] I., 25. [42] I., 64, 72. [43] I., 147, 149, 255, 389.

University of Paris.[44] Thus did Paris furnish the model for all future universities.

In these articles we have narrated its origin and its workings, its intellectual, moral and social life, as well as its relations with the civil and ecclesiastical authorities. Some readers may wonder why we have said nothing of the great men who shed so much lustre on this school in the thirteenth century. The task would have been a pleasant one, but to accomplish it we should have had to go beyond the limits we indicated in the beginning, viz., the documents of the Chartularium.

THOMAS BOUQUILLON.

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[44] I., 127.

LEO XIII. AND SCIENCE.

After an extended audience with the Pope some months ago, Emilio Castelar, Spain's brilliant orator and statesman, did not hesitate to declare, "I have seen all the great men of my time, but Leo XIII. is the greatest of them all." He was not, however, satisfied with this declaration, complimentary as it is to the Sovereign Pontiff; he went even further. "Our century," he continued, "has seen only two really great men: Napoleon Bonaparte, at the beginning, and Leo XIII., at the close."

These words are indeed high praise, and to some they may seem even extravagant; but are they extravagant? Aside from being a philosopher and a historian, well versed in politics and statecraft, a good judge of men and things, Castelar has had opportunities for comparing the relative merits of the great men of the century that have been enjoyed by but few in the same degree. It can not be urged that the eminent republican leader was prejudiced in favor of the prisoner of the Vatican. On the contrary, if he had any bias at all, and I am not sure that he had none, it predisposed him against rather than in favor of the object of his lavish and enthusiastic eulogy. He has pronounced many harsh judgments on the Church, and has at times been rather severe on the Papacy. That he has not always entertained the same high opinion of the present occupant of the Chair of Peter, as the one he now holds, is manifest from the surprise which was expressed on all sides when, after his audience with the Pope, he gave to the world his impressions of the illustrious Pontiff now happily reigning. His testimony, therefore, is that of a true and intelligent witness.

And then, too, we must remember that Castelar is not alone in his estimate of the Grand Old Man of the Vatican. No one who has carefully watched his career since he ascended the Pontifical throne, or who has come in contact with him and had an opportunity of conversing with him on important affairs of Church or State, will make any difficulty in admitting that the illustrious Spaniard's verdict is substantially, if not entirely, true.

It would be no easy matter to enumerate all the present Pope's titles to greatness. Some men are born great and others achieve greatness by their own individual efforts. Leo XIII. was born great, inasmuch as he was richly endowed with all those qualities of mind and heart which are essential to true greatness. But it is the greatness he achieved by his long, tireless and well-directed labors in the cause of truth and in the service of his fellowmen that specially arrests our attention. We may admire the many rare intellectual gifts with which Providence dowered him, but we marvel still more at the noble use which he made of his priceless talents. Heaven was bounteous, even prodigal, in his regard, but the riches which were showered upon him were neither dissipated nor permitted to lie idle. All were conscientiously and systematically and persistently employed in the cause of science and humanity, and were made to multiply a hundred, yea, a thousand fold. Few men, indeed, have husbanded with more care and to better purpose the spiritual and intellectual treasures with which they have been favored; and few, too, at the sunset of life have been able to look back over a more successful or a more brilliant career, or one more remarkable, for untiring devotion to the welfare of their race and to the advancement of all branches of knowledge, sacred and profane.

It were a difficult task to indicate exactly wherein the world is chiefly Leo XIII.'s debtor. He has done so much for humanity; he has labored so long and so unselfishly for its betterment and elevation; he has striven so earnestly and so courageously for the triumph of truth and justice that he has extorted the admiration and earned the gratitude of all, irrespective of nationality or creed. During the whole of his phenomenally long and active life he has directed his best efforts towards the promotion of peace and good will among men, and towards the alleviations of the sufferings and miseries of the vast and neglected world of poverty and labor. The laboring classes, indeed, never had a more valiant champion and the poor have never known a more loyal and sympathetic friend or protector than the venerable Pontiff of the Vatican.

It is not, however, of Leo XIII. as an accomplished statesman, as the illustrious exponent of Christian socialism, as the benefactor of the suffering poor, as the advocate of the outcast and down-trodden, as the defender of the rights of the millions of wage-earners of the Old and the New World, of whom I would now speak. His claims to recognition for all these things are too well known to make it necessary to dwell on them here. I would speak of Leo XIII. as the scholar among scholars; the intellectual Pope of an intellectual age; as the founder of schools and universities in a great scholastic era; as the fautor-in-chief of science and philosophy in a century of science; as the grand Pontifical Mæcenes of the scientific renaissance of which the Church and the world at large have already felt the influence and experienced the beneficent results.

In speaking of Leo XIII. as the friend and promoter of science, I shall employ the word science not in its restricted and inexact sense, as referring only to the physical and natural sciences—the physical disciplines they are more appropriately called—but in its true and broader signification. "Science," as here used, shall have the meaning attached to the term by Plato and Aristotle, viz., the knowledge of things through their causes—*cognitio rerum per causas*—and shall, consequently, embrace the whole circle of the sciences, deductive as well as inductive.[1]

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[1] The Schoolmen defined science as "*cognitio certa et evidens rerum per suas causas naturali lumine acquisita,*—a certain and evident knowledge of things through their causes, acquired by the natural powers of reason.

From his earliest youth Leo XIII. had a love of learning that amounted to a passion. He was always a close, a thorough student, and the profundity of his knowledge was equalled only by the variety of his attainments and the delicacy of his taste. He was soon recognized as an accomplished Latinist, and signalized as a master of his own beautiful vernacular, who had few, if any, superiors among his contemporaries. A distinguished Italian litterateur, Enrico Valle, has declared that in the poems of Leo XIII. are combined, in a marvelous manner, the elegance of Virgil, the delicacy of Catullus, and the grace of Tibullus. But he is no less a master of versification in the language of Petrarch and Dante than in that of Virgil.

The gifted singer of Mantua and the great Florentine bard have always been special favorites of his, and few have greater admiration for, or a keener perception of, the beauties of these matchless poets than has the present occupant of the Papal chair.

During the thirty years that he administered with such signal success the diocese of Perugia, he showed forth to the world how much he had at heart the cause of education and the advancement of science. It was here, indeed, that he evinced that passionate ardor for the dissemination of knowledge and for the cultivation of the higher branches of every department of science that was to shine forth so conspicuously in him as Pope, and which was destined to contribute such lustre to his pontificate. Everywhere he founded schools and colleges, and was foremost in instituting societies and congresses for the encouragement of study and for the discussion of the burning questions of the hour.

To realize how thoroughly in earnest he was in the all-important work of education, we have only to read the noble pastoral letters which he wrote while yet known as Monsignor Joachim Pecci. We find in these the dominant notes of those clear bugle calls to action which have attracted such attention in the briefs and encyclicals of the same writer after he was elevated to the pontifical throne. But it is especially when he discourses on the education of the clergy that he is seen at his best. He would have them masters not only of sacred but of profane science as well. He realizes, and he does not hesitate to declare it, that in the times in which we live a knowledge of the physical and natural sciences is, for the ecclesiastic, not only an accomplishment which may be more or less useful, but that it is a positive necessity. For, on the priest he tells us it is incumbent to defend truth against error ; to strengthen the weak and vacillating, and to open the eyes of those who "sit in the darkness of the shadow of death." But for such an one superficial science and ordinary knowledge are not sufficient. Solid, deep and continual studies are required in order that he may cope with any assurance of success with the skilled adversaries which he can now no longer avoid.

Progress is something that, far from fearing or restraining, he welcomes with all the energy of his soul. In a pastoral letter which he wrote shortly before the assembling of the Vatican Council, he answers as follows the objections of those who imagined that one of the first acts of the Council would be to put a brake on the progress of the age :

"If by progress is understood discoveries and inventions, and the development of the sciences and the arts, oh! then be assured that there will be no opposition whatever. Revealed dogmas and the holy truths of religion belong indeed to a higher order than do mere natural verities, but the former cannot contradict the latter, for both emanate from the one sole principle, which is the essential truth, God himself. If the word progress designate the ordinary rules of modern life, and if these rules be in accord with Christian morality, it is impossible that the Council should not give them even greater force and authority than they now possess, since one of its chief objects is to proclaim, protect and maintain on solid foundations the guiding principles of public and private morality."

The same idea he develops more at length, and with still greater eloquence in his celebrated pastoral on "The Church and Civilization." Commenting on the objection, so frequently urged by those who should know better, that the Church is hostile, or, at least, indifferent to the studies and investigations which have conferred such untold benefits on our race, he declares that there is no warrant whatever for the statement that, "The Church is opposed to the study of nature, and of those forces whose application to the arts of life has contributed so materially to our common weal. A moment's reflection should suffice to convince anyone that the Church, far from being hostile to scientific researches and inventions, is disposed by the very nature of things to encourage and foster their development."

"Examine and judge for yourselves. Can the Church desire anything more ardently than she desires the glory of God and that more perfect knowledge of the Divine Artificer, which is obtained by a study of His works? But if the universe is a book, on every page of which are inscribed the name and wisdom of God, it is evident that the one who shall have read this book most carefully and intelligently will be the one who will be filled with the greatest love of God, and who will approach most nearly unto Him. If it suffices to have eyes to see that the starry Heavens show forth the glory of their Creator; if it is sufficient to have ears to hear the concert of praise which day giveth unto day, to understand the secrets of Divine knowledge which night declareth unto night, how much more clearly and strikingly shall not the power and the wisdom of the Divinity be manifested to those whose scrutinizing gaze shall explore the distant heavens and the depths of the earth, whose enquiring minds shall range from infinitesimal atoms to the shining orbs of space; whose keen intellects shall search out the manifold mysteries of the vegetable world and bring home to themselves the countless evidences of the Supreme Intelligence that has ordered all things in number and measure and weight?"

Further on, with a beauty of diction all his own, he indites a passage which even the most eloquent of our scientific writers have never surpassed. "How grand and majestic is man when he commands the thunderbolt and causes it to fall harmless at his feet; when he summons the electric flash and sends it as the messenger of his will, through the depths of the ocean, over precipitous mountains and across boundless deserts! How he is seen in his glory when he orders the force of steam to invest him, as it were, with wings and conduct him with lightning speed across the broad expanse of land and sea! How powerful he appears when, by ingenious contrivances, he develops this force itself, imprisons it and, by means of marvelously designed appliances, gives movement and intelligence, so to speak, to brute matter and bids it be his servant and spare him further toil and fatigue! Tell me, my brethren, is there not in man some spark of creative power, when he evokes light that it may dispel the darkness of night and give beauty and splendor to his vast and palatial abodes! The Church, our affectionate mother, is cognizant of all this progress, and far from desiring to impede it in any way she, on the contrary, at the very sight of it, is thrilled with joy and gladness." It is scarcely an exaggeration to declare that it was, humanly speaking, Cardinal Pecci's magnificent pastoral on "The Church and Civilization" that made him Pope. It appeared on the eve of the meeting of the Conclave to choose a successor to Pius IX., and it signalized its author as the one man, among the princes of the Church, who, by reason of his varied and profound learning, his intimate knowledge of men and affairs, his thorough realization of the needs of his age and his unquestioned talent and virtue was, of a verity, the elect of the Lord.

I have dwelt thus at length on the character and official acts of the Cardinal Archbishop of Perugia, in order that the reader might better be able to appreciate his policy and his labors after he had assumed the tiara. The work of Leo XIII. has been, indeed, but a continuation of that which he always had at heart and which he inaugurated with such signal success while governing his flock in beautiful and historic Umbria. There was nothing sudden or spasmodic about it. It was not something that was conceived only after his accession to the Papal throne. It was not for him a new or unexpected departure. Far from it! He was simply carrying out on a grander scale the plans which he had formed at the beginning of his brilliant career. He was but following a line of policy which characterized his earliest episcopal acts, and executing, as Pope, what he essayed in a much more circumscribed sphere as the ordinary of Perugia. The pastoral letters of the bishop are but preludes to the allocutions and encyclicals of the Sovereign Pontiff, and the noble document on "The Church and Civilization" is but the key-note to those epoch-making utterances: *Æterni Patris* and *Rerum Novarum* and *Immortale Dei.* The official acts of Perugia's chief pastor are but adumbrations of the brilliant achievements of the immortal Doctor of the Universal Church. As a student, as a Bishop, as a Cardinal, as a Pope, Leo XIII. has throughout his long and eventful life been consistent and has always been actuated by the same ardent desire and the same unfailing determination to do everything in his power that would in any way contribute to the dissemination of knowledge and the advancement of science.

It would be utterly impossible, within the brief compass of a magazine article, to give an adequate idea of what Leo XIII. has done for the cause of education and general enlightenment. His briefs, letters, allocutions and encyclicals fill six good sized volumes. Many of the most important of these documents bear directly on the furtherance of science and original research, while numerous others discuss the same topics incidentally but scarcely less effectively. At one time it is a weighty pronouncement on the study of philosophy or Sacred Scripture, like the *Æterni Patris* or the *Providentissimus Deus;* at another, it is a letter to a private individual or to an organized society, like his letter to M. Louis Vivès, encouraging him in his giant undertaking, the publication of the complete works of Albertus Magnus, and his numerous letters to the organizers and directors of the International Catholic Scientific Congress ; at another, again, it is a decree authorizing the founding of an astronomical observatory, a faculty of science, or a university; while at still another it is a document which unlocks to the scholars of the world the treasures of the far-famed Vatican Library, or establishes within its sacred precincts a school of palæography to which all lovers of learning and antiquity may have ready access. His brain is ever active, and his pen is always in his hand. He allows no opportunity to pass when a word of encouragement from him will help on the cause of education or advance the interests of science. On one occasion he addresses simple students and inspires in them a love of study and a desire of achieving success in the higher departments of knowledge. On another, he exhorts the bishops of Hungary, Bavaria, Portugal, the United States and Brazil to renewed activity in the cause of science, both human and divine. Nothing eludes his eagle eye. It detects at a glance the wants of the diverse climes and peoples of the world, and he is ever ready with sage counsel and fatherly encouragement to aid the doubting and strengthen the weak.

As Pope he protests as vigorously as he did as bishop against the oft repeated calumny, that the Church is opposed to scientific progress and the general spread of enlightenment. Both by word and act he demonstrates the falsity of the charge, and shows that it is not only unsupported by the known facts of history, but that a bar to progress would contravene the best interests of the Church herself. As an apologist in this matter, and defender of his flock, he is without a peer among his contemporaries and without a superior at any period of the Church's history.

In his memorable encyclical *Æterni Patris*, in which he urges the study of the philosophy of St. Thomas Aquinas, he points out the necessity of philosophy as a guide in the study of nature and shows how the natural and philosophical sciences may be of mutual benefit to one another. "The examination of facts," he says, "and the contemplation of nature will not suffice to make their study fruitful or assure its advancement; but facts being stated, it is necessary to rise higher and to exercise care in recognizing the nature of material things and in ascertaining the laws they obey, as well as the principles which give rise to the order in which they stand to each other, the unity of their truth and their mutual affinity in diversity."

Commenting on this encyclical before a large throng of scientific men, who were accorded a special audience, he tells them "Apply yourselves carefully to the study of nature. But in the study of the sciences do not, as those who wickedly turn new discoveries against the truth of the philosophic as well as against those of the revealed order, but rather give thanks to Divine Providence who has reserved for the men of our day the glory and superiority of materially increasing by their industry the patrimony of the useful things bequeathed to them by their ancestors."

True philosopher and true lover of science that he is, Leo XIII. sees that there can be no conflict between science and religion; that the Church, far from having anything to apprehend from the advancement of science, has, on the contrary, much to gain; that far from being opposed to true scientific progress, she is naturally inclined to further such progress, if for no other reason than that she thus greatly contributes to her own power and usefulness.

"Reason," declares the Pontiff in his encyclical on *Human Liberty*, "plainly teaches that verities divinely revealed and natural truths can never be in real conflict with one another; that whatever is at variance with revealed truth is, by that very fact, false. For this reason, therefore, the Divine magisterium of the Church is so far from impeding scientific research and advancement, or in anywise retarding the progress of enlightenment, that it brings to them rather an abundance of light and the security of its protection.''

But while addressing himself to the world in general, he never loses sight of those who, by their calling, should be teachers and leaders. We have seen what a deep interest he always evinced, while bishop, in the education of those who were destined to be the future levites of his diocese; how he wished them to be learned, not only in sacred, but in profane science as well. As Sovereign Pontiff, this interest in ecclesiastical students is intensified, and his desire to see them become proficient in all the higher branches of knowledge is stronger and more ardent. As scholars and thinkers, he wishes the priests of the Church to be in the front rank of the intellectual movement of the time, and he lets no occasion pass without dilating on the supreme importance of culture and erudition among the clergy in this period of scepticism and polemics.

In an encyclical to the bishops of Italy he writes, ''Grave are the reasons, and common to every age, that ask many and great adornments of virtues in priests. But this our age earnestly demands more and greater. In fact, the defense of the Catholic faith, in which priests ought to labor with special industry, and which in these times is so much more needful, requires no common or average learning, but a training various and exquisite, which may embrace not only sacred but philosophical studies, and may be well stored in the handling of physical and historical subjects. For the error of men seeking to sap the foundations of Christian wisdom that is to be rooted out is multiplex. And very often the contest is to be with men clever in devices, obstinate in dispute, who have gathered their resources from all kinds of science. . . . .

"Labor then, venerable brethren, so far as you can, that the youth who graduate in sacred studies may not only be more instructed in the investigation of nature, but also instructed well in those arts which relate to the investigation by interpretation or authority of the Sacred Writings."

The same idea is expressed no less unequivocally in a letter addressed to the bishop of Catania regarding the course of studies to be pursued in the great Benedictine College of St. Anselm, in Rome. Besides the usual ecclesiastical studies in such institutions the illustrious Pontiff desires that special attention be given to the study of philosophy, and of the physical and mathematical sciences. "The character of our age," avers the Pope, "demands this, because such studies are rendered more than necessary by the movement in their favor, and what is worse, by the prevalence of error now so rampant. Philosophy is necessary to defend the truths of reason and faith ; the physical sciences and mathematics are required in order that this domain be not left entirely in the possession of the enemy who contrives to draw from it a goodly supply of arms with which to attack many truths, both revealed and natural."

In his latest encyclical, however, addressed to the hierarchy of the United States, His Holiness speaks even more forcibly and eloquently. Indeed, all that he has hitherto written on the subject which is so dear to his heart seems to find a culmination in one paragraph of this noble document. With the precision and fervid earnestness of a St. Augustine and a Bossuet, he affirms that "An education cannot be deemed complete which takes no notice of the modern sciences. It is obvious that in the existing keen competition of talents and widespread, and in itself noble and praiseworthy, passion for knowledge Catholics ought not to be followers, but leaders. It is necessary, therefore, that they should cultivate every refinement of learning and zealously train their minds to the discovery of the truth and the investigation, so far as possible, of the entire domain of nature."

Catholics ought not to be followers, but leaders. This is the dominating, the all-pervading idea of the Pope who has been characterized, and how appropriately! as *Lumen in Cœlo*—Light in Heaven. True to the traditions handed down by his illustrious predecessors; true to the teachings and the lofty aspirations of Clement of Alexandria and Origen, St. Gregory of Nyssa, and St. Augustine, Albertus Magnus, and the Angel of the Schools, Leo XIII. desires that the Church should ever be as a city of light on a mountain, to be seen from afar, and that her ministers should, one and all, be torch-bearers not only of the Gospel but of science as well.

But Leo XIII. does more than exhort and advise and encourage. This alone were a great thing, considering the exalted position he occupies and the powerful influence he wields. He not only recommends but acts. He is not only a patron of art, science and literature, but he is the founder of learned societies and famed universities. The universities of Freiburg, Ottawa and Washington owe their existence to him. The school of scientific philosophy at Louvain is his creation. The Catholic universities of Paris, Toulouse and the American College at Rome owe a debt of gratitude to him for favors received. In addition to all this he founded in the Vatican a school of palæography and inaugurated and equipped what is now justly regarded as one of the best astronomical and meteorological observatories in the world,—the great observatory of the Vatican. Nor is this all. According to the universal desire of scholars he opened up the secret archives of the Vatican and placed their precious records at the disposition of the world of learning. "Catholic, Protestant and Jew, men of all nations, may now examine the records of the Papacy for the last six hundred years,—the reports of its legates and nuncios, the drafts of the Papal replies and directions, the expenses of the Papal administration, the secrets of many a knotty problem in the national histories of Europe and the mechanism of the missionary activity of the Roman Church."

When Leo XIII. threw open the secret archives of the Vatican he had in mind solely the cause of truth. He had no fear lest something should be discovered which would reflect unfavorably on the Papacy, or that revelations would be made which would affect the prestige and sully the fair name of the Church. Truth before every other consideration was his foremost thought. The Church has been before the world for nineteen centuries and she has nothing to be ashamed of, neither has she anything to fear or conceal. She wishes to be as an open book which those who run may read. Far from dreading disclosure she courts investigation and even challenges it when such a process is designed to subserve the cause of truth and religion.

Not long since the chief of the corps engaged in preparing certain of the Vatican manuscripts for the press thought it would be better to eliminate from them certain discreditable circumstances connected with the history of the Church. But before acting on this impression he sought instructions from the Pope. The reply of Leo XIII. was characteristic. "Publish everything," he said, "suppress nothing for the sake of policy, even though it may reflect upon the conduct of ecclesiastics. If the Gospels were to be written at the present time there would be those who would suggest that the treachery of Judas and the dishonesty of St. Peter should be omitted, in order not to offend tender consciences."

The noble Pontiff's letter to Cardinals de Luca, Pitra and Hergenrœther on "Historical Studies" is another proof, if any were needed, of the truth of these assertions. A short quotation from this splendid document admirably exhibits the mind of the Pope, and indicates, in a few words, what are the duties and rules of the true historian. He says, "Barren narrative should be opposed by laborious and careful research; prudence of judgment should take the place of rashness of views; levity of opinion should yield to a proved knowledge of facts. Every effort should be made by consulting the original documents to unmask forgery and refute falsehood. Historiographers should ever bear in mind that *the first law of history is to dread uttering a falsehood; the next is, not to fear stating the truth; lastly, the historian's writings should be open to no suspicion of partiality or animosity.*"

Truly, these are declarations that every historian may ponder with profit. Would that such rules were always followed! How soon would not the entire science of history be transformed and ennobled! In perusing these simple, yet weighty, statements one is forcibly reminded of the advice given to the historian Janssen by Pius IX.: "Never let your love of the Roman Church," said the sainted Pontiff, "allow you in the least to detract from the truth." Could anything be more disinterested, more beautiful, more sublime?

It is the glory of the Popes that they have ever been the patrons and the promoters of science, art and literature, as well as the exponents and supporters of religion and morality. History tells of more than a hundred universities whose foundation is due directly or indirectly to the inspiring and stimulating action of the Papacy. Of these, no fewer than sixty six had their origin before the Reformation, while the others have been founded since. The erudite Innocent III. laid the foundations of the celebrated University of Paris; Clement V. inaugurated that of Orleans; Nicholas IV. that of Montpelier; John XXII. and Eugene IV. that of Angers, whilst scores of other universities, which have so long been the honor and pride of Europe, were called into existence by still other successors of the Fisherman.

But brilliant as is the record of the most famous of his predecessors, Leo XIII. is the peer, if not the superior, of the best of them in the great work he has achieved in the cause of education and science. Gregory the Great, Leo IV. and Leo XIII. are specially distinguished for their zeal for the instruction of youth ; Leo X. is renowned for having been at the head of the renaissance of art and literature ; Silvester II., the learned Gerbert, and Pius II., the accomplished Æneas Sylvius, are celebrated for the variety and extent of their attainments. Leo XIII. walks in their footsteps and has the same claim to distinction. Like Nicholas V., he has a special affection for men of learning, and is never tired of showing his appreciation of true scholarship. Like Urban VIII., he is known as a poet of a high order, and, like Gregory XIII., he will ever be remembered for his invaluable services to the science of astronomy. Pius VII. and Gregory XVI. advanced the cause of art and archæology by their extension of the Vatican Museum ; Sixtus V. made the library of the Vatican the wonder of the world. Leo XIII. has enlarged and improved both these magnificent institutions, and made them a hundred-fold more valuable by placing their priceless treasures at the disposal of students and scholars. The world was astonished when it saw Lascaris teaching Greek on the Esquiline, in the shadow of the Palace of Leo X.; it was no less astonished and gratified when the humble Barnabite Monk, Padre Denza, one of the most eminent of contemporary astronomers, presented himself before the International Congress of Astronomers at Paris as the representative of Leo XIII., and offered, as the director of the Vatican observatory, to take part in the herculean task of preparing a photographic map of the heavens. Voltaire rendered due homage to Benedict XIV. when he pronounced him the most learned man of the eighteenth century ; Castelar but forestalled the verdict of history when he declared that Napoleon Bonaparte and Leo XIII. are the two greatest men of the nineteenth.

No, it is not science that Leo XIII. dreads ; it is ignorance. It is not truth which he fears ; it is superficiality and error. Far from impeding research, or checking progress, or repressing the soarings of genius, he would encourage them and give them wings to essay loftier flights. He knows that to study the works of the Creator is to study the Creator Himself in the manifestations of His power and wisdom and love. He realizes that the reverent cultivation of the physical sciences must of necessity lead to a better understanding of that magnificent poem of creation in which the Divine perfections are exhibited in such passing beauty and splendor. And when these sciences are applied to the practical arts of life, to industry, to agriculture, to engineering, to navigation, to the general welfare of the human family, he is the first one to see that they thereby recount the glory of God, and declare how the hand of Omnipotence has placed the forces and elements of nature at the disposal of His creatures.

Far from seeing in science an enemy of faith, Leo XIII. recognizes in it an invaluable auxiliary. Like the great Origen, he regards it as "a prelude and introduction to Christianity." Like the great author of the Hexapla, he gently chides those timid souls who hold science in suspicion as "children who have a dread of phantoms," and, like this same prodigy of the early Church, he would make "music and mathematics, geometry and grammar"—the whole circle of the sciences—serve as a rampart for the defence of the Holy City, the precious depositary of revealed truth. He remembers that all the great men of science were men of strong religious convictions as well as men of profound knowledge, and that they found nothing in their studies and discoveries which is irreconcilable with the truths of revelation. Copernicus in the preface to his "De Orbium Cœlestium Revolutionibus," Kepler in the fifth book of his "Harmonice Mundi," Newton in his "Principia," Linnæus in his "Systema Naturæ," Euler in his "Letters sur quelques Sujets de Physique et Philosophie," Cuvier in his "Discours sur les Revolutions de la Surface du Globe," Barrande in his "Système Silurien de la Bohême," Lenormant in his "Historie Ancienne de l'Orient," De Rossi in his "Roma Sotteranea Christiana," to name but a few of the Agamemnons of science, have demonstrated in the most convincing manner that the teachings of faith and the teachings of nature, far from being antagonistic, are ever in perfect accord, and far from generating confusion in the mind of the true investigator, are seen by him in their proper relations and in their sublime harmony.

No, I repeat it, Leo XIII. does not fear science and the universal diffusion of knowledge, even the highest knowledge of which the human mind is capable. He does not fear progress and civilization and culture. Knowledge, progress, culture, religion, morality he loves with an inborn, abiding, overmastering love, and his lifework is the best evidence of how zealously, assiduously and effectively he has labored in the interests of one and all. He does not, indeed, believe with Renan and his admirers that "science will always furnish man with the only means he has for ameliorating his lot." By no means. But it is not because he loves science less, but because he loves religion and morality more. Far from minimizing the value of science, or the necessity of progress, he champions and demands both the one and the other. With the great St. Vincent of Lerins, he says in effect: "Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian, of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."

These noble sentiments give color and unity to all his official acts; they constitute the burden of his allocutions and encyclicals; they characterize and ennoble his incessant labors in the cause of intellectual and social advancement. Judging him by his life-work, and especially by his love for science, for culture, for truth and religion, Leo XIII. seems to have chosen as his motto the beautiful and pregnant words of Clement of Alexandria: "Let science be accompanied by faith; let faith be illumined by science"—*πιστὴ τοίνυν ἡ γνῶσις, γνωστὴ δὲ ἡπίστις.*

J. A. Zahm, C. S. C.

THE EDUCATIONAL DUTY OF WEALTH.

During the year 1895, about $12,000,000 were devoted by individual citizens of the United States to educational purposes. This sum was distributed among institutions that differ widely in location, standing and age. It came from persons who are separated by considerable intervals in the scale of fortune. It represents a large variety of motives and interests. But apart from these particulars, it may properly be regarded as a great service to the cause in which it is expended, as the tribute of wealth to knowledge.

It is not possible, however, to view these donations merely as facts without paying heed to their true significance. As proofs of generosity they are appreciated by the whole public as well as by those who are most directly benefitted. Education being for us all a matter of the highest concern, whoever helps it on by endowments either absolutely large or large in proportion to the means of the giver, is a benefactor to the country, and the pride with which we claim such men and women as our fellow-citizens is heightened by the consideration that munificence of this sort is rarer in other lands. The establishment and support of institutions which elsewhere depend upon government are provided for in the United States by private contribution. The opportunities to acquire and advance knowledge which in Europe mean a tax upon the people are afforded us by the free gift of our more favored countrymen. Naturally, therefore, whatever we may think of the multiplication of universities, we must look upon their wealthy founders and promoters as important factors in our national economy, and not merely as big-hearted providers of learning.

These aspects of our subject are readily perceived by anyone who stops to reflect. They lie so near the surface that they can hardly be called philosophical. They have doubtless a practical value as breaking down that undiscriminating prejudice which condemns wealth in whomsoever vested, and in spurring on others to imitation whose means are not less ample but who have yet to learn how money may best be spent. There are, however, considerations at once deeper and higher, giving us a better insight into the philosophy of wealth and pointing out more clearly the wisdom of its use in behalf of education.

That wisdom is shown in such donations we may convince ourselves by an *a priori* argument. The character and antecedents of the donors are sufficient evidence. For the most part they are men who have learned the value of money by making it. They are, as a consequence, more likely to invest it prudently than others whose main endeavor is to scatter what has come to them by way of inheritance. Their practical business experience has acquainted them with the channels into which wealth may be directed so as to bring the surest and largest returns. Their connection with enterprises of enormous magnitude has taught them that demand must always justify supply. The difficulties, the momentary failures, perhaps, which they have encountered, are so many revelations to them of needs that ought to be met, and that they alone can meet. When, therefore, we are informed that a Rockefeller or a Low has given his millions for university purposes, we have no hesitation in saying that, from a financial point of view, the outlay is well made.

It is not our intention, as it is not our right, to pry into the secret springs of such noble actions. Whatever may be, from the minimizing point of view, their subjective conditions, we feel that we will come nearer to the truth by a candid acknowledgment and a sincere study of the objective results. For, when all has been said, we must remember that these endowments are voluntary. They are not compelled by any authority; as a general thing they are not solicited, and in no case do they betray symptoms of that peculiar tendency of mind which seeks gratification in "fads."

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By thus discarding the rôle of interpreter we facilitate the more congenial task of showing up the beneficial effects which necessarily follow from such investments, without asking ourselves whether they are foreseen or not by the investor.

Abstracting from individual cases which have made certain names familiar to every American, let us suppose a man or a woman who, all things taken into account, is clear-headed enough to see that a large sum can be spared from certain revenues and sound-hearted enough to resolve that it shall be placed where it will do the most good. This implies of course a division of property and raises the question as to the best time for making the division. The answer must be dictated by circumstances. In some cases, a legacy secured against contest will insure the praise of modesty no less than of generosity. But for obvious reasons the safer and more satisfactory plan is to make such settlements outside of one's will. This is no matter of sentiment. For while the testator may be reasonably certain that his wishes will be put into execution, the living benefactor, by showing his interest in the work which he endows, becomes in some sort its advocate, lends it his influence as a business man, and thus assists it morally as well as financially. The consciousness of this practical sympathy is an encouragement to those in charge of an institution, and at the same time urges them to greater effort in the hope of proving that they have not received in vain.

Fully aware that his name is to be coupled with any undertaking which he may favor, and equally anxious for its success, the man of means will be deliberate in his choice. His determination to employ a portion of his wealth philanthropically, must take a specific direction, must converge upon one, or at any rate upon some few, of the needs which hamper his fellows. There are physical needs meeting him in his daily to-and-fro—the wants of the poor, the sick, the outcast. There are spiritual needs—souls to be won from error or reclaimed from evil ways or protected against the allurements of vice. But there are also intellectual needs—the hunger after truth, the struggles of God-given talent, the longing for higher ideals, the peering into problems upon whose solution our weal for eternity depends. Among all these human appeals it is not easy to decide which shall be heard. Happily in our day and in our country none goes unanswered. Nor can educated intelligence, to say nothing of Christian insight, withhold its approval from those who have built our churches and hospitals, ministered to the helpless and provided homes for the unfortunate.

It is easier in fact to plead for these needs; or, to speak more correctly, they do their own pleading. With hearts that can feel at all, bodily distress has no necessity of an advocate. To minds enlightened by faith, religion has only to explain its wants. And since charity and faith are the blessed possession of thousands who never aspired to wealth, we can readily understand how, in certain respects, the mite has done more than the mint. We speak, of course, of individual givings; but we do not forget that these more obvious wants are looked after by organized charity and especially by the commonwealth whose duty it is to see that suffering in some of its forms shall get relief. Furthermore, in view of the fact that education is of paramount importance, the State has been liberal in providing for the common schools, while the Church, more solicitous for the religious training of her children, has spared no expense in establishing separate schools.

Education, however, beyond certain limits, is not indispensable to the physical or spiritual welfare of everyone. The man who cannot resist the beggar's appeal for alms, or the preacher's eloquence in support of the Church, may wonder why people should be gathering funds for the cause of higher education. Even those who are most ardent in behalf of the ordinary school may take no such interest in university schemes. So it comes to pass that those institutions which aim at the highest culture must rely on the generosity of comparatively few benefactors.

We may even say that in view of their scope, they are often the neediest of the needy. And, what aggravates their situation, they cannot afford to be modest in their claims. An endowment which is actually large and is potentially still larger because of its perpetuity, may afford but a small revenue for current expenses. As a consequence, the most splendid donation, will make, in its obvious and immediate results, but a poor showing.

We are aware that vast amounts may also be expended for other purposes, that they may be thrown into the form of endowments and afford their giver the same consciousness of perpetual well-doing that is felt by university founders. Nor can our philanthropist, who all things considered, decides to bestow his wealth on any of these charities, be in the least subjected to criticism. It is rather our intention to show that when his choice falls upon the university it is, in the truest sense, both practical and reasonable.

The aim of the university is the furtherance and spread of knowledge. Its duty is to communicate those scientific truths which the genius and labor of our predecessors have established. But it has more to do. It must be a centre of intellectual activity from which new truths go forth to enlighten mankind, and to which are attracted those earnest minds whose ambition is to share in the conquests of science. To stimulate and to satisfy this craving is the principal object of the university. And be it remembered, there are hundreds in whom this mental hunger is, to say the least, as intense as the hunger for bread. We do not mean that everyone who enters the university feels the passion for research. But we do claim that it is the dominating element in the life of the real university student. And while young men of the wealthier class may do excellent work as investigators, it is equally true that genius and ability and the ardor for scientific labor are in most cases the only capital of their possessor. Talent, in other words, is often the gift of those who are too poor to develop it fully and who therefore look to the university for assistance.

It might be further pointed out that such dispositions are unselfish inasmuch as the attainment of their object must benefit the whole race; that they are spiritual both in their origin and in their purpose; that they imply such virtues as patience and long-bearing and the strength to face failure. But setting these considerations aside, let us view the matter in its practical aspects. The man who devotes his life to scientific pursuits in the university becomes a workman; like other workmen he must subsist by his toil. He is a producer, but his productions, valuable as they may be to others, seldom bring him a fortune. The very nature of his work makes it impossible for him to engage in business. Ideas are his capital and their development his traffic. To impart them and secure their acceptance and thereby to influence the lives of others is his principal gain. Consequently, the fund which yields him a living and enables him to carry on his studies in a relative freedom from worry, is in reality a gift to the many who come to him for instruction and guidance. Hence, if we may say that wealth is the outcome of intelligence, we may also say that, when employed in the service of education, it completes on the noblest plane its cycle of utility, being transformed, elevated and diffused.

This view would be tenable even though the sole purpose of university work were the acquisition of knowledge for its own sake. But as a matter of fact, the influence exerted by such institutions spreads over a wide area, affecting indirectly the welfare of thousands who scarcely understand what the "higher education" implies. For the poor and the ignorant, no less than the rich and cultured, have need at one time or another of the services called "professional." We cannot dispense with medical skill nor be indifferent to the administration of justice. The physician and the law-maker may be a blessing or a curse to those whose lives and rights they take in charge.

It is therefore of paramount importance to society that they enter upon their duties with the most perfect preparation that the progress of science makes possible. And to provide this training it is necessary that the institutions from which they graduate should be fully equipped with all the requisites for thorough investigation. Not every university can claim a Pasteur or a Blackstone; but every university professor must realize that each student entrusted to him will have heavy responsibilities to bear in his professional career. In fitting men for such work, he renders inestimable service, remote as it may be, to untold numbers of his race.

A more direct benefit is that which the university confers upon educational institutions of a less advanced character. We are all anxious that our schools and colleges should be of the best sort, that their standards should be properly adjusted and their methods constantly improved. But the fact is sometimes overlooked that the efficiency of a school depends in the first place upon the teacher's preparation for his work. Other things being equal, the man will succeed best who knows not only the facts of science but also the methods by which these facts are established, who with a deep insight into principles is able to give them their simplest expression, and who, besides storing his own mind with knowledge, has learned how it may be most effectually communicated to minds imperfectly developed. This aspect of the educational problem finds its solution in the practice, now quite common, of securing university graduates as instructors in colleges and even in schools of lower grade. A course of advanced study is no longer regarded as a luxury for those who fill these seemingly humble positions; it will be a necessity when the delicacy of the task is fully appreciated. Then, too, it will be recognized that the work of the professor in lecture-hall and laboratory affects the child on the lowest form in the school-house.

Only a certain proportion of university men are thus brought into professional contact with the various needs of the community. A goodly number engage in enterprises that lead quickly to affluence and social position. In their daily occupations they may have few chances to apply the ideas which they have gathered by study. Nevertheless these ideas are powerful elements in shaping their conduct. Culture, imparting breadth of view and of sympathy, also inspires its possessor with high ideals. It enables him to discern what is beautiful and worthy in nature and art and humanity. It makes him, in a sense, more spiritual, by making him less sordid and less inclined to consider material gain as the only profit worth seeking. In the natural order of things, this refinement must go far toward checking those social disorders which are but so many outgrowths of materialism and which spread so rapidly in a country like ours. For when it is generally known that, in the estimate of the "upper classes," there is something better than money and satisfaction more real than that which comes of self-indulgence, the envy which embitters the poor man and the emulation that ruins him will give place to a nobler and more hopeful rivalry. Such a democracy of intellect may be of slow growth so far as the nation as a whole is concerned. But the germ already exists in the university, where a man takes rank according to his ability and is held in honor for his contributions to knowledge.

Sooner or later in his striving after truth, in his attempt to formulate a "Theory of Things," the student is confronted by those more serious questions which lie at the heart of life and carry thought "beyond our bourne of space and time." Whether they are set aside or attentively examined, whether they are answered rightly or wrongly, depends in great measure upon the atmosphere of the institution. No university, as Newman has shown, can be complete that neglects the Science of God, thus practically banishing the element of religion. The Christian, at any rate, must always prefer those seats of learning which, without diminishing the importance of the other sciences, encourage the study of revealed truth.

The very fact that theology has a place in the university serves to strengthen the faith of many who are accustomed to hear religion cried down as the antagonist of science, and yet are not in a position to defend their belief in scientific terms. The lesson comes home with greater force to the student who while he gets more accurate ideas regarding natural truth, and more definite ideas regarding revealed truth, is easily led to perceive their harmony. Above all, a wholesome influence is brought to bear upon thoughtful men, who, though not gifted with belief, are ready to acknowledge whatever a believer may accomplish in behalf of science, and disposed perhaps to put aside somewhat of their natural prejudice. Briefly, we dare say that in this age the Christian university, because of what it does within its own precincts and still more because of the object-lessons which it gives, is the main bulwark of religion in a struggle which is waged on the highest plane of intellectuality.

For our present purpose, it suffices to have outlined the principal functions of the university so far as they affect human interests that might seem to be remote. But this rapid survey leads to a conclusion. The founder or benefactor of a university is not merely the supporter of a needy individual or of an ambitious corporation. He is ministering judiciously to a multitude who may never hear his name, but who benefit by his generosity in their physical, intellectual and spiritual wants. He may not have the gratification that the almsgiver enjoys, nor even the reward of popular acclaim: at all events he has the consciousness of bringing men's minds nearer the truth and nearer to God.

To some men blessed with wealth and blessed even more with nobility of purpose, such a recompense may be all-sufficient. It does not, however, exhaust the philosophy of our subject. We must glance once more at the account before assuring ourselves that a balance has been struck. And here, let it be frankly said, no such balance, from a personal point of view, can ever be reached.

The dollars that one puts into a university do not bring back to their investor a fraction of one per cent.—in kind. But it is possible, if we abstract once more from individuals, to inquire whether the wealth devoted to higher education be not in some manner or at some time repaid.

Doubtless there are fortunes that have been made without any apparent coöperation on the part of science. On the other hand, a glance at the industrial world, the many-handed minister to wealth, will convince us that a considerable part has been played by scientific investigators in the development of our resources and the consequent gathering of riches. We have only, for instance, to imagine the withdrawal of steam and electricity from our present system of commerce, in order to see what science has done for our material progress. We might also conceive a state of things in which chemistry, mathematics and mechanics would be unknown; but it is doubtful whether such a condition would be welcomed by a large majority. To insist on such facts is unnecessary, because our everyday life is made up of "applied science." The main difficulty is that while the application compels attention, the science is too often forgotten. At most some few of those who profit by inventive genius have time or inclination to follow money-making devices back to the laboratory where their underlying principles are discovered. Nevertheless, it is the patient labor of the investigator that originates those improvements for which the public is willing to pay. Months and even years of painstaking experiment lie behind the commodities that are used as matter of course. Between the mysterious calculations of the professor and the far-reaching scheme of the capitalist, there is, to the average mind, no connection. But the connection is real, just as real as the profits that are made.

These elementary truths are patent to the scientist. If he publishes his discoveries without asking who is to reap the ultimate gain, it is because each advance opens up a wider field of research. To explore it he needs material assistance,—an infinitesimal portion of the wealth to which he has pointed the way. The funds that are placed at his disposal are not so much a reward as an investment, since, viewed in the light of experience, they are certain to yield an hundredfold, either in this or in a subsequent generation. Considering, therefore, the share which science has had in the production of wealth and the greater share which it must have in the development of our resources, we find the balance we are seeking—with a respectable credit on the side of research.

While these various opportunities of procuring benefits directly and indirectly for large portions of the community explain the philosophy of university endowment, we cannot as Christians lose sight of those higher motives which, in our own day as in the past, have actuated men of faith. There is no doubt a natural satisfaction in the thought that the fortune thus employed will be an enduring monument to the giver and an increasing source of benefit to others. But there is a truer satisfaction arising from the discharge of a serious duty. Wealth, no less than talent, implies responsibility. It is a special means of doing good entrusted to some few. Too often its possession and its uses cause its holders to forget the final accounting. But happily there are many, especially in our country, who with clear notions of the value of money and in the consciousness that they are discharging a trust, employ their surplus wealth by providing for the most urgent need of society. Such persons look beyond the appreciation of men. Long before their generosity can have produced its ultimate results, they enter upon their reward. They are faithful stewards.

EDWARD A. PACE.

MISCELLANEOUS STUDIES.

Occult Compensation.

In the *International Journal of Ethics* of April, 1894, pages 285–308, appeared an article under the heading "Occult Compensation," from the pen of Henry C. Lea. The conclusion of the essay is that the teaching on Compensation held by Catholic moralists since the thirteenth century is corrupt, that the corruption reached the highest limit in the seventeenth century, and still lasts. As usual with him, Mr. Lea puts forth a show of erudition calculated to impress the reader.

We hope to show in the following pages that the teaching commonly put forward by Catholic theologians on Compensation has been constantly the same since the earliest centuries, that it is sound and reasonable, that it has been accepted by philosophers and jurists, Protestant as well as Catholic, as far, even, as the terminology in which it has been formulated by our theologians. Our discussion of the subject will show that Mr. Lea's erudition deserves no trust, that it is not genuine, being neither gold, nor silver, nor even brass, but an alloy of low standard, not worth quoting in the scientific market.

Compensation is a well-worn question; the subject of grave ethical controversies in the Catholic schools of the seventeenth and eighteenth centuries. You will find it everywhere in that period, from "La Theologie Morale des Jesuites" (1643) to the "Extraits des assertions dangereuses" (1762). This is the question Mr. Lea has had the courage to take up. Would that he had succeeded in giving it youth and freshness by deeper or broader views!

The question under discussion is not legal compensation, but extra-legal compensation which arises when one takes back one's property detained by another, or when one detains a creditor's property, or when one seizes from a debtor the equivalent of a debt, and in either of these cases acts from his own and not the court's authority. Compensation is assuming to do justice to oneself independently of judicial sentence; it is one of the many instances of private self-justice. Occult compensation may occur between husband and wife, parent and child, master and servant, employer and employee, between men of different professions, between the citizen and the state.

The solution hinges upon three great principles. The first is a principle of public order. Needless to say, rights must be defended; but this defense is the concern chiefly of the public authority, whose duty it is to pronounce just judgment and to exercise efficacious constraint—no one is judge of his own cause, no one ought wish to exercise justice toward himself. On the other hand, where public authority does not exist, where it cannot or will not act, we can hardly refuse to individuals the right of self-protection. The second principle at stake is one of social order. Sentiments of good faith, sincerity, fidelity, must be developed in all human relations; above all, in domestic relations. What tends to weaken these sentiments is contrary to the common good, and must be opposed. The third principle is again a principle of social order. Special favor must be shown the weak, constantly in danger of oppression from the strong. It was in view of this principle that Moses ordered that the hire of the laborer should be paid before sundown. "But thou shalt pay him the price of his labor the same day, before the going down of the sun, because he is poor and with it maintaineth his life, lest he cry against thee to the Lord and it be reputed to thee as a sin" (Deut. XXIV., 15; Lev. XIX., 13). It is in view of this principle again that the Catholic Catechism, making use of a Scriptural formula, places among the sins "crying to Heaven for vengeance," that of defrauding laborers of their wages. It will be noted that Mr. Lea fails sufficiently to insist upon these principles. His mention of the first is strikingly incomplete; of the third he says nothing. This is not the way problems of social morality should be treated in our day.

The question of compensation comes under the consideration of three classes of writers: philosophers exposing the natural law, jurisconsults (canonists and legists), and theologians. The philosophers treat it from the standpoint of fundamental principles and in a rather general and abstract manner; the jurisconsults treat it from the standpoint of civil law and public order, the *forum externum*, i. e., they are positive and practical; the theologians treat the question from the standpoint of the divine law and conscience, meanwhile losing sight neither of first principles nor of civil laws; they are obliged not only to expose general theories, but also must indicate the practical application of these; insisting on obligations, they likewise set themselves the task of fixing the limits of obligations, in accord with the rules of equity and prudent *epikeia*. This is in a peculiar way the duty of the casuist, who writes not directly for the body of the faithful, but for priests employed in the care of souls. At the end of the *Apologia* of Cardinal Newman this consideration is admirably expressed: "But in truth a Catholic theologian has objects in view which men in general little compass; he is not thinking of himself, but of a multitude of souls; sick, sinful souls, carried away by sin, . . . in order to save them from more heinous sins, he tries, to the full extent that his conscience will allow him to go, to shut his eyes to such sins, as are, though sins, yet lighter in character and degree. He knows if he is as strict as he would wish to be, he shall be able to do nothing with the sins of men; so he is as indulgent as ever he can be. Let it not be for an instant supposed that I allow of the maxim of doing evil that good may come; but, keeping clear of this, there is a way of winning men from greater sins by winking for the time at the less, or at mere improprieties of faults; and this is the key to the difficulty which Catholic books of moral theology so often cause to the Protestant. They are intended for the Confessor, and Protestants view them as intended for the Preacher." It may be seen, then, that whoever wishes to know the truly general sentiment of Christian society upon a particular point of morals, must consult the three classes of writers mentioned above, must compare and oppose one and another; thus, and thus alone, can he fairly appreciate a question. This is, however, precisely what Mr. Lea has neglected to do with sufficient care. He cites a number of theologians, principally casuists,—also some jurisconsults of the Middle Ages; but not one modern jurisconsult, not one philosopher, not one Protestant moralist.

As to method, we have said elsewhere that when one wishes to sketch the development of a question in morals, he must, before all, distinguish epochs, so as to place writers in their proper environments, and, moreover, in each epoch make distinction of country, school, and (if question of Catholics) religious order. In each group, finally, he must attach himself to the masters, and those who represent the science; above all, to those who have *ex professo* treated the question under consideration. Why cover his margins with citations of ordinary manuals, or of books containing mere common extracts? Does the writer of a history of philology refer his readers to all the grammars in use in our colleges?

I.

We all know that the Roman legislation repressed, and rightly, under the general head of *vis* the fact of *reddere jus sibi propria auctoritate.* Mr. Lea cites a number of texts, but unhappily not all of them relate, directly at least, to the question. For instance, the law of Gratian of A. D. 376 (Cod. Theod. lib. II., tit. 2, l. 1; Cod. Just. lib. III., tit. 5, l. 1) is intended to forbid a magistrate pronouncing sentence in his own case. One might allege with more accuracy (though still with necessary restriction) the law of Valentinian III., A. D. 389 (Cod. Theod. lib. IV., tit. 22, l. 3; Cod. Just. lib. VIII., tit. 4, c. 7). There are, however, many other texts more important and more precise. A decree of Marcus Aurelius, *Decretum Divi Marci*, found in the Digests (lib. IV., tit. 2, l. 13, and lib. XLVIII., tit. 7, l. 7), speaks thus: "Quisquis igitur mihi probatus fuerit rem ullam debitoris non ab ipso traditam sine ullo judice temere possidere, eumque sibi jus in eam rem dixisse, jus crediti non habebit." In the same part of the Digests lib. XLVIII., tit. 7, l. 8, we find the sentence of Modestinus: "si creditor sine auctoritate judicis res debitoris occupet, hac lege tenetur et tertia parte bonorum mulctetur, et infamis fit." According to Ulpian, (Dig. lib. XVII., tit. 2 l. 45,) the partner who disposed of common property against the will of his co-partner, exposed himself to an action at law. Constantine declared void the rights of the party who, pending an action *finium regundorum*, seized upon land whose title was disputed (Cod. Theod. lib. II., tit. 26, l. 2; Cod. Just. lib. III., tit. 39, l. 4). A constitution of the Emperors Theodosius, Arcadius, and Honorius (Cod. Just. lib. IV., tit. 3, l. unica, § 3) declared that any one taking possession of property promised to him, before tradition was made, should lose all right to it. The different applications that the decree of Marcus Aurelius could receive were collected and arranged by Valentinian II. (Cod. Just. lib. VIII., tit. 4, l. 7). All the texts from the Roman laws are cited by Carrara (*Progr. parte speciale*, tom. V., par. 2849–2860).

The legal rule found in Dig. lib. L, tit. 17, l. 176, was then an axiom: "Non est singulis concedendum quod per magistratum publice possit fieri." The fathers and theologians, as well as jurisconsults, have always inculcated it. But did the ecclesiastical writers of the first centuries interpret it in so absolute a manner that it was permitted in no instance to take justice into one's own hands; not even, for instance, when to obtain one's right by the ordinary way of the tribunal was quite impossible? Mr. Lea boldly answers us that they did "All private vindication of right was thus condemned equally in the *forum internum* and the *forum externum.*" We shall show that Mr. Lea's assertion is rash, not to say audacious. The ecclesiastical writers of the first centuries did not attempt to expose principles in a methodical way; they treated them, as occasion demanded, in their sermons, especially in their commentaries on Holy Scripture. Now, the Bible relates certain facts which to the theologians seemed to be instances of justice to self, for example, Jacob's artifice to increase the number of his flocks (Gen. XXX.); and the appropriation on the part of the Israelites of the treasures of the Egyptians (Ex. III., 12) On these points what was the opinion of the Fathers? As to the first, St. Jerome writes that Jacob "ita omnia temperavit ut et *ipse fructum sui laboris acciperet* et Laban non penibus spoliaretur: (Lib. Hebr. Questt. XXX., 41, 42.) Needless to say, St. Jerome's explanation was accepted by many authors; let it suffice to add that, according to Theodoret, it was God himself who taught Jacob this artifice as a means of making good the injustice suffered by him (*Quaestt. in Gen.*, *interr.* 89). As to the other instance, it is true that St. Augustine was of opinion that for the children of Israel to seize the goods of the Egyptians would have been wrong, even as a method of self-compensation, had they not had divine authority for their action. But before his time we find very different sentiments expressed by St. Irenaeus, *Cont. Hæreses,* lib. IV., c. 30 (49); Clement of Alexandria, *Strom.*, lib. I., c. 23; Tertullian, *Adversus Marcionem*, lib. II., c. 20; Theodoret, *Quaestt in Ex.*, Int. 23. It will suffice us here to cite the words of St. Irenaeus: "Egyptii populi erant debitores non solum rerum sed et vitae suae propter patriarchae Joseph praecedentem benignitatem. . . . Adhuc populus pessimam servitutem serviebat Ægyptiis . . . quid igitur injuste gestum est si ex multis pauca sumpserunt et qui potuerunt multas substantias suas habere, si non servissent eis, et divites abire, paucissimam mercedem pro magna servitute accipientes, inopes abierunt? Quemodmodum si quis liber abductus ab aliquo per vim, et serviens ei annis multis, et augens substantiam ejus, post inde ali quod adminiculum consecutus, putetur quidem modica ejus habere, revera autem ex multis laboribus, et ex acquisitione magna pauca percipiens discedal, et ex hoc ab aliquo imputetur ei, quasi non recte fecerit; ipse magis in. justus judex apparebit ei qui per vim in servitium fuerit deductus. Sic ergo sunt hujusmodi qui imputant populo pauca de multis laboribus accipienti sibi." Mr. Lea may see that in the later theologians nothing can be found which has not at least been suggested by their predecessors. In fact the Fathers themselves proposed nothing new. Was not the passage of Clement of Alexandria, above referred to, taken from Philo? Besides, the Roman law itself admitted limitations to general rules, even in the *forum externum.* In the Institutions, lib. IV., tit. 2, we read: 'Qui aliquo errore ductus rem suam esse existimans, et imprudens juris eo animo rapuerit, quasi domino liceat, etiam per vim, rem suam auferre a possessori bus, absolvi debet."

II.

It was no easy matter to force the Romans' jurisprudence upon the Germanic nations after the fall of the Western Empire; it took a long time to uproot the custom of private revenge (see Thomissen—Ac. des sciences mor. et pol. 1879, Vol. I—Droit de vengeance dans la legislation Mérovingienne). Still these people had an appreciation of government and good order, as is seen from the fact that the Breviarium Alarici, the Roman law of the Burgundians, and the *Capitularia* of the Frankish kings deny the right of the individual to act on his own initiative, independently of the law. The Capitularia of Pepin, promulgated at Pavia in 789, declare "ut nullus alteri praesumat res suas aut alia causa sine iudicium tollere aut invadere; et qui hoc facere praesumpserit, ad partem nostram bannum nostrum componat." (Ed. Krause I., 200). Undoubtedly exceptions were necessary. Mr. Lea himself speaks of an exception under the law of Rotharis, whereby a man was allowed "to clear himself by oath when he has seized a horse or other animal belonging to another, believing it to be his own." Nevertheless, the principle was admitted, and it is needless to say that the Catholic doctors pointed it out to the faithful.

They recognized, however, as did the early Fathers, that there were cases in which this principle did not apply. One of the most learned doctors of the end of the eleventh and the beginning of the twelfth century, Rupert of Deutz sets forth the whole theory apropos of the artifice of Jacob: "Si, inquam, tempus sibi placiti daretur, Laban pro hoc in jus vocare habebat. . . . At ille pereginus erat et advena; idcirco violentum et fortiorem indigenam in jus vocare non poterat. Arte igitur necessario pro filia contra patrem usus est, ut ad filiam cui competebant bona patris aliqua devenirent. . . . Juste itaque omnia temperavit, ut et ipse fructum laboris sui acciperet, et Laban non penitus spoliaretur" *De Trin. et oper ejus*, lib. 42; in Gen., lib. 7, c. 40). Another eminent doctor of this period, Hugo of St. Victor, is of exactly the same opinion (Annot. elucid. in Pent., Gen. 30).

Mr. Lea insists upon the fact that the Pœnitentialia in this chapter, *De Furto*, do not allude to compensation. But good logic would demand of us a conclusion directly contrary to Mr. Lea's. At the time when the Pœnitentialia were enacted, if we but consider the character of the people and the political and administrative disorder which then existed, there must certainly have been a great number of cases of compensation, either occult and even public and violent. If, therefore, in these books there is no recorded mention of the fact of compensation, would this not prove that it was generally held as lawful to take justice in one's own hands when it was denied by the judges and tribunals? We are led to hold this moreover by the very explicit canon of the Roman Synod of 1080: "Si quis Normanorum terras Sancti Petri invadere vel depraedari praesumpserit, gratiam S. Petri et introitum ecclesiae ei usque ad satisfactionem interdicimus. Verumtamen si quis illorum adversus habitatores harum terrarum aliquam justam causam habuerit, prius a nobis, vel a rectoribus, seu ministris inibi constitutis, justitiam requirat, quae si ei denegata fuerit, concedimus ut pro recuperatione suarum rerum de terra illa accipiat, non tamen ultra modum nec more praedonum, sed ut decet Christianum." There is no need of our insisting on this document; it is a pity that Mr. Lea was unaware of its existence. As to the two or three penitential canons which, owing to an exaggerated interpretation of the words of the Saviour, decree the giving to the poor of whatever may have been taken from a robber, we are not concerned with them here; they prove too much, and, in consequence, nothing.

III.

It is therefore evident, that during the first twelve centuries of the Church, from St. Irenaeus to Hugo of St. Victor, two principles have been universally admitted by the Catholic doctors: 1st. That in general it is not permitted to take justice into one's own hands. 2d. That in certain cases it is lawful so to act, *i. e.*, when it is impossible to obtain justice at the tribunals. During the three centuries that succeeded this epoch these two principles were stated with greater precision, and were explained more and more carefully, so that finally a definitive formula was obtained. This was the work of the scholastics, the moralists, and the jurisconsults of the latter Middle Ages.

The scholastics treat the question in their summas, commentaries, *quaestiones disputatae* and *quodlibetales* and *opuscula*. Mr. Lea discusses the views of a few of these; but it seems to us that he should have selected to better purpose, read with greater care, and cited with greater accuracy.

The first important summa written in the thirteenth century, and the one most commonly used in the schools, was the summa of William of Auxerre. Mr. Lea makes no mention of it, though in the treatise on Restitution, q. 6, this writer had said: "An individual can of his own authority take from another what really is his own, provided he can do so without scandal, and provided there is no judge at hand to whom he can have recourse." The summa of Alexander of Hales follows soon after that of William of Auxerre. Alexander treats this question in two passages, p. IV., q. 24, m. 5, and q. 86, m. 3. Mr. Lea cites the first of these, and in a note copies a few words in a manner well-nigh unintelligible (de *serviendo* vero *patet* dici for de *serviente* vero *potest* dici). He seems to be ignorant of the second reference, which is the more interesting of the two; for in it, after having put forth the same principles, the writer concludes thus: Sic secundum modum prius tactum dicendum est ad praedicta juxta scientiám jurisperitorum, sed secundum definitionem illorum qui periti sunt in jure divino, potest dici quod qui sine scandalo rem suam latenter vel per violentiam rapuerit, vel rem aequivalentem rei suae, non tenetur restitutioni. Et si objiciatur, ut tactum est, quod contractet rem alienam, dicendum quod non ut alienam; unde talis non est judicandus fur." St. Thomas was the author of the third summa; in the 22, q. 66, a. 5, he lays down two principles: 1st, it is not lawful secretly to take back what we have deposited in trust with another; and if anyone should so act, he must make good the injury done; 2d, if one take secretly anything which another detains unjustly, he sins not against commutative but against legal justice. As to the question whether or not there are circumstances in which it is lawful to recover one's property or its equivalent, without any sin, St. Thomas is silent, in accordance with his general rule of not entering into details. To interpret his silence as condemnatory, as does Mr. Lea, is truly childish. Henry of Ghent treats the same matter in the sixteenth of his *Quaestiones Quodlibetales*. Like Mr. Lea I have been unable to consult the text, but I here transcribe, from St. Bernardine of Sienna, an extract satisfactory both in length or clearness: "Quid de eo qui non potest rehabere rem suam et debitum suum, vel quia impotens est contendere cum majore, vel quia non potest sua jura probare, aut quia in judicio ei justitia non ministrabitur, seu quacunque alia causa non possit homo rehabere sua. Numquid potest sibi ipsi solvere per occultum furtum? Ad hoc respondet Henricus de Gandavo in *Quodlibeto* suo dicens, quod talis non peccat nec in modo recuperandi, nec in retinendo rem sibi recuperatam: quia, licet ita regulariter propulsare injurias et compellere ad restitutionem non debet fieri per personam singularem, sed per publicum judicem, quando bono modo potest per eum fieri, in casu tamen quod hoc minime fieri posset per judicem tali modo, singulari personæ intelligitur esse concessum tanquam ministro legis et judici regulari. Et sic in tali casu licet singulari personæ injuriam propulsare et per se ipsum rem suam recuperare." Richard of Middletown, Peter Auriol, Francis Mayronis, teach the same doctrine in their commentaries *in Sent., lib. IV., dist.* 15. Peter Paludanus, who wrote his commentary in 1314 (the very time at which he was made licentiate; See Denifle, Archiv II., 215; Chartularium II., 204), makes known his own opinion in two distinct places, in IV. dist. XV., q. 2, concl. 5, and dist. XXV., q. 1 a. 4, concl. 3. Here are the words of the first passage, not cited, by the way, in Mr. Lea's article: " Quando tamen probabiliter credit quod propter potentiam alterius vel judicis injustitiam, vel defectum probationum vel expensarum non potest commode suum vel sibi debitum repetere, si accipiat sine scandalo occulte, dicunt *quidam* quod non peccat: quia in defectum judicis potest sibi jus dicere. Itaque filius, et uxor et servi et familia possunt accipere debitum quando pejus sequeretur litigando." Had Mr. Lea read this passage, had he noted that therein appeal is made to the opinions of others, had he but seen cited in the margin, Godfrey de Fontibus, Gerard de Abbatisvilla, St. Thomas, Henry of Ghent, . . . he would most certainty not have written that Paludanus was the first to suggest the modern teaching. In the second passage (which Mr. Lea cites indeed but inexactly) we find a principle introduced which we shall see later adopted by Grotius: " Si quis furatus est mihi et non possum probare, non solum possum tantumdem de suo retinere, sed etiam occulte accipere, sicut Israelitae commodata ab Argyptiis sine peccato asportaverunt, quando enim judicis copia haberi non potest aut propter defectum judicis aut adversarii aut aliter sine culpa hujus, iste potest sibi jus dicere: alias omnia bella essent injusta. Nam vindicatio est etiam virtus subditi et non solum judicis." It is quite useless further to lengthen this list of scholastics; we close with the words of Adrian VI. (Quodl., q. 6, fol. 53): " Licet homini propria auctoritate rem suam vel equivalentem, dum sine scandalo et perturbatione fieri poterit, recuperare . . . . patet, quia jus humanum hoc prohibet ne sequatur turbatio aut scandalum; cum illi ergo prospectum fuerit, nihil sequitur illicitum."

Summas, methodic and alphabetic, and special works upon usury, contracts, restitution, are the moral works most abundant in the fourteenth and especially in the fifteenth century. Among the *Summae methodicæ* we have at the opening of the fourteenth century the *Summa Astensis*, a century later the Summa of St. Antoninus. The Franciscan of Asti takes up the question in lib. i., tit. 33, a. 3, where he debates the sinfulness of secretly recovering one's own goods; his answer in no wise differs from that of St. Thomas. He resumes the subject in lib. v., tit. 29, where he moots the question: is it permissible to compensate oneself by seizing the goods of a debtor? The answer given is that of Richard of Middletown; the author supposes that recourse may be had to justice, and does not treat the exceptional case where such action is impossible. St. Antoninus treats the question in p. 2, tit. 1, c. 15; his teaching is well known: he carefully enumerates the conditions under which compensation is permissible; he is not, however, by a good deal, the first so to do; nor is the first to extend the doctrine from cases of simple recovery of an object to all sorts of debts. Mr. Lea might with benefit again read the text of Paludanus, who wrote, be it remembered, more than a century before St. Antoninus. Among the *Summae Alphabeticae* none was of greater authority nor more widely received than that of B. Angelo of Chivasso. Mr. Lea says that this author "gives the law as laid down in the Institutes, and contents himself with the remark that this is the secular law, but the divine law is different." One is tempted to think that these last words, "hoc de jure fori, secus de jure poli," are sufficiently significant to have attracted attention. How could Mr. Lea have neglected to turn a few pages and read § 40? He might have there seen that Angelo does not "content himself with the remark" quoted, and that he asks in so many words the question: "Utrum ille qui non potest habere sibi debitum possit furtive sibi satisfacere?" Here is how he answers: "R. quod sic . . . et hoc verum credo si mullum istorum quatuor concurrant." He then lays down the four conditions requisite, the first being that recourse to justice is impossible. I may add that B. Angelo of Chivasso treats this question not only in his *Summa*, but also in his treatise *De restitutionibus*, published last century by Marentini (see tom. I., const. 1., art. 3). Now, I have been unable to consult the other summas of the same period cited by Mr. Lea, but having in this instance of the quotation from the *Summa Angelica* surprised him *flagrante delicto* we may consider ourselves justified in at least expressing a suspicion about the accuracy of his other citations. One other thing we find it difficult to understand. How comes it that Mr. Lea, while making pretence of wielding a critical pen, has not consulted even one of the *specialists* of this epoch, that is, those who have written *ex professo* upon justice? We above cited the treatise *De Restitutionibus* of Chivasso; there could be added the works of St. Bernardine of Sienna, tom. I., serm. 33, a. 1, c. 2; the *Septipartitum opus de Contractibus* of Conrad of Sumenhart, q. 32, concl., 2; q. 42, concl. 2; in all of which places the common doctrine is explicitly taught.

Let us add here a word about the Canonists. I do not insist upon the short and somewhat obscure text of St. Raymond, Summa, lib. II. (not lib. III.!), tit. 6, par 1; let us rather appeal to the gloss on the chapter *Jus gentium*: "Si propria auctoritate raperet etiam rem suam, cadit a dominio . . . nisi forte alio modo non posset eam consequi per judicem." Innocent IV. (not cited by Mr. Lea) writes in *Cap. Olim, De Rest. Spoliatorum*: "Quidam dicunt, et non male, quod etiam sua auctoritate possit quis accipere furtive, dummodo ex tali furto nec malum nec scandalum valeat generari." Mr. Lea affirms that Henry of Suse (Hostiensis) "seems to know only the legal methods of obtaining restitution, save when in hot blood a man regains possession by force," and he cites the *Summa Aurea, c. De causa proprietatis, De restitutione spoliatorum, De furto*; let be there is, as Mr. Lea says nothing in the *Summa Aurea* bearing upon our subject, but had he read the commentaries upon the Decretals, cap. *Olim, De rest. spol.*, he would have found both the opinion and the very words of Innocent IV., approved by Hostiensis. John Andreas, Immola, Ancharanus, Paul a Castro, Jason, Antony Rubeus, and others may be added to the list of names in favor of the same sentiment. The words of Nicholas of Tudeschi (Abbas Panormitanus), De jurej., c. 29, will furnish a final quotation: "In defectum judicis potest dominus rem suam etiam violenter, si aliter facere non potest, recuperare. - . . Dicit etiam notabiliter Innocentius quod si rem meam non possum aliter recuperare, licitum est mihi illam furto subtrahere."

IV.

Various influences were at the root of that flowering of Catholic theology which beginning in the sixteenth lasted until the middle of the seventeenth century. The immortal commentary on St. Thomas by Cajetan marked the inauguration of this epoch. In 2 2, q. 66, a, 5, is found a long, carefully reasoned exposition of the matter of compensation. Mr. Lea makes no mention of it. His reference is limited to a citation from the *Summula*, which citation includes a blundering mistranslation. The words *exequitur jus nat, urale ex quo jus civile impeditum est ei* mean something very different from "natural law *which has been impeded* by civil law." A true rendering of the whole passage would be: "In which case he does but put into execution the natural law concerning his property, because the civil law fails to do him justice." Time forbids our citing the other great commentators of St. Thomas and Scotus, such as Tataretus, Gregory of Valencia, Sylvius: we may say in one word, all hold the same opinion as Cajetan. Mr. Lea cites not one of these.

The epoch was not less rich in moralists than in writers on dogma; among the most renowned of those whose complete works have been published John Azor, Thomas Sanchez, Gregory Sayre, Ferdinand Castropalao, Paul Laymann, and Martin Bonacina were prominent. Mr. Lea mentions two of them, and makes up for the omission of the others by a passage from Agost. Montalcino, who was unknown even to St. Alphonse, and whose writings exercised no influence whatever. Among the moralists of this epoch four stand out as having acquired an imperishable name by their works on right and justice, contracts and restitution. They are Dom. Soto, Leonard Lessius, Louis Molina, John de Lugo. Needless to say, all treat compensation and their opinions on it are of the first importance. Mr. Lea cites no one of them. Grotius followed fast upon the footsteps of these masters of Catholic science, with his work *De jure belli et pacis;* in lib. II., c. 7, par. 2, as well as in lib. III., c. 19, par. 14, he exposes doctrine identical with that of Soto and Cajetan and cites the opinions of both. The text of Grotius is so interesting that only with reluctance do we confine ourselves to the transcription of the final sentence: "Quod si jus quidem certum sit, sed simul moraliter certum per judicem juris explementum obtineri non posse, puta quia dificiat probatio, in hac etiam circumstantia cessare legem de judiciis et ad jus rediri pristinum, verior sententia est." After this we are hardly called upon to appeal to jurisconsults; we note nevertheless Covarruvias, *Var. resol.* lib. I., c. 2, n. 14, and Menochius *De arbitr. Jud. quaest. et causis* Cent. 6, c. 516.

V.

It was then admitted that in exceptional cases self-compensation could be permitted. The conditions requisite, which with various writers become four, six, or seven in number, are reducible to three, namely: *a*) the right must be certain; *b*) recovery of right by ordinary judicial proceedings must be impossible; *c*) the act of self-compensation must entail no evil results for either the person performing it or for others. These conditions simple and reasonable as they appear in themselves, nevertheless gave rise to great discussion when the question of application came up; what sort of right could be thus supported? what degree of certainty was necessary that compensation be lawful? when was recovery by means of the judiciary impossible? etc. etc. We can readily imagine that in answering these questions and examining the numberless suppositions which presented themselves, differences of opinion multiplied without end; in fact, does not jurisprudence constantly witness the very same process apropos of the clearest possible texts? It is not hard to conceive how among the opinions expressed were included many that were imprudent and too sweeping, and this occurred the more readily among such theologians as thinking with the best possible faith that the circumstances of the times demanded of them a spirit of complaisance, set themselves afloat on the current of easy dealing and, if I may use the term, moral minimizing: has not the very same thing happened to-day in treatment of the labor question?

There were then, be it admitted, among the moralists, upon the question of compensation, certain opinions which must be qualified as dangerous; and when the moral controversies of the seventeenth century broke out, the question of compensation held a leading place. It appeared in the *Theologie morale des Jésuites* in the *Extraits des assertions dangereuses*, etc., as well as in the catalogues of errors condemned by the clergy of France, the Sorbonne, and the University of Louvain; finally a proposition concerning the compensation of servants was proscribed by Innocent XI.: "Famuli et famulae domesticae possunt occulte heris suis surripere ad compensandam operam suam quam majorem judicant salario quod recipiunt." We have no leisure to devote to making a new history of this dispute, even from the special point of view we are now taking. A few observations must suffice. We would remark, first, that the proposition condemned by Innocent XI. is textually the same as that condemned by the faculty of Louvain; the reason of the condemnation is evident, for the proposition is too general and consequently dangerous. This is the declaration of the Louvain doctors in their *censura*, and of all the commentators on the condemned propositions. We would remark again that the proposition was condemned *prout jacet*, which is to say as presented to the Holy See, not as given out with greater or less exactness by this or that author. Arnauld attributed it to the Jesuit Bauny, we know, but he was wrong, for Bauny taught it only with two restrictions which would, we think, make it not unacceptable to many sociologists of our own day. Thirdly, we venture to remark that whatever be the names of the theologians who have gone wrong on this question, inquirers had better copy the list of them from other sources than Mr. Lea's article. The note given on page 295 could hardly be excelled for inaccuracy. Neither Sayre nor Reginaldus, neither Laymann nor Escobar, neither Mendo nor Busenbaum say that "burglary could be committed," nor does one of them "recommend false swearing with mental reservation to those unlucky enough to be suspected and prosecuted." Finally, we remark that anyone wishing information on the real opinion of writers will find Mr. Lea's references of no value whatever. To give an instance: here, as in his article on philosophical sin, we find him citing (p. 298) "*Antoine Arnauld. Morale des Jésuites, p.* 186 (*Cologne*, 1667)." To what volume is he referring the reader? Does he mean the *Theologie morale des Jésuites?* This book is indeed the work of Arnauld, but it was published at Paris, and in 1643 and 1644, not at Cologne in 1667; moreover, in the first edition it contained 61 pages and in the second but 45. It may be found in Arnauld's works, vol. 29, p. 74 94. Or did Mr. Lea then mean the book

Morale des Jésuites? But it was not Arnauld's, and was printed at Mons instead of at Cologne. Did he even mean *Morale pratique des Jésuites?* This was indeed the work of Arnauld and printed at Cologne, but it does not contain what Mr. Lea quoted. It is astonishing that Mr. Lea, quoting at first hand, made such a blunder. In the second note on the same page (298) he refers the reader to *Extraits des assertions dangereuses;* how is it he omits to mention that this work gave occasion to a *Réponse* in three parts, making 3 vols. in 4° or 14 vols. in 12°, in which at two several places the matter of compensation is considered at great length? To attempt consideration of this point would mean an endless task. I wish, however, to call attention to a couple of references. In the note on p. 295 I read *Summa Diana s. v Compensare n.* 2. What is this? Diana's writings on moral have been published in 10 vols. in fol. and so Mr. Lea cannot be citing them. Otherwise he would have written tom. 6, tr. 3, resol. 148–150. But there have been published a score of abridgements of Diana, under the various titles *Summa, Compendium, Epitome*, etc. To which of these does Mr. Lea refer? Though the precise book was under his eye as he wrote, he forgot to indicate. Same thing for Escobar: Escobar Theol. Mor., Tract. 1, n. 83. Escobar was author of a great work in 7 folio volumes, entitled *Univers. theol. moralis.* We wonder if the reference is really taken from this; we rather think it may be from Escobar's other work, *Liber. theol. mor.*, which is divided into tractatus, examina, capita and numeros, and which devotes to the matter of compensation just two lines, the reference to which would be tr. 1, exam. 9, n. 9.

VI.

What was the outcome of the controversies and the condemnation by Innocent XI. of the proposition concerning domestic compensation? Mr. Lea writes, p. 299: "As this was the only condemned proposition connected with occult compensation, by implication the equally demoralizing practices taught by Tambirni and others were tacitly approved, although Innocent, in the exordium of his decree, disclaimed responsibility for all propositions not explicitly condemned." We should like to know just how these other demoralizing practices received tacit approbation since the Pope expressly stated the contrary: "Non intendens . . . alias propositiones . . . ullatenus approbare." This is certainly a curious specimen of logic. Mr. Lea further states that the casuists bothered themselves very little about the papal decrees, and continued to defend the doctrines despite the excommunication fulminated against it. How easy it is to see from this that Mr. Lea is not *au courant* of theological literature, and has not read the commentaries on the condemned propositions.

In point of fact, the condemnation hit its mark to a nicety. After its promulgation some rigorist theologians rejected the lawfulness of all compensation, so Elizalda, Steyaert (notes on Wiggers), Schiarra (Theol. Bellica); others, like Concina, hesitated, and others again admitted the doctrine within very narrow limits; but the great body held fast to the traditional teaching, disembarrassed of all unreasonable interpretations and extensions. True there were among them men of various grades, some inclining to the more liberal, some to the stricter side. St. Alphonsus was of the former class, and he has, with good reason, been supported by many a disciple;

though the Acta of the Holy See concerning him leave us free to follow or not and in no way signify that his writings are free from all errors and imperfections. It is not now our intention to consider the opinions of all the theologians of this time. In truth I am afraid to glance upon the confusion of Mr. Lea's final pages. But I would in closing bear witness that the Protestant jurisconsults of the seventeenth and eighteenth centuries always accepted the doctrine of the Catholic theologians upon compensation. Thus Samuel Strykins, opp. tom. 2, disp. 12, c. 6, n. 27–31: "An furti reus sit qui ut jus suum ab altero consequatur, rem subtrahit? Lessius certa hic supponit requisita quibus adhibitis liceat rem suam aut sibi debitam recuperare . . . sed dubia haec sententia exinde redditur quod de jure civili non liceat propria auctoritate rem auferre ab alio. . . . Nihilominus non est cur non illaesa conscientia adhaerere priori sententiæ non liceat. Fingendus enim iste casus est ubi adire judicem non liceat, seu ubi penitus cessent judicia; . . . seu talis etiam casus ubi in judicio vel extra judicium petiturus majus malum metuat eventurum extali strepitu, ac valor rei unquam possit aestimari." Brunnenman advances similar opinions in his commentary upon the Pandects, lib. 47, tit. 2, l. 59, n. 2.

CONCLUSION.

The question of compensation, like that of lynch law and duelling, is one point of the greater question *to whom belong the right of constraint*, a question of the highest interest from a theological as from a philosophical and social point of view. We have seen that upon this question the doctrine of the Catholic Church is conformable to that of philosopher or jurisconsults; that it has always been substantially the same since the days of St. Irenaeus and Clement of Alexandria, though in the course of time it has gained in clearness, and that when writings capable of pernicious influence have appeared they have been carefully weeded out. This doctrine safeguards the three great principles of the observance of public order, of domestic fidelity, and of the protection of the weak.

The exposition of this doctrine furnished by Mr. Lea is absolutely imperfect; and when his readers learn how in a particular question his erudition has failed of breadth, his criticism of accuracy, and his philosophy of depth, doubtless they will begin to ask themselves just what sort of authority they are to attribute to those big books on ecclesiastical celibacy, the Inquisition, and so forth.

THOMAS BOUQUILLON.

A Recent Work on Free-Will.

Free-will is a subject mooted as much in our own days as in mediæval academics. Ever ancient, yet ever new, it has a kaleidoscopic interest. In fact, the century about to close is one of the most interesting in which to study this all-important question, as it presents three distinct points of attack which epitomize the entire literature on the subject.

Ever since Rousseau distinguished between the God of Revelation and the God of Nature, doubt grew apace. True, a sort of Christian renaissance, with Chateaubriand as chief exponent, bade fair for a while to bar the road to doubt, but Cousin, Spinoza and the German schools soon forced the barriers. For Cousin, religion was an infantine form of human consciousness destined in time to be displaced by science and reason; both products of the higher stage man has now reached in his intellectual growth, which along the lines of religious thought is nothing else than a process of disillusionment. This idea gave doubt a new initial velocity and with the introduction of such a destructive principle, religion fell and with it metaphysics. In the light of the new idea all things were judged and tested. The great questions of good, duty, liberty, virtue and the like rose up for consideration only to be dismissed very summarily as old-time myths. as so many mental fossils, serving, it is true, to trace out and reconstruct past stages of the human mind along its lines of development, but otherwise archaic and useless.

Alongside the new idea, science was making giant strides. Discoveries became the dominant note of the hour and philosophy fell into disrepute. Nature was but a vast chain of phenomena linked together by laws of necessity. There was no place for freedom where nothing was free. Freedom was but a pithy way of expressing the absence of exterior restraint and was, therefore, a glaring contradiction in the world of phenomena which they looked upon as a vast network of interacting necessities. A free atom, directing its own course and master of its own sphere of activity, was in consequence crowded out of place as an unwarrantable oddity. Driven thus from one position to another, freedom had still a refuge in its Ultima Thule—the human mind. But even here the idea that the will could be free was scouted at as preposterous and the ingenious theory of sufficient reason or motivation was invented to dislodge it from its stronghold. Motives impel. Therefore, they are idea-forces. Free-will is nothing else than a resultant of several such forces acting as in concert. Free-will is at most a simple problem in dynamics. You draw your parallelogram of forces and determine the invariable resultant.

This attack with the charm of novelty lingering about it called forth the best efforts and we see in consequence a motley group of moralists, psychologists, metaphysicians, biologists and mathematicians rushing together to the defense of the traditional notion of duty and free-will, strengthening the old

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La Liberté, par Mons. L'Abbé C. Piat, professeur à l'Institut catholique de Paris 2 vols. Paris, P. Lethielleux, 1895.

position and meeting each attack skillfully and with effect. Ground was abandoned hitherto disputed, weak points were strengthened, the old means of defense modernized, and a vast amount of erudition displayed in meeting the counter charges. No point was lost and the good things said by extravagant apologists were stripped of their extravagance and mustered into service. To trace out the history of such a movement step by step, to study each advance and work out the causes of each repulse, is certainly not devoid of interest. To reconnoitre the various positions and write out the proportions of their respective strength and then piece the divided considerations together into one grand comprehensive view, is real strategy, having the advantage of sound logic in the background and the charm of military phraseology to keep one's interest from flagging.

Such is the intent and purpose of the work before us.[1] It is in two small volumes, comprising in all some 650 pages, with a definite plan and method of treatment truly scientific. The first volume is a review of all the chief writings concerning the human will, whether destructive or apologetic, that have appeared in the course of the elapsing century. The author divides his historical research (to which the first volume is exclusively devoted) into three distinct periods, in which he traces out logically the evolution of the idea of human liberty. The first period is characterized by two schools—the French school of Maine de Biran, Cousin and Jouffroi, which discussed the question from a psychological point of view, and the German school of Fichte, Schelling and Hegel, which discussed the same topic from a metaphysical standpoint. The second period brings out the notions of the Determinists, and reviews very fairly the opinions of the French and English Positivists, Compte, Taine, Stuart Mill and Herbert Spencer. It expounds also the psychological determinism of Ribot and Fouillet, together with the essays of the two Italian criminologists, Lombroso and Ferri. The third is comprised under a review of the new critical school of Secrétan and Renouvier, the daring apologetics of Saint Venant, Boussinesq and Delbœuf, together with the spiritual views of Caro, Simon and Janet, as well as the truly original essays of Ravaisson and the late Abbé de Broglie, who was as skillful with the pen as he had previously been in officering a sloop of war.

The second volume is devoted to the solution of the problem. The author carefully states the varied meaning of the terms freedom, liberty and free-will, defines clearly in what sense he employs the term, instances the method he thinks should be pursued in a study of this kind, and finally outlines very distinctly the plan to which he proposes to adhere.

I.

Freedom is a vague term, and may be, in its widest meaning, taken to imply mere absence of restraint. Restraint is twofold, exterior and interior, arising from outer and inner influences respectively. The former sense, which is very wide, denotes simply the unhampered capacity of the organic and inorganic world to follow out in respective spheres their peculiar lines of action—the freedom of the river to glide along without sluiceway or mountain to obstruct its path, the freedom of the planets to revolve, and the flowers of the field to grow. In the organic world it becomes the power of the lower animals to do, search out, and obtain what they desire. In man it is the power to do deliberately what he wills; the brigand's power to pillage and plunder, and the tyrant's power to make his hand felt by innocent subjects. In the state it is the power of the people to frame its own laws and look after its own interests without interference. Such liberty is physical, characterized simply by lack of restraint.

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[1] "La Liberté," par Mons. L'Abbé Piat.

Over and above this, there is another, the freedom from inner restraint. It implies power to do or not to do, in presence of conflicting motives, ends, desires and conveniences. Are motives the mere condition, or are they the causes of the will's freedom? If they are the causes, we are all so many wheels of the universal machine, which goes on forever rotating with necessity and precision. If the will of man be nothing else than a resultant of idea-forces, we shall have to ask the dynamist to draw a parallelogram and determine the necessary resultant. But if motives be but a condition requisite for the will's exercise of activity, if ideas be but the springs of action which rouse the soul into doing, then, above and beyond physical liberty, there is one more profound, of a higher order, with a greater import of meaning. In such a case, the will determines itself in the presence of the motives; can even override them for a counter-object if it so choose. Such a liberty is psychological. Does it exist?

Modern science looks upon the universe as a chain thoroughly riveted together, link by link. Every blow of the piston implies a certain expenditure of energy. Oxygen and hydrogen do not of themselves combine for the formation of water. A roaring lion and a barking dog each find apology in some inner or outer condition of disturbance. Nature is a vast and complex series of facts, each determining the other. No change can be explained without a previous one, and this in turn by another, and so on forever. One link does not seem to fit in this chain. It is the act of free-will, which challenges the philosopher to point out its antecedent, viz., the previous empiric condition of which it is the resultant. Its distinguishing characteristic is to be without such antecedent. By this, of course, is not meant that it is a mere creature of chance, a detached atom floating about in the void, without sufficient reason for its existence, but the act of a self determining agent, not the necessary result of any definite antecedent in the empirical order.

At a stroke, therefore, free-will is lifted out of the world of mere ordinary phenomena (of which one is always the empirical product of the other) into the higher plane of volitive powers. Free will is in itself the power of self determination. But this is only one side of the question. A great source of mischief in working out the problem of the will is its intimate relation, immersion, we might say, in knowledge. Both are so fused together that to assign each its proper sphere of activity is a matter of no meagre analysis. To disentangle the two requires adroitness. Liberty is always associated with knowledge, and implies it. *Ignoti nulla cupido.* Atoms infinite in number with an initial germ of freedom in them falling vertically into the infinite void was an ingenious idea of Epicurus that will not stand serious criticism. Liberty to act or do would be eternally useless to an atom whose only function was one of perpetual descent; whose destiny was to be without knowledge, and whose course could not be changed by any influence, whether outer or inner. Real liberty to act or do implies an end in view, an object to be sought after, something to incite and direct. True, what is free is self-determining, but this mastery which a free agent has over his own acts and operations is not a blind mechanical force—a sort of intellectual dynamo—but a power of self-determination under the influence and guidance of a known end.

This power of self-determination, strictly speaking, is proper to reasoning creatures. The end must be known; but mere sense perception is not sufficient upon which to ground the real notion of free will. The range of animal life and sense acts like a train of powder. Undoubtedly there is something more in emotion, than in mere impression; something more in desire than in emotion and something more in movement than in mere desire. But this inequality does not disprove the necessity which links the whole series of action and reaction together into one vast chain commonly denoted by the term of sense-activity. On a given impression follows invariably a certain affection, on such an affection desire and on desire a certain series of movements. Sense-activity simply undergoes the end perceived. A truly free agent does not nod passively to the end in view, but chooses it. This marvellous power of choice appears for the first time with reason and is its constant companion. Knowledge for the free agent serves to throw light on his course of action. It is the necessary condition for his exercise of freedom.

Knowledge plays still another role in the free-will drama. Not only is it the condition but the measure and gauge of freedom. For free-will is power to wish freely; power to wish freely is power to choose, and choice, as is apparent, lies between objects proportionately known. Out of this consideration arises a truth of no little importance. Knowledge and free-will increase and diminish proportionally together. Whatever enlarges the horizon of knowledge, extends the range of the will's activity, and whatever limits knowledge has the same are the bounds of will. Free-will and knowledge rise, increase and fall together. To widen the range of will, is to shut out all influences that obscure the line of vision: to deaden the passions, those undue excitations of sense which cloud the view and overpower reflection bringing it under the control of animal impulsiveness, instead of allowing it full sweep to debate, determine and polarize properly. The less there is of passion to limit and the more there is of knowledge to broaden our mental horizon the greater must needs be our extent of freedom. This is why the saint is freer than the sinner, the angel than the saint, God than creatures. Freedom and knowledge increase in direct ratios. If they proceeded inversely it would follow that we were free by grace of ignorance, because of our dimness of vision which would hinder us from penetrating the haze about us. And it would likewise follow that liberty and clearness of vision are mutually exclusive one of the other. Two consequences which smack of the doctrine of Athens and the "Old Man Eloquent."

Yet though liberty be housed in the demesne of knowledge, it is not coextensive with it. The object of intellect is truth, the object of will, good. Not good in general, but good with a special character whets the appetite of will. We do not take resolutions to make every point in the circle equidistant from the centre, nor to have a gorgeous sunset on the morrow's eve. We do not will what is necessarily determined. We are not free to will the absolute good, which draws us towards itself as the universal source and satisfaction of all desire. We will particular embodiments of it, which are understood as so many means indifferently associated with its attainment. The sphere of will is the realizable, the contingent, the modifiable.

Such is the free-will problem written out in its larger proportions, without empirical antecedent, allied to yet distinct from and not coextensive with, knowledge. From this it will be seen that a writer on free will has a difficult task before him to cut his way out into the light and yet leave such distinct traces as will allow others to follow in his footsteps. The author, therefore, very wisely sums up his general survey of the situation by a strict definition which is nothing else than a brief embodiment of points previously established. Psychological or inner freedom is the "active power of self-determination in pursuit of an end which reason holds out as realizable." Having tapered down the question at issue to this concise statement, he next reviews the various modes of treating the free-will subject followed by present century writers, in order to profit by their faults of method. Among these is the analytical method, commonly known and designated as *a priori*, which starts with an idea and concludes therefrom the impossibility of facts. Ideas are forces, is one point of departure for this school. Once admitted that ideas are forces, free-will becomes a poet's dream. For motives are ideas, and if ideas are forces, why motives become real efficient causes necessitating the will's act and determining it invariably. Another point of departure is the principle of *sufficient reason*, taken to mean that nothing acts unless acted upon and nothing passes from mere indeterminateness to actual fact without an explanatory cause of its so doing. Does not free will vanish in the light of such a principle? If it exist at all, it is essentially a faculty holding within itself the power of self-determination and actually makes the passage which the principle of sufficient reason scores as an anomaly in nature. Another point remains. It is the permanence of force. The universe is a system of forces, necessary, indestructible, unchangeable. Free-will finds no place in such company. It is barred out as a discordant note in universal harmony. Here then is a triple chord which cannot be broken, Psychology, Metaphysics and Science, flatly contradicting the possibility of such a misnomer as freedom of the will. Consciousness may affirm its existence. But its testimony is illusory. Knowledge is only a sort of phosphorescence on our mental surface. What is beneath we do not know, and this ignorance is the cause of our deluding ourselves into the notion that we are free. Consciousness of freedom is an equivalent expression for ignorance of necessity. Instead of first considering facts, such writers analyse an assumption and explain away all counter-facts as illusory and misleading. *C'est l'a priori à outrance.*

The history of philosophy shows the vices of such a method. Descartes started from the idea of the infinite, and found in it the distinction of God from the world. Spinoza took the same idea, and identified God and the world as one substance. Malebranche, arguing from the same source, overzealously gave unto God the monopoly of all activity. In like manner Schelling, looking on the content of reason as the infinite, draws thence an inference in favor of free-will. Hegel follows, and with the same apparent rigor concludes from the same source as Schelling; not freedom, but universal, eternal necessity. Something evidently is wrong with the instrument of logic which turns out such contrary conclusions. Unless philosophy begins where fancy ends, such an arbitrary method should be disallowed as unsafe to follow. The glaring inconsistency of such modes of procedure was not lost on the best thinkers of the day, who accordingly set to work to call away attention from fancy to fact. In beginning with facts, not ideas, the positivists showed sound sense; but unfortunately for them, the horizon of the human mind was bounded by experience alone. Their cardinal principle was that the world-ground was mere phenomena, above and beyond which, if anything really does exist, it is unknowable. To such a region they relegated the time-honored subjects of soul, substance, and the absolute. Yet by a strange inconsistency, when they come to discuss human freedom they resuscitate the principle of sufficient reason from metaphysics, a science which they had previously characterized as defunct and impertinent. and urge this same principle might and main against the free-will advocates. Thus Ribot and Herbert Spencer. For iconoclasts, this sudden return to image-worship is, to say the least, inconsistent. They fall into the very method which they set out to overrule.

Ribot is a fair product of this school. For him a free act consists in choice, and choice, in his eyes, is nothing else than a practical judgment. In discussing the nature of this judgment he has recourse to facts of history descending to the phenomena of the brute creation. The first analogy which he instances in passing is the attraction of the loadstone for iron. A fact of the mineral order. This is the lowest type of will. Graded higher are the facts of biology. He points out how insectivorous plants, such as the dionœa, found in the Carolinas, choose exclusively certain bodies with which they come in contact. Thus, too, the amœba selects certain organic fragments for its own nourishment. Such facts are explained by a general relation of molecular composition between chooser and chosen. Here, however, choice is confined within a very small range, because of the gross physical condition of the absorbent. But in the nervous system, which is more and more complex, this blind affinity of the lower order is transformed into a conscious tendency or inclination, then into several contradictory tendencies, among which the one representing the maximum of affinity carries off the victory, as in the dog which hesitates before several bones, only to choose eventually one of their number. But everywhere the choice brings out in bold relief the nature of the individual at a given moment, in determined circumstances, and in a certain degree. In other words, the preference is more marked where the affinity is weakest. It may be safely said, then, he argues, that choice is a resultant of tendencies or inclinations, present sensations, images stored up in the memory, complicated calculations, and the like. And furthermore, it is always founded on an affinity of some kind, an analogy of nature, an adaptation. This holds true for the lower and higher members of the animal kingdom, and is accentuated in man in his noted learning for vice or virtue, knowledge, pleasure, or ambition. In man two or three conscious states arise in presence of some plausible motives for action. After several oscillations in pendulum fashion, one is preferred, chosen, the rest dismissed from consciousness. The reason, says Ribot, is evident. It is because between some one certain state and the sum of conscious, subconscious, and unconscious states, which at the moment make up the person or individual, there is an agreement, a natural proportion, an affinity. This is the only possible explanation of choice, he avers, unless you admit that it is without antecedent or cause. Ask me to kill a friend, and I recoil with horror from the thought, because there is no possible association between such a state and my other refined tendencies projected in consciousness, which, accordingly, exclude and annihilate it. Ask a criminal, and the suggestion is carried out forthwith, for the simple reason that his association of murder with his feelings of hatred and cupidity establish an analogy which renders his choice of such a nefarious project not only feasible, but proper. Whence the inference that though man's choice be graded higher in the scale of affinity, it is, nevertheless, the self-same tendency remarked in the lower animals as well as in the attraction of the loadstone for iron. And as in animal and magnetic attraction there is always an antecedent from which of necessity choice results, so must it be with man in a more subtle sense. The type of free-will is the magnet's attraction for iron filings.

Here again the faults of method are seen in all their extravagance. It is certainly very hard to see how the best way to study human liberty is to go outside oneself to observe amoeba and metals. This is studying Rome at Carthage. It is curious to imagine that because of an hypothesis not by any means as yet lifted into the sphere of dogmatic certainty—evolution—certain solemn facts should be brushed out of the way to afford such hypothesis passage. Yet such is Ribot's mode of procedure. His assumption of mere quantitative differences in the scale of being is void of proof. For evolution has not been from like to like, but from like to unlike, and so his contention falls short of the point at issue. Life follows on matter, consciousness on life and reason on consciousness. In each of these states there is something new, something absolutely heterogeneous. Even admitting that the degrees of being in nature have sprung from the same source, the fact nevertheless stares us in the face that they present qualitative differences in such a wise that the superior is never found in the inferior nor in the homogeneity of human protoplasm are the traits and character of the man thence deriving discoverable. To discover liberty it is not the magnet nor dionœa we should observe, but ourselves: not animals, but man and that higher part of man's nature, which surpasses the imagery of sense. There alone we hope to see in its intricate workings the peculiar power graced with the title of free-will. We should not reverse the telescope and study human liberty in the far-off spheres of animal and mineral activity. There is no need to close our eyes and speculate when we may open them and see.

Profiting, therefore, by the extravagances to which a mere speculative consideration of the great question has led, the author lays down his plan. It is to establish free-will as a moral and psychological fact. Once established as a fact, neither deductions of science nor the intangible views of an idealistic metaphysics will overthrow his position. Facts are not denied in the name of ideas. He proposes to single out the main points at issue, discuss them and close by a detailed examination of the notion of free-will in relation with the principles of finality, causality and sufficient reason. The fact, the idea and the limits of human freedom. This is the triple alliance ostensibly defensive which he introduces to counteract the combined attacks of motivation (Psychology), sufficient reason (Metaphysics) and the persistency of force (Science). In attestation of the fact, he devotes in the second volume ninety pages to the moral and psychological proof; one hundred and sixteen to the idea of liberty, and one hundred and fifty-seven to the limited sphere within which the exercise of free-will takes place.

The fact is brought out from moral and psychological considerations. Under the head of finality, he differentiates very carefully abstract and rational from concrete and empiric motives, studies both when combined in action and proves that abstract motives are only by a slender analogy to be considered as forces. They are qualitative ideas having a very distant kinship with the imagery of sense. Even in the case of concrete representations, whether kinetic, kinesthetic or static, movement is not an invariable accompaniment and when so, is not shown to be the product of sense-images in direct causality. Then follows an interesting discussion of the proving value of the supposed necessary laws of historical development, statistics and heredity, to all of which he opposes distinct counter considerations. This whole chapter is levelled against the notion that motives are necessitating forces. Next in order he discusses causality. As finality is the relation of an idea to the conscious activity which it arouses, so is causality the relation of a given force to the effect which it produces. The relation of ideas to conscious activity, he has already proven to be lacking in necessity and it now remains for him to determine whether will is the direct and necessary resultant of some previous cause. This he does at length, bringing out three distinct conclusions. Psychic phenomena, though intimately associated with are nevertheless not resolvable into movement. The necessary relation of antecedent and consequent in the physical and biological order does not mean that the same ironclad rule of sequence is to be applied to a higher and essentially different order of facts, since volition has not been proven identical with empiric movement. Lastly, the actual conservation of energy in a constant unchanging and unchangeable sum is not capable of convincing proof.

But one point now remains. It is to explain how free-will determines itself, and yet continues free, when metaphysics rejects the idea of determination unless it be through the agency of some distinct determining cause. Hence his chapter on the principle, sufficient reason. The gist of his argument is this. The principle of sufficient reason proves too much. If admitted in its sweeping nature, it will militate against everything else as well as against free-will. As long as there is nothing contradictory in our admission of such an extraordinary power as human liberty, but only something mysterious, we may rest assured of our contention that it exists; for nature, in the graduated scale of being which it holds up before us, points out a gradual unfettering of things from the laws of absolute necessity. Thus mechanical necessity is succeeded by spontaneous energy, over and above which is a higher energy, whose characteristics as such are sufficient warrant for the conclusion that it must be free and gifted with a power of determination peculiarly its own. As is evident, the argumentation is indirect and apologetic. The last two chapters on the relations of free-will with inclinations, hereditary and otherwise, as well as with various organic states of the individual, are a delineation of the range of will, and serve to clear up a great many points that suggest themselves in a reading of the previous pages.

The work as a whole is orderly and thorough-going. Some one has shrewdly hinted that in a point of view, not the point, but the view is all important. Abbé Piat has realized the force of this remark. The first volume synopsized above is characterized by a fair-minded review of the best thought of the century. He is equally at home in the intricacies of German metaphysics as in dealing with the French and English philosophers. He does not first create his adversary to his own suiting in order to refute him more readily, but evidences a desire to express counter views in all their cogency. He is acquainted widely with the literature of his subject, to which he refers accurately in appended foot-notes. True he has compassed a great deal in small space, but the compression which he exerts on an author is elastic, and allows him to regain his full height and due proportion in the mind of the reader. Altogether, the first volume is a token of careful study, and creditable for its keen analysis.

II.

The second volume is likewise orderly and searching. The general survey taken of the whole field before his line of attack is formed, the way in which each position is brought out into relief, his method of massing arguments together to cover the point in question, are evidences of good taste and scientific instinct. Notwithstanding a perplexing amount of detail, his face is set towards his subject, and never once loses sight of it to the close. The fact of the free-will's existence is well brought out from moral and psychological considerations. The refutation of the objections drawn from psychology and science is well done in his chapters on Finality and Causality. His stand against the principle of sufficient reason, however, is too indirect and apologetic. If he had begun by laying down a consistent theory of the will's transit from indetermination to act, and bolstered up such a theory by apologetic considerations, he would have made a better case. As it is, however, he dismisses the idea of God's influence on human action as complicating the problem. His reasons for such dismissal, however, are not rigorous, and he gives over a valuable point by failing to see a loophole in his own argument. "Either," he argues, "the first cause identifies itself with the created will, or is distinct from it. In the first case, we run into Pantheism and have the additional serious difficulty on our hands to explain how a being wholly and essentially immovable can be said to be free. In the second case, that is, if the first cause be made distinct from the created will, either it performs the whole act of the will; and then we must needs be determinists admitting nothing in free-will but the name; or it only performs a part of the act, leaving the completion to the will: a solution which simply revives the whole question at issue. For how does the will pass from a state of indeterminateness to the actual completion and determination of its act? This is simply a return to our previous point of departure. Our position would not be strengthened, he adds, by admitting that the supposed two operations of God and creatures are one and the same thing. This is a confusion. For they are only one in result and distinct in themselves as necessary and free.

This reasoning is not accurate. First of all, Determinism does not follow as a necessary consequence from the admission that the first cause performs the whole act of the will, unless one have in mind the exclusive notion of some that creatures are the mere occasions, in presence of which God exercises the monopoly of activity. We may conceive the action of God and the creature as operatively one proceeding immediately and wholly from both, according to a different mode of the same motion. Nor is this a mere mental makeshift, since the same thing happens wherever we see instrumental causes at work, and is aptly instanced in the case of the sculptor and his chisel. The same identical effect is attributed as a whole to the sculptor, and as a whole to the instrument, although the manner or mode, according to which it is so attributed to each, be not the same. True the First Cause could, if it so chose, produce any effect unaided. But once admitting created causes, we must admit that they, when used as instruments in the hands of the Supreme Fashioner of things, exercise a real activity of their own in the production of effects. It may be a borrowed activity, if you will, and modally different, but it is none the less real for these characteristics, else, why call them causes unless on the score of a similar Latin misnomer, "lucus a non lucendo"? Furthermore, it must be borne in mind on this point that God does not operate in things by a sort of distinct action proceeding from Himself and terminating in the things themselves. The action of the First Cause is entirely immanent and cannot be considered as passing out and into creatures, but one remaining entirely within, identified with the divine essence. Whence it is that the divine essence is principle of the effect, and not of the action. For if it were principle of the action, it would imply something passing from God into the creature—a sort of middle action—such as is realized in the imperfect range of finite causality. In very truth, many of the objections against free-will, drawn from Metaphysics, take their rise from this misconception, from this attempt to make the laws of finite causes fit the infinite action of the First Cause. Once such inexact notions gain firm footing in the mind, free-will becomes as elusive as thistle-down. There is nothing on which St. Thomas insisted more than the contrary principle that "God does not operate outside Himself by some intermediate action," and Cardinal Giuseppi Pecci stands sponsor for the statement that he found this idea developed in more than seventy passages by the Angels of the Schools. If such a principle be true, there is no longer any need to discuss a double concursus, the one previous, the other simultaneous, neither of which St. Thomas could have consistently admitted, as they are actions *passing* into creatures. And so it comes to pass that in the light of the foregoing our ideas are gradually hammered into a shape that will allow of their application in this abstruse problem.

These remarks are naturally not made with a view to revive academic discussions, but simply to show that a very consistent theory of the will's transit from a state of indetermination to actual determinate choice, may be put forward against the principle of sufficient reason, instead of indirect apologetics, which the author has deemed the best mode of answering the point under discussion.

The foregoing notions being clearly defined, we may proceed with less difficulty. A few words more anent this topic will, in consequence, not prove amiss. All human operations come from God under the head of the three causes, final, efficient and formal. Under the head of final, because the good which is the end of every operation and which moves the creature to act, is a participation of the Ultimate Good, which is God. Under the head of efficient, because all created agencies act by virtue of nature and powers received from the Giver of all good things and lastly, under the head of formal causality, for the simple reason that the very powers through which creatures perform their various operations, is not only moved and applied by God, but also created and preserved in existence by the same divine agency. The only point presenting any difficulty in the above enumeration is to locate the term "applied." To which category of causes does it belong? The efficient or formal? From a careful study of St. Thomas on this point, there is no room for any hesitancy in assigning it to the category of efficient causality. This is already a great step in advance. For a mischievous source of difficulty in free-will discussions has been a desire to see in every act of the will a formality of some kind and the consequent attempts to reconcile such a formality with freedom. Once we set aside the notion that God operates on our will by some intermediate action and that there must be a particular form set as a seal on every act of will, we are well along the road to satisfactory conclusions. Barriers that have been reared by the mind, we know not why, to baulk itself of its purpose, vanish from view and the perspective clears. St. Thomas brings out very forcibly the point for which we are contending in a comparison drawn between intellect and will. "It is clear," he says, "that the intellect by the very fact of its knowledge of the principle, reduces itself from indetermination to act, so far as the knowledge of the conclusion is concerned. In this wise it moves itself; and in like manner the will, by the very fact that it wishes the end, moves itself to wish whatever is a means thereunto." Furthermore: "it must needs be admitted that the will is influenced in its first movement by some extraneous mover." From these passages two consequences of no little significance are clearly brought out. First: as the will does not move itself except by means of deliberation and counsel, and as deliberation, on the other hand, supposes an end already willed, we must fall into the vices of an infinite series to explain the will's course of procedure, unless we admit in the will itself a first and necessary movement towards an ultimate end communicated to it by the Prime Mover of things. Second: outside this first movement of the will, God concurs to all other movements simply and solely as He does to all other operations of creatures, to wit: by giving them their principles of action, by keeping them in continuous existence, by applying them to their several operations and by the fact that He is the be-all and the end-all of their existence and action. Under these four heads, no more, no less, is God in every operating creature, moving all according to their nature and doing no violence to the essences of things.

But what is this first movement communicated to the will? It is its natural and necessary inclination towards good and happiness in general, without which it would be unable to wish anything in particular. It is the very volition of good, an instinctive yearning for it and nothing else: a volition involved in every other as a principle is in a conclusion, a universal tendency containing virtually all secondary tendencies towards any particularized good. Unless such a volition be presupposed, the will is as powerless to act as the intellect is to understand without first principles. Yet this has proved to be the rock of scandal. For concerning it, the philosopher of Rocca Secca formulated the law that the will must be moved by God even for the exercise of each individual act, as such a motion is nothing else than an accentuation in individual acts of the universal instinctive tendency of the will, and must therefore need the help of some extrinsic mover. Although admitting this extrinsic motion for the first and instinctive acts of the will, he nevertheless denies very pointedly the existence of any such necessity for its secondary acts. At first sight, this seems to run counter to two important metaphysical truths, viz., "that every tithe of reality comes from God the universal Source of being," and that "what is potential must be determined always by something actual." Events prove, moreover, that on account of these two considerations, the schools carried over the application of the first principle St. Thomas established to all the acts of the will and looked for a determining form of some kind in every act exercised, endeavoring vainly afterwards to restore harmony where the discord was purely of their own making. Yet there is no need for any such anxiety, as both of these principles are safeguarded and applied. For as regards the first, God is the cause of the will's nature and powers, and the ordinary laws of creation and conservation take care of the realities in every act of the will, and there is not an infinitesimal reality in either which is not of God's own giving. Hence there is no difficulty in admitting the will as a determining cause of its own acts, since it receives continually from the first cause its operative powers and their application, and every act, even secondary, depends on God under the four heads instanced above. The second truth is likewise thoroughly safeguarded. For the will is sufficiently in act by its first, necessary tendency to good in general and by its motion thereunto by the First Cause to determine itself to any particular choice of good. Hence it is that the relevancy of the principle of sufficient reason should be denied in this connection. Why look for a *special* motion (outside the ordinary) when the will's first act contains in germ, virtually, any other act it may choose to do? If the will were no wise actuated, the principle would be of necessary application. But as the will is already sufficiently actuated by the first impulse given it, the relevancy of a second special application of it is hard to see.

The theory developed in the foregoing by such good authorities as their Eminences, Cardinals Satolli and Pecci, as well as by Giovanni M. Comoldi. S. J., puts old truths in a new light, and directly offsets the principle of "*sufficient reason*" which Schopenhauer mustered into service against free-will. To sum up the whole matter briefly, it may be comprised under four points: 1° God as a universal mover, moves the will of man to its universal object which is good, and without this universal motion man cannot will anything. 2° On the supposition of such motion, man through reason determines himself to wish this or that particular good; in other words, determines himself to the secondary acts of will. 3° Such universal motion determines the will necessarily good in general, but does not determine it to this rather than that particular good. For the will is not determined to one, but indifferent to many objects. 4° In the free act, all positive reality and all movement towards universal good comes from the First Cause. For the free act is nothing else than an application (restricted to a particular object) of the motion towards the general object, implanted in the will by God from the very beginning of the soul's existence. Under these aspects, free-will is not a complicated problem, but is seen altogether in a new light.

These two volumes of Abbé Piat, such is the author's mode of grappling with his subject, certainly recommend themselves to students anxious for a thorough-going treatise of an old subject in the light of modern scientific research. The style is clear, sufficiently easy and attractive. A vast amount of erudition is laid bare in these pages which will pay a studious perusal. The interest aroused by the objections of the Italian criminologists, Lombroso and Ferri, will not flag in a reading of his counter considerations. Altogether, the treatise is commendable, and the author realizes the fervent wish of the Polybiblion that this work would prove an epoch-maker—a new point of leverage to tilt back actual philosophic study into its proper equilibrium, which, as the history of philosophy has abundantly shown, is a middle way between extremes.

EDMUND T. SHANAHAN.

Chemistry in the Middle Ages.[1]

By the publication of *La Chimie au Moyen Age*, Berthelot, the distinguished French chemist, has given evidence of an ability for painstaking historical research which promises to place him, as an historian, on a plane no less eminent than that which he occupies as a chemist.

Without seeming to diminish the quantity and quality of the scientific work which makes him a prominent figure in the chemical world, Berthelot has devoted a great portion of the last thirteen years to the study of the early progress of chemistry, of its development through those misty periods of its growth when religion, natural and rational philosophy, and alchemy were closely mingled together. The first fruit of the French savant's efforts in this new direction appeared when he published "Les origines de l'Alchimie," an octavo volume of about 400 pages, which appeared in 1885. This was but a forerunner of the magnificent "Collections des anciens Alchimistes Grecs," which came forth in 1888 from the presses of the Imprimerie Nationale of Paris in three thick quarto volumes.

In like manner the comparatively brief "Introduction a l'Étude de la Chimie des Anciens et du Moyen Age" was followed by "La Chimie au Moyen Age," in three large quarto volumes, which form the subject of the present study.

It was on the occasion of a journey to the east, to attend the ceremonies incident to the opening of the Suez Canal, in 1869, that Berthelot formed the idea of investigating the ancient history of chemistry. The ruins of the cities and temples of ancient Egypt, from Alexandria to Thebes and Philae, were the debris of a civilization which endured so long and advanced so far in its industries as to suppose an extensive knowledge of practical chemistry. The alchemists all trace the origin of their science to Egypt, where it was a sacred doctrine, revealed by Hermes to his priests. Positive traces of this chemical knowledge ought to be found in the monuments of the land, and Berthelot sought for such, and found them in the ancient manuscripts and papyri of the great libraries of Europe.

As his interest increased, the work grew, till as a result of the untiring labors of Berthelot the student of the history of chemistry has a wealth of material which enables him to trace, step by step, the advance of chemical doctrine from the early days of alchemy to the present time.

In the history of chemistry the chapters between the Greek alchemists of the early centuries of the Christian era and the Latin alchemists of the fourteenth, fifteenth, and sixteenth centuries, have hitherto been exceedingly fragmentary and scarce. That this could not be otherwise is evident when we consider that the greater part of the knowledge of alchemy possessed by the Latin races did not come to them in a direct line, but through tediously long and diverse by-paths.

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[1] La Chimie au Moyen Age, per M. Berthelot. Imprimerie Nationale, Paris, 1895, 3 vols., 4°.

One channel of transmission was through the intermediary of the Syrians and Arabs. The Syrians were the first to translate the writings of the Greek philosophers; and these translations were the basis of the Arabic interpretations. The Arabian treatises which existed in the Musselman libraries in Spain were translated into Latin, and thus became the source of the knowledge of alchemy, as well as of medicine, mathematics, and philosophy, possessed by the Latin races. Another current of alchemical science hitherto unperceived by the historians of chemistry was that which conveyed technical traditions of the arts and trades of ancient Greece to the Latin workers of the middle ages.

This is found in the old manuscripts and papyri of several libraries of Europe, containing descriptions of the working of metals, of coloring and ceramics, practised by the glass and metal workers, the potters, the dyers, the painters, the jewellers, and goldsmiths of the ancient world. These workshop receipts, for such they are, form an uninterrupted series from the earliest Greek manuscripts known to the Latin treatises of the middle ages. Their collation and interpretation form perhaps the most important part of Berthelot's work, for they exhibit the steady, though exceedingly slow, growth of practical chemistry; and by comparison with the technical receipts of the Greeks and Arabs studied in the original, show conclusively how much the scientific knowledge of the Latin races is due to the former, and how much to the latter.

The detailed examination of these ancient trade receipt-books occupy the first volume of Berthelot's work. The earliest manuscript of this class known to us at present is one of the time of Charlemagne, found in the library of the chapter of canons of Lucca, and fragments of which exist in the National Library at Paris. It is entitled "Compositiones ad tingenda," and is a collection of receipts for staining mosaics, skins, and other objects, for gilding iron, for the employment of mineral matters in the arts, for writing in letters of gold, and for making glue.

It is by no means a treatise on any of these matters, but rather a collection of practices, such as an artisan would bring together to facilitate him in his work. The manuscript is written in barbarous Latin, with great diversities of orthography and dialect. Some of the receipts were written originally in Greek, and then transcribed in Roman characters by a copyist, who wrote probably under dictation and without an understanding of what he was writing.[1]

After an extensive series of receipts for the staining of glass and skins, follows a description of the properties of drugs and minerals, with notes on gold, copper, brass, and lead. This same part of the manuscript also makes mention of the term vitriol, antedating by five centuries its appearance in Albert the Great's treatise, "De Mineralibus," hitherto considered the earliest application of the term. In the "Compositiones ad tingenda" it refers to an impure sulphate of iron, obtained by the evaporation of the liquid formed by the spontaneous decomposition of pyrites. Other chemical compounds in use at this early day were sulphur, so la, chalcocite (a sulphide of copper), cinnabar, verdegris, white lead, ochre, mercury, and minium.

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[1] As an evidence of this, and at the same time to show one of the difficulties of Berthelot's work, the following passage will suffice. Under the heading *Chrysorantista* is written: *Crisorcatarios sana, megminos, metaydos argiros et chetes cinion chetis, chete, yspureorum, ipsincion, ydrosargyros, chetmathi, aut abaletis, sceugmasias dauffira hexnamixon* . . . *pulea si buli.* This Berthelot, by the aid of other receipts, transcribes into the following: *Χρυσὸς ϰαθαρὸς ἀναμεμιγμένος μετὰ ὑδράργυρους ϰαὶ τῆς . . . εἰς . . . ωυρ . . . ψίμύθιον, ὑδράργυρος· ϰαὶ αἱματίτης, αυτὰ βάλε τῆς σϰευγμασίας* dauffira *ἐξαναμῖξον . . . ὅτι βούλει.* "Pure gold mixed with mercury and . . heat , . wax, mercury, hematite; place these in a mixture made with the preparation dauffira . . . and do what you wish."

In many of the receipts given in this old document the expressions saline waters, sweet waters and acids, water formed of fermented urine and vinegar, point to a sort of transition period in early chemistry; for they indicate the introduction of what are known as "wet methods."

But the solutions mentioned are always natural ones, and active liquid reagents obtained by distillation, and which were known to the ancients as divine or sulphurous waters are not at all mentioned in this work. One important point bearing upon the source of the chemical knowledge of the Latin races is noticed in the fact that some of the receipts of this collection are to be found, word for word, in an ancient papyrus of the third century, written in Greek, found in a mummy case in Thebes, and now in the University of Leyden. This, Berthelot holds to be conclusive evidence that there were in use in the early Roman Empire technical receipts transmitted to the workshops of Italy without the intermediary of the Arabs.

The "Compositiones" also throw some light on the origin of the term bronze, which here finds its earliest mention. It was applied to an alloy of copper, lead and tin, made at Brindisi for the mirror industry, in the time of Pliny, and the receipt for its manufacture is headed *de compositio brandisii.*

The next manuscript which is studied in detail is one of the tenth century, at present in the library of Schlestadt, entitled *Mappae Clavicula,* or key of painting.

This work consists of two parts, a treatise on the precious metals, half of which, judging from the index, has been lost, and a collection of receipts for making colors. The language of these latter, and the operations described, coincide so perfectly with many similar statements in the "Compositione" that there can be no doubt but that the writer of the tenth century manuscript had a knowledge of the eighth century treatise.

The Schlestadt parchment, however, possesses much additional matter, in articles on weights and measures, and on the densities of the metals. The receipts of the first part are decidedly alchemical; they contain directions for adulterating gold, followed by methods of writing in letters of gold, descriptions of metal working, and a series of articles treating of all sorts of subjects.

Attractive headings, such as the following, are seen on every page: *Aurum plurimum facere; Aurum facere, Auri confectio, Aurum probatum facere,* etc.

Many of these processes consisted in making an alloy of gold and some baser metal, but not a few are decidedly mythical. For example, one receipt for making gold begins as follows: "Take: two parts of the bile of a buck, one part of the bile of a bull, and a weight of chelidoine[1] equal to three times that of the other ingredients." Then follows a complicated description, in which figure vinegar, saffron[1] of Cilicia, powdered during the dog days, copper, gold, silver and salt.

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[1] A mineral substance resembling the plant sparrow-wort in color.

Amongst the miscellaneous receipts the following, which refers to the inflammability of alcohol, is noticeable, inasmuch as it gives us an idea of the enigmatical manner in which the ancients expressed their trade secrets. It reads as follows : "De commixtione puri et fortissimi xkok cum III qbsuf tbmkt cocta in ejus negocii vasis fit aqua quae accensa flammam incombustam servat materiam." If we replace each letter in the unintelligible words by the one preceding it in the alphabet, the xkok becomes vini, for qbsuf we have parte, and tbmkt becomes salis; and the lines translate freely as follows: "By mixing pure and very strong wine with three parts of salt and heating it in a vessel proper for the purpose, an inflammable water is obtained, which burns without consuming the substance on which it is placed."

The close identity which exists between the "Compositiones" and the papyri of Leyden is also seen in the "Mappae Clavicula," and the latter possesses, too, an additional interest in the similarity between many of its articles and those found in the manuscripts of Democritus, which date from the fifth century B. C.

These coincidences are so clearly pointed out by Berthelot that there can be no doubt but that a knowledge of Egyptian alchemy existed in Rome in the early days of the Roman Empire, two centuries before the theories of the Greek alchemists entered into the West with the Musselman; and hence the debt which the Latin nations owe to Arabic culture is greatly diminished.

A collection of receipts entitled "Liber ignium ad comburendos hostes," by Marcus Graecus, is interesting in the knowledge it gives us of the extent to which the ancients employed chemistry in warfare. This manuscript belongs to the thirteenth century, but nothing positive is known of its author. The work itself is comparatively well known, for a French translation of it was made in 1804 at the request of Napoleon, who had heard of its description of the legendary Greek fire.

The book begins as follows: "*Incipit Liber ignium, a Marco Græco descriptus, cujus virtus et efficacia ad comburendos hostes tam in mare quam in terra, plurimum efficax reperitur, quorum primum hic est.*" Then follows article after article, from various sources, some Greek, some Arabic, and others Latin, on mixtures of pitches and resins; of saltpetre, sulphur, and charcoal; of oils and fireflies; in fine, every inflammable compound known to the ancients figures here in various forms.[2]

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[1] An orange-yellow mineral, like the vegetable saffron in color, probably a sulphide of arsenic.

[2] The following receipt shows us gunpowder in its infancy. A second kind of volatile fire is made in this manner: Take 1 pound of sulphur, 2 pounds of charcoal, 6 pounds of saltpetre. These ingredients are very finely powdered on marble, and then placed in a gun or petard. The barrel of the gun should be long and narrow, and filled with the powder well packed. The barrel of the petard should be short and thick, half filled with the powder and bound strongly with an iron wire at both ends. In each barrel a small opening should be made, in which a wick, by which to ignite the powder, is placed. This wick should be fine at both ends, but thick and filled with powder in the middle. The barrel of the gun may have several twists, the petard as many as possible. Saltpetre is a mineral; it is found as an efflorescence on stones. This earth dissolves in boiling water; the liquor is then decanted and filtered, then warmed for a day and a night, and crystals of salt are found, solid and transparent, in the bottom of the vessel.

This collection of incendiary compounds concludes with the following strange preparation known as "oil of bricks." This is made as follows: "Take red tiles, which water has not touched, break them in small pieces, heat them strongly, and extinguish them in linseed or nut oil; then put them in an alembic and distill as above. You will have a clear red liquid, which is called philosophers' oil. If you place some in your hand and elevate it, the oil will flow along its length; added to balsam of cardamon, which quiets the nerves, it is good against gout. A fisherman anointed with this oil will catch fish in abundance. If one rubs himself with the oil, he will be wonderfully warmed." The properties ascribed to the oil of bricks are found in many oils in use at the present time; but none of their virtues are ascribed to the bricks which served as a medium for absorbing the oil into which they were plunged.

The *Liber Ignium* throws some light on the discovery of alcohol. The term alcohol in so much as it refers to the distillate of wine, is a modern one. Up to the end of the eighteenth century this word, of Arabian origin, signified any substance whatever obtained by fine pulverization or by sublimation. The expression *eau-de-vie* was applied to it by Arnold of Villanova. In ancient writings, however, it is generally designated by the words "burning water."

Aristotle knew that something inflammable came from wine, and Pliny mentions a certain wine as the only one which could be inflamed by a light. Though they knew of these facts the alchemists make no mention of success in isolating alcohol. They understood the phenomena of distillation, for mercury and water was distilled in the first century, and stills were figured and described in the treatises of two female alchemists of this period, Cleopatra and Mary. The name of the latter endures in laboratories to this day, for the water bath, in such frequent use in chemical processes, is known in France as the *bain Marie.* Nor do the Arabs give any evidence that they knew of the existence of alcohol, though all of their writers describe a still for preparing rose water and vinegar and which could be used to distill wine, without any indication, however, that this was done. Directions for the preparation of alcohol are thus given by Marcus Graecus, and in the light of our present knowledge it is the earliest description of the manufacture and properties of alcohol.

"Burning water is prepared in this manner: Take the best of old wine of any color whatever, distill it in a retort and an alembic, with the connections well luted, over a low fire. The distillate is called burning water. It possesses such virtues and properties that if you wet a linen rag in it and light it a great flame will arise. When this goes out the rag remains intact as it was at first. If you dip your finger in it and light it, it will burn as a candle without harming it. A burning candle plunged in this water is not extinguished. Notice that the water which distills over at first is good and inflammable, that which comes over later is useful in medicine. With the first an excellent wash for diseases of the eye is made."[1]

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[1] "Aqua ardens ita fit. Vinum antiquum optimum, cujuscunque coloris in cucurbita et alembic juncturis bene lutatis lento igne distilla et quod distillabitur aqua ardens nuncupatur. Ejus virtus et proprietas ita fit: ut si pannum lini in ea madefeceris et accenderis, flammam magnam praestabit. Qua consumpta remanebit pannus in-

This receipt leaves no doubt but that its writer was describing alcohol. The oldest writer who describes alcohol later than Marcus Graecus was Arnold of Villanova; and he has been mentioned as the discoverer of the liquid, though his writings indicate to the careful reader the fact that he was describing it as something already known.

A description, with numerous illustrations, of the crude chemical apparatus of the alchemist and a brief collection of receipts, known as the *Liber Sacerdotum*, bring to a close that part of Berthelot's work which treats of the traditions of the arts and trades of the ancients.

Because the role of the Arabs in the transmission of scientific knowledge has hitherto been very imperfectly appreciated, both in regard to the originality of the Arabian writers to whom knowledge which they received from their predecessors has often been attributed, and certain discoveries made later by the Latins and by them interpolated in their translations from the Arabs, Berthelot set himself the task of examining carefully the original Arabic documents. As a result of his labors he found that the reason why our knowledge of the chemistry of the Middle Ages is so imperfect is that it rests entirely on publications printed in the sixteenth and the two following centuries, such as the *Theatrum Chemicum*, the *Bibliotheca Chemica*, and supposed works of Geber, Raymond Lully, and a few others.

This critical examination of Latin translations from the Arabian and Syrian tongues, together with copies of the originals, take up by far the greater portion of La Chimie au Moyen Age, and will be discussed in a future study.

John J. Griffin.

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teger, sicut prius fuerit; si vero digitum in ea introduxeris et accenderis; ardebit ad modum candelae sine esione. Si vero candelam accensam sub ipsa aqua tenueris, non extinguetur. Et nota quod illa quae primo egreditur est bona et ardens, postuma vero est utilis medecinae. De prima etiam mirabile fit collorium ad maculam vel pannum oculorum."

Recent Contributions to Moral Science.

The object of this review is to indicate the moral questions which are attracting most attention to-day, so as to show the drift of current thought. It is not our purpose to give a critical summary, nor to enter the field of controversy; ours is rather the work of a *rapporteur* than of a critic. The magazines with which we shall cite cover the first nine months of the year just passed; the books, a rather longer period, for they are the basis of many magazine articles. As to the order to be followed, we deem the summary of little worth unless strictly methodical; therefore we feel obliged to group the different works under a certain number of *capita*, corresponding to the broad divisions of the science.

I. THE NATURE OF MORAL SCIENCE.—In *Les Annales de Philosophie Chrétienne*, March, 1895, is an article by J. Second, "L'Essence de la Morale." The writer thus sums up his views: "Moral is not a science, it is an art freer and more creative; it is, in a word, 'une métaphysique promue dans l'action.'" In the *Katholik* of Mayence, July, 1895, *et seq.*, is a series of articles by Dr. Mausbach on the question: "Ist die Moral eine Erfahrungswissenschaft?" They treat of Paulsen's system of ethics.

II. POSTULATES OF MORAL.—Mr. J. Ellis McTaggart, Trinity College, Cambridge, in a lecture before the London Ethical Society, took for his theme "The Necessity of Dogma." He develops the two following propositions: (1°) Religion is impossible without a basis of dogma; (2°) the existence of dogma, and of dogma of a particular nature, is of vital importance to the character of our life, and that on the possession of certain dogmas depends the decision whether we are to regard ourselves and the world as a success or a failure." This lecture appeared in the *International Journal of Ethics*, for January, 1895.

The ninth volume of Huxley's essays, "Evolution and Ethics," consists of Prolegomena written in 1894, and of two lectures written in 1886 and 1893, respectively. The publication of this work has given rise to a number of articles in the English magazines, viz., by Dr. St. George Mivart in the *Nineteenth Century*, Leslie Stephen in the *Contemporary Review*, and Herbert Spencer in the *Athenœum*. Among the American commentaries are the articles in the *International Journal of Ethics*, July and October, 1895, by Frances Emily White, "Professor Huxley on the Relation of Ethics to the Cosmic Process"; by Prof. Josiah Royce on "Natural Law, Ethics, and Evolution," and by Mr. Frank Baldwin on "The Cosmic and the Moral."

The question of free-will has been dealt with by Schink in the *Revue Philosophique*, January, 1895, "Morale et Déterminisme;" by A. Fouillée (ibid., May 18, 1895), "Les Abus de l'Inconnaisàble en Morale;" and by D. J. Ritchie, of the University of St. Andrew's, Scotland, in the *International Journal of Ethics*, July, 1895, "Free Will and Responsibility." The Russian W. Lutoslawski (ibid., April, 1895), discusses "The Ethical Consequences of the Doctrine of Immortality."

III. THE BASIS OF MORALITY.—In the *Revue Philosophique* is an article by Cresson in answer to the query: "Une morale matérielle est-elle possible?" His conclusion runs as follows: "It is not on the respect for order that morality depends. With every man it springs from a knowledge distinct from what he wills, and distinct from the means by which he attains what he wills. The truly good man is he who enjoys being good because he knows that thereby he satisfies the most essential aspirations of his nature—who does good knowing that in so doing he becomes what he desires to be."

In the *International Journal of Ethics*, January and April, 1895, we have a discussion of "Rational Hedonism" by J. S. Mackenzie, E. E. Constance Jones, Mary S. Gilliland, and C. A. Bradley.

IV. THE DIGNITY OF LIFE, THE END OF MAN.—Wm. James, of Harvard University, takes for his theme Mallock's book, "Is Life Worth Living?" At first an address to the Young Men's Christian Association of Harvard, it has since been read before the Philadelphia Ethical Society and the Plymouth School of Applied Ethics. It has also appeared in the *International Journal of Ethics*, October, 1895. In the *Thinker* for June, 1895, there is a review of John Fiske's book, "Man's Destiny."

V. HUMAN ACTIVITY.—Prof. A. Döurig, of the University of Berlin, has written on "The Motives of Moral Conduct" (*International Journal of Ethics*, November, 1895), and John Grier Hibben, of Princeton, on "Automatism in Morality" (ibid., July, 1895). The work of Bernadino Alimena, "I Limiti ed i Modificatori dell' Imputabilità," although more closely connected with what is known to-day as criminal anthropology, belongs in a general way to our matter also. The purpose of the book is to distinguish imputability from moral responsibility, and to show that the former is reconcilable with determinism, and furnishes a sufficient basis for penal legislation.

VI. LAW, OBLIGATION, CONSCIENCE.—A French writer has just published a little volume, its object sufficiently indicated by the title, *Obligation Morale et Idéalisme.* In *The Thinker*, April, '95, appeared some lines from the Presbyterian and Reformed Reviews upon "The Unwritten Law of God." Rev. J. D. Robertson has given us the first volume of a work entitled "Conscience: an Essay towards a new Analysis, Deduction and Development of Conscience." Theodore Elnenhass at the same time published "Wesen und Entstehung des Genwissens: eine Psychologie der Ethik. The *Revue Philosophique*, July, '95, contains a rather complete notice of it. An article with a quite similar title, "Conscience, its Nature and Origin," appeared in the *International Journal of Ethics*, October, 1895, from the pen of M. Carlile. The question of the Probabilism of St. Alphonsus, so much debated a score of years ago, was again taken up last year; three members of the Congregation of the Most Holy Redeemer have published dissertations upon the subject: François Ter Haar, "De Systemate morali antiquorum probabilistarum, dissertatio historico-critica." Leonard Gaude, "De Morali Systemate S. Alphonsi Mariae de Liguori, historico theologica dissertatio." De Caigny, "Apologetica de aequiprobabilismo Alphonsiano, historico philosophica dissertatio." Although containing nothing new, these writings have naturally enough called forth others on the opposite side; one we have specially remarked is that of "Huppert Probabilismum oder Aequiprobabilismus," in the *Zeitschrift für Katholische Theologie*, III., 1895, and another of Lehmkuhl in the *Pastor Bonus*.

VII. Virtues, Vices, Sins.—Weiss has published at Salzburg an excellent treatise entitled "Doctrina S. Thomae de septem donis Spiritus Sancti." Our readers are cquainted with the article of Henry Charles Lea on "Philosophical Sin," published in the *International Journal of Ethics*, April, 1895. Rev. William E. Fisher has published in the *Lutheran Quarterly* an article "Whence is Sin," an extract from which may be found in *The Thinker*, April, 1895.

VIII. Faith.—Many more or less important works have been published upon the subject of faith. One worthy of note is that in *The Expositor*, February, 1895, "On the Nature of Faith, principally in its relations to Right and Reason;" also Professor Godet's article in *The Thinker*, February, 1895, "What is the Foundation of our Faith?" that of Fr. Chapuis Lansaune upon the "Faith of Christ," in the *Zeitschrift für Theol. und Kirche.*, summarized in *The Thinker*, September, 1895; that of A. Munchmeyer, in *Neue Kirchliche Zeitschrift*, 95 V., on "Historical Facts and Christian Faith" (see *The Thinker*, August, 1895); finally, the academical dissertation of Carl Bötticher of Berlin on "The Nature of Religious Faith in the New Testament," which was noticed in *The Thinker*, August, 1895.

IX. Love of God, of Neighbor, of Self.—Gavanescul published in the *International Journal of Ethics*, January, 1895, "The Altruistic Impulse in Man and Animal." In the April number of the same journal appeared "Self-Assertion and Self-Denial," an address read before the London Ethical Societies, by J. P. Mackenzie, University College, Cardiff. L. Dugas has written a book upon "L'Amitié Antique." Amos G. Warner, Stanford University, has recently published "American Charities," a book replete with information, and concerning whose philosophical and historical deductions we shall have something to say in another issue. The *Arena*, January, 1895, contained an article, "Charity, Old and New," by Rev. Harry C. Vrooman, followed by a bibliography of charity compiled by Thomas E. Will. The *Bibliotheca Sacra* of July, 1895, presented some sociological notices upon charity.

Among the special works we note an article in the *Forum*, April, 1895, "A Study of Beggars and their Lodgings," and Maurice Bekaert's "Dépots de mendicité et maisons de refuge en Belgique."

X. Religion.—A rather extensive work entitled "Morality and Religion" has been published by Rev. James Kidd. It is divided into four parts: Morality, Religion, Relation between Morality and Religion, Testimony of Christ. We merely mention the volume, this not being the place for an estimate. In the *Zeitschrift fuer Wissenechaftliche Theologie*, 1895, n. 1, Archdeacon Kieser has published a work on Schleiermacher's "Conception of Religion," extracts from which were given in *The Thinker* March, 1895. The *Fortnightly Review*, February, 1895, contained an article on "Ancestor-worship in China," and in the *Muséon*, 1895, we find a paper upon "Fire-worship in India and Egypt." Several works on prayer have appeared; thus we have "La prière dans le Paganisme Romain," by De Vaux; "Our Lord's Ideal of Prayer," by E. J. Selby (*Expositor*, June, 1895); "Our Lord's Teaching on Prayer," by W. Garden Blaikie, in *The Thinker*, June, 1895; "True and False Motives of Prayer," by Norman Pearson in *Nineteenth Century*, May, 1895; "A Defense of Prayer" (in reply to Mr. Norman Pearson), by Rev. William Barry, *Nineteenth Century*, August, 1895; "Prayer and Miracles," by E. Menegoz, *Revue Chrétienne* (an extract appeared in *The Thinker* February, 1895). Since March, 1895, *Les Études Religieuses* has published a very weighty series of articles upon the Week among Biblical Peoples.

X. RIGHT AND JUSTICE.—We mention especially, under this heading, David G. Ritchie's volume: "Natural Rights: a criticism of some ethical and political conceptions." This rather large treatise is divided into two parts, The Theory of Natural Rights and Particular Natural Rights. As we said above in noticing the work of Rev. James Kidd, an analysis would be out of place where mere mention is the limit of our task. A question of great interest to theologians is that of private property, especially property in land. We find it treated by Mr. Deploige in the *Revue Neo-Scholastique*, 1895, nos. 1, 2, 3; "La Théorie Thomiste de la proprieté" (published also in pamphlet form), by Father Schwalm; in the *Revue Thomiste*, 1895, nos. 3 and 5, "La proprieté d'après les principes de S. Thomas," by Rev. W. F. Cobb in the *Economic Review* (Oxford), April, 1895; "The Fathers on Property:" by Franz Walter in his volume, "Das Eigenthum nach der Lehre des heil. Thomas von Aquin und des Socialismus." The wage question is still more frequently treated; thus we have "La teoria del salario," by A. Cotento; "Le contrat du travail," by Hubert Valleroux; "De contractu conductionis," by E. Degryse; "Du contrat de louage d'ouvrage et des rapports entre patrons et ouvriers," by Father Drillon; a series of articles in the *Science Catholique*, 1895; "Le salaire en droit naturel," by J. Vosters; "Von Thünen's Theory of Natural Wages," by H. L. Moore, in the *Quarterly Journal of Economics*, April, July, 1895; "Lettre du P. Eschbach sur le salaire familial," in *L'Association Catholique*, March, 1895; "La question du salaire du père de famille," by A. Villeneuve in the *XXe Siècle*, April, 1895; "Le salaire familial," by F. Perriot in *XXe Siècle*, May, 1895. Among other works on Capital and Interest we may mention "The Positive Theory of Capital and its Critics," by Böhm-Bawerk, in the *Quarterly Journal of Economics*, January and April, 1895; "The Origin of Interest," by John B. Clark and Böhm-Bawerk in the *Quarterly Journal of Economics*, April and July, 1895. We might add various works which, though properly historical, are decidedly useful from an economico-moral point of view, thus: "Histoire économique de la propriété, des salaires, des denrées, et de tous les prix en général depuis l'an 1200 jus qu' en l'an 1800," by D'Avenel; "La propriété fonciere en Gréce jusqu'à la conquète Romaine," by Guirand; "Les theories économiques an XIII et an XIVe siècle," by V. Brants.

XI. Purity and Temperance.—Among various writings we observe the "Symposia on the Age of Consent," in the *Arena*, January, May, July, 1895, and on "Gambling and Speculation" (with a bibliography), *Arena*, February, 1895; the articles of Father Sortilanges, "La morale à nos expositions de peinture," *Revue Thomiste*, May, 1895, and notably those of *Études Religieuses* upon "The Movement of Population in France," March, April, June, August, 1895.

XII. Sacraments.—It is scarcely worth while to cite "The Sacraments and the Rites of the Church," by James Copner, in the *Westminster Review*, July, 1895. Dom Gasquet, on the contrary, has a learned paper on "The Early History of Baptism and Confirmation" in the *Dublin Review*, January, 1895. The violent controversies on "The Lord's Supper," raging in Germany the last few years, has been commented upon at intervals by *The Independent*. In *The Thinker*, July, 1895, we find an extract from the work of Professor Kattenbusch. At the Eucharistic Congress of Turin, M. Rocca d' Adria presented a paper under the title "L'Eucharistia e il rito pasquale Ebraico moderno." On the subject of "Penance" we have had in the *Nineteenth Century* two articles on "Auricular Confession and the English Church," one by T. Teignmouth, the second by T. T. Carter. Moreover, in the *Zeitschrift fuer Kirchengeschichte*, XVI., 1, we find "Die Bussinstitution in Karthago unter Cyprian," "Anglican Ordinations" have given occasion to a great number of communications, publications, documents and articles, so great, in fact, that it would be impossible here to mention them in detail; we refer interested readers to the *London Tablet* and to the *Canoniste Contemporain*, in almost every number of which the question has been discussed at length.

EVOLUTION OF CHRISTIAN ART.[1]

With this volume, the long-expected "History of Christian Art," by Dr. Kraus, of the University of Freiburgin, Baden, is given to the public; that is, the first section of the first volume appears as a partial satisfaction of a literary want that none of the numerous works on Christian Art quite satisfied. The studies of, Dr. Kraus on Christian Archæology and Art in general and in detail; his relations with the best masters of the science; his share in dictionaries and reviews of art; his constant personal direction of many youthful beginners in this field; his numerous art-journeys and large collection of the necessary material for the history of art and of that of Christianity in particular,—long since indicated him as a savant to whose pen this work should fall. In the course of a long life this professor of Church history has made Church art his specialty, and while all his readers may not share *in extenso* the views which he scatters through this delightful volume, few will be tempted to deny his scientific competency, or minimize his stylistic skill or belittle the fidelity with which he has investigated and illustrated those provinces of Christian art which form the subject-matter of this volume.

While recognizing the justness of the traditional division of the study into ancient, mediæval and modern, Dr. Kraus prefers to divide his long theme into a number of books, defined partly by periods and partly by objective considerations, thus satisfying the chronological truth and the need of a logical exposition. Taking the end of the thirteenth and the beginning of the fourteenth centuries as the dividing line of ancient and modern thought in Christian art, he includes in the former section the ancient Christian art of Rome, that of Byzantium, the Carlovingian—Ottoman period, the Romance and, to a great extent, the Gothic epochs. The characteristics of all these schools are a strict adhesion to traditional types and subjects, a didactic purpose and the frequent use of symbolico-allegorical motives. (First period.)

With Dante and Giotto (about 1300) a change comes over the outward face of poetry and painting. Men have found that they are channels of spiritual revelation ; the general didactic character and with it the conventional symbolism disappear, and in their place the painter and the poet offer to the world their own personal conception, in realistic terms, of the subjects that they choose for the exercise of pen and brush. (Second period.)

The first decades of the fifteenth century mark a great progress ; the outer world of nature and the beauty of the human body assert their rights as consequences of the individualism that the previous time had admired in the pictorial translation of the spiritual world within us. The reign of naturalism in art sets in, and it is a glorious one from the Flemish and Florentine painters who stand at its inception down to Lionardo, Michael Angelo, Raphael and

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[1] Geschichte der Christlichen Kunst, von Franz Xaver Kraus, Erster Band, Die Hellenistisch-Roemische Kunst der Alten Christen, Die Byzantiniische Kunst, Die Anfaenge der Kunst bei den Voelkern des Nordens, Erste Abtheilung. Mi Titelbild in Farbendruck und 253 Abbildunggen im Texte. Freiburg im Breisgau, 1895. B. Herder, St. Louis, Mo. Pp. VIII-320. Price $2.15, net.

Dürer, who close its first great course. The Early Renaissance is the name we give to this fresh blossoming of human wit, in which the religious ideals of the older schools are yet enthroned in the heart of the artist, and by their presence make possible the sublimest efforts of Christian art, or of modern art of any kind. (Third period.)

In time the earthly element is the overweening one ; the old religious ideals fade away or are erased from the minds of men, and with the decay of the Christian elements in art, opens the career of profane art whose first sweet prophets are Giulio Romano, Holbein and Rembrandt. The Renaissance is declining, and the triumph of the Barocco is at hand. (Fourth period.)

The seventeenth and eighteenth centuries witnessed the wreckage of religious art, the supreme and solitary rule, even in the sanctuary,of profane views and principles; the vandalism of the Revolution, and the deeply un-Christian art of the First Empire, are already at the door. But *non omnis moriar*, and the school of the Nazarenes (Cornelius, Overbeck) the outcome of German Romanticism, arises as a vigorous protest against the desecration of the spirit of long centuries of splendid artistic achievements. Glorious protest ! but the soulful cry was not taken up by the multitudes. They had not yet reached the plane of a higher vision, and so the forlorn band of prophet-painters melted away by the Rhine, like the morning mists of the noble stream itself. Their monuments are behind them, Appollinarisberg, Munich, Rome, Assisi, Duesseldorf ; but they themselves stand like Giotto and Cimabue, the winged forerunners of a long-sighed for, world-wide dawn of faith and hope and high idealism in the philosophy and the practice of art.

II.

The *history* of this religious art is neither more nor less than the history of the human imagination saturated with the spirit of Christianity, and giving free play to all its enthusiasms and ideals in the domain of the plastic arts. It naturally overlaps the history of the Christian society, and is itself a section of the general history of art and of Church history. The *sources* whence we draw our knowledge of the nature and phases of this art are naturally the art works themselves, and in addition the literary remains which cast light upon their origin and execution—letters, contracts, payments, inventories, accounts of travelers, biographies and the like.

The monuments of Christian art were never utterly neglected. Even throughout the early Middle Ages we have a certain interest in the study of them, which naturally is heightened by events like the Iconoclastic struggles, the Crusades, and the Latin Conquest of Constantinople. The general awakening of the profane mind in the fifteenth century and the antiquarian and literary tastes which proved so rich a satisfaction in the study of the life of the ancients, left the study of Christian art about where they found it. Pomponio Leto and Erasmus, the representatives of extreme and opposite tendencies of the Renaissance, paid little or no attention to the artistic achievements of the Christian past. The polemical controversies of the sixteenth century, the assertions of the Magdeburg Centuriators and the disproofs of Baronius forced men to look more closely into the ancient treasures of the Church, but did not rouse them beyond the needs of a successful apology or defence. It took the discovery of the Roman Catacombs in 1578 to disclose to the world of letters the existence of an art it had little suspected, and of a life which it had utterly forgotten. Both of these were soon to be illustrated by a man of genius, Antonio Bosio, too soon torn away from the new science of which he had created. His "Roma Sotteranea" was the corner-stone of Christian Archæology, but centuries elapsed ere a worthy successor arose to build upon it. In the meantime the general history of art, so necessary for the complete intelligence of its particular development among Christians, was making slow progress, scarcely rising above the emuneration of the monuments, detail descriptions, and anecdotal lives of the artists—a phase of the science which culminates in the chatty Vasari. As in so many other fields of polite learning the new impulse to the deeper study of the history of art went out from France. The devotion and erudition of a man like Claude Favre Peiresc (1580–1637) enthused a number of followers, artists like Poussin, travelers like Spon, savants like Félibien ; while the foundation of the Academy of Inscriptions and Belles-Lettres by Colbert (1679), provided a permanent source of encouragement and sympathy for men like the Count de Caylus (1692–1765) who may be said to have first drawn up the proper plan of a general history of art.

What was now wanted was no longer intelligence and sympathy, collections and museums, study and description—it was the *critical skill* to set aside the genuine from the spurious, to draw the outlines of epochs, and to rise beyond the false esthetics of the current philosophy of the eighteenth century.

The German Winckelmann (1717-1768) and the Dane Zoega (1755–1809) were the leaders in this stadium of the long road. Winckelmann collected, sifted, described, and forever glorified the Hellenic art-works as the highest flight of the human genius in the plastic arts, as furnishing the unchangeable criteria by which we are to judge all future attempts to clothe in visible form the idea of the mind. Zoega was gifted with powers of minute and delicate observation, a fine, critical perception, and a philosophic mind,—all of which he employed in the study of classical archæology, becoming thereby the bridge which leads us, in these studies, into the nineteenth century. The discovery of the lost cities of Pompeii and Herculaneum, the acquisition of the Elgin marbles, the throwing open of Egypt to the learned world, the Napoleonic collection of art-monuments at Paris, gave fresh impetus to the study of the general history of art. Seroux d' Agincourt (1730–1814), the general historian of art, opened the way for larger and more critical views, as well as for a more just and sympathetic intelligence of the history of Christian art. The Romantic School, both in Germany and France, both Catholic and non-Catholic, contributed much to a more philosophical view of the history of the arts by their insistence on the merits and glories of the post-Roman, national civilizations, languages, and monuments. What Winckelmann had done for the art of the Greeks could now be done for the art of mediæval and modern times; a general view-point was attainable, and the Christian art could be assigned its proper place and studied as a phase in the evolution of those artistic impulses that are innate in man's social nature.

This view-point was reached first by Karl Friedrich von Rumohr (1785–1843), notably in his "Italienische Forschungen." To him art is something opposed to the pure idea, or to thought translated into ideas; art is a visible, tangible conception or representation of those things which, under all or only under some circumstances, move profoundly the human soul, so profoundly that it is seized with the desire to communicate to others what it has itself experienced. Independently, therefore, of the quality of its productions, it is art that first fills up and rounds out all the possible natural longings of the human soul. That soul itself, in all its manifestations, is an object of art; indeed, many will have it that not only its natural manifestations, but whatever it suspects or experiences of the supernatural world constitutes the noblest and most important object for the exercise of the art-impulses. "Therewith," says Dr. Kraus (p. 15), "was found the common principle on which Christian art could not only justify itself, but claim from philosopher and historian a consideration equal to that accorded to the artistic life and labors of the Hellenes and their Roman imitators." Von Rumohr did not deny that the external form, the outer mould of art remained, in its noblest realization, that of the Hellene; that the latter was the first to seize on the intrinsic, fixed, and inevitable significance that lurks in every reproduction of the facts of Nature; that the artist cannot avoid the study and representation of the forms offered by Nature, not only because they remain forever the only generally conceivable forms by which things may be brought visibly before us, but because there is a perennial fountain of inspiration in them, since Nature delights in giving the most manifold outward expression to whatever is worthy of artistic conception.

The principles of von Rumohr found a general acceptance, and they underlie the numerous serious works which since then have been written on the history and office of art in general and of Christian art in particular, those of Kugler, Schnaase, Burckhardt, Passavant, Waagen, Grimm and many others in Germany; of Crowe and Cavalcaselle in Italy; of Rio, Viollet-le-Duc and Muentz in France; of Eastlake, Westwood and Ruskin in England, as well as of many writers in other lands. The history of art is henceforth, as von Rumohr expressed it, no longer a series of disconnected facts, without unity or meaning, but a true science, an organic whole, with all its parts proportioned, duly interrelated and inspired by a common life-principle.

III.

The intense devotion to classical archæology and the personal opposition to Christianity of many distinguished savants in the early part of this century prevented the history of Christian art from profiting by the philosophy that was proving so beneficial to the history of all other phases of artistic life and thought. The creations of the mediæval architects were yet looked on by men like Wieland and Lessing as "monstrous heaps of stone, piled up with little or no taste;" in France the narrow and ignorant judgments of Cochin on Raphael and Michael Angelo were yet so current that even Chateaubriand could easily entertain them. The work of Voltaire and Diderot was well done, and the fleshly school of the Caracci, the wild contortions of the Barocco, or the weakly mannerisms Raphael Mengs, drew infinitely more admirers than the immortal masters of religious art. Nor is it hard to find a reason for this, given the intimate relation between the mind and the external presentation by art of its ideals and its longings. Men were dead or antipathetic to the Christian life; its principles irritated them; its restrictions wore on them; its infallible claims shocked them, and its authoritative character urged them to an almost implacable hate. They detested the Christianity of their day, and were in no mood to listen to its historical and social claims, when they were denouncing it on historical and social grounds. They had grown up in an atmosphere of prejudice ; hence it were too much to expect a just appreciation of the glories of a Church, whose very existence was to them only an odious ecclesiasticism.

The elements of a *Catholic reaction* which were coalescing in Germany, where they found such representatives as Doellinger, Baader, Boisserée, and Goerres, and such partial sympathizers as Schilling and von Rumohr, received their first vigorous expressions in the book of Rio, " L' Art Chrétien" (1836). This was an epoch-making work, a revelation even to men like Manzoni, of the unity and philosophy of Christian art. It was only an attempt to cover the field from Giotto to Raphael, yet it was so full of new views, so eloquent, so personal in its descriptions and its enthusiasms, such a genuine crusading cry that it caught up many men's hearts as in a storm and swept them into the camp of the believers. Montalembert, the elder Didron, and especially the Baron de Caumont were active co-workers in the new movement, itself not the least consoling feature of the Christian revolution that worked its way through, in large measure, before the accession of the second Napoleon. In England, Walter Scott and Pugin, and at some distance Mrs. Jameson and Lord Lindsay, were instrumental in a revival of love for Christian art which had never died out in the British Isles. A long series of excellent Irish archæologists sustained the national reputation for artistic feeling and sympathies. In Germany the completion of the Cathedral of Cologne, the huge Torso, as Goerres called it, that the Middle Ages had bequeathed to the Fatherland, the establishment of such marvelous collections as the German National Museum of the Middle Ages at Nuernberg, the publication of the Monumenta Germaniae, and the universal joy at the deliverance from the hated Napoleonic yoke, turned men's thoughts to the Middle Ages. They dwelt long and lovingly on the times when the Holy Roman Empire of the German nation shed its universal splendor over Europe; when art and song; handcraft and courage; chivalry, romance and piety, found each a countless host of votaries, and the land was full of joy and unity, of friendship and devotion, while religion spread her white wings over a people of common blood and common belief, and all went well under the guidance of a Providence whose ultimate designs men could not fathom, but which they believed in and let be factors of public as of private life. Reviews and journals, collections, expositions, and congresses fanned this growing sentiment, and furnished that measure of popular intelligence and co-operation without which such movements too easily flag. The Protestants put off their sterner untenable views of an early Christian hate for art and its productions; the polemics that sustained the thesis were abandoned or moderated in face of a new philosophical intelligence of the reason of Christian art, and a multitude of undeniable hard facts thrown into the controversy, which practically ended it in favor of the Catholic contention of ancient date.

The last phase of the history of Christian art is inseparably connected with the life and labors of one man, the Roman John Baptist de Rossi. As the discovery of Pompeii unveiled the domestic life of the ancient Romans, so the opening of the Christian necropolis at Rome let in for the first time a white light on the life of our fathers in the faith, and notably on the artistic culture which reigned among them. Inscriptions, coins, lamps, glasses, frescoes, sculptures,—a hundred classes of objects were almost daily discovered, and the whole transitional period from heathen to Christian art lit up with a fullness hitherto unsuspected. De Rossi was to Christian all and more than Winckelmann was to Greek art. He not only illustrated and classified, but he explored and brought to light the objects of his labors. He restored the most hopeless wrecks of art, and made the dumb and broken stones speak eloquently of great families and courageous popes, of wealth and rank, of faith and martyrdom, of literature and simple devotion, of doctrine and discipline. Personally he co-operated in and guaranteed every fresh step in the study of Christian art-history, and when he died he left behind him a body of trained workers, whose students are already throwing the strength of a second generation into an entrancing cause that has long since got beyond its first stadium, and has reached the dignity of a full-fledged ambitious science. It would be odious to mention the names of a few distinguished workers where all are zealous and daily toilers, with little hope of earthly reward, and animated only by a high faith and a disinterested attachment to the claims of historical science, which has no more honest votaries than they.

IV.

The Catacombs are the cradle of Christian art. As these narrow sepulchral plots by the great roads that led from the gates of golden Rome across the rolling Campagna were the foundation of the temporalities of the new society, so their inner spaces *furnished the surfaces* on which the artistic sense of the community could make its first timid essays. Architecture is, indeed, the mother of all the arts, since their peculiar development is greatly conditioned by its nature and its purposes. Hence the profound interest which attaches to the history of the Catacombs, their origin, construction and uses. That they were excavated by the Christians for religious purposes is no longer denied, the well-known Jewish custom of burying the body and the similarity between the Christian Catacombs and those of Semitic peoples in Palestine, and on the coast and islands of the Mediterranean suggest, that the first Judeo-Christians at Rome imitated the customs of their fathers. The structure of the Catacombs and well-sifted literary evidences put the question beyond a doubt. In spite of the cruel laws against Christians, their burial places profited by the religious or quasi-holy character that the Roman law and custom ascribed to all soil used for funereal purposes, and subject to the supervision of the Pontifices. The right of assembly, jealously denied to most others, was by the same law accorded to certain societies of poor persons who could thus provide suitable burial—the greatest private privilege of that time—by the establishment of burial clubs, which met at stated intervals, contributed a fixed monthly sum, were allowed to hold the property of the area or enclosure wherein they deposited their dead, and were convened at regular intervals to commemorate the departed or to transact the affairs of the association. Under the protection, therefore, of religious sentiment and positive local law, the primitive Roman Christians could excavate and bury, meet and pray, first in the private cemeteries of their rich members, and then in the public cemeteries willed to or purchased by the community itself. Such very early burial places are the cemetery of Lucina (the Pomponia Graecina of Tacitus?), now part of Saint Callixtus on the Via Appia, the cemetery of Priscilla on the Via Salaria Nuova, that of Domitilla on the Via Ardeatina, the Ostrianum on the Via Nomentana,—all dating back to the end of the first or the beginning of the second century, and unmistakably Christian in their origin. The Roman Catacombs have been so often described, and good hand-books like Northcote and Brownlow's are so easily accessible, that Dr. Kraus touches but lightly on all the general questions connected with the Catacombs and gives but a summary account of the chief Roman and extra-Roman cemeteries, his object being to point out the artistic treasures contained in them before going on to a detailed account of the painting, sculpture and architecture of the early Christian Church.

The catacombs of Praetextatus, Callixtus and Domitilla have hitherto attracted most attention, but the late excavations and discoveries in Saint Priscilla have diverted archæological interest to this extremely ancient cemetery, whose origin goes back, in all probability, to the days of SS. Peter and Paul, it being, according to tradition, the family burial-place of the Senator Pudens. Its stucco-work, the style of its epitaphs, the character of the frescoes, justify the tradition in the eyes of all serious and trained critics. The Capella Greca, the fresco of the Madonna and the prophet Isaiah, that of a Consecrated Virgin, the epitaphs of the Acilii Glabriones, and the recent discovery of the Fractio Panis, or Christ breaking bread at a banquet table, are only some of the really epoch-making finds that this cemetery has yielded, and explain the zeal which De Rossi devoted to it in his last days.

Not to speak of the catacombs of heretics and of Jews which are found scattered among the Christian burial-places, there are elsewhere in Italy others possessing artistic interest, e. g., at Naples, that of San Gennaro, though of a somewhat late date. Sicily is rich in ancient Christian cemeteries, notably the city of Syracuse. Malta too possesses catacombs. They are also found in Hungary, as well as in the Greek archipelago, in Cyrene in Egypt and at Alexandria, in which city exists a very ancient, even primitive, one, often described, most recently by Neroutsos-Bey (1875).

It was formerly the custom among non-Catholics to minimize or entirely deny the use of art among the primitive Christians. Their Jewish origin and their supposed prejudices arising from the prohibition of images in the Old Testament were insisted on, But the discoveries of the last fifty years have effectively shown that the primitive Christians did not reject the use of the fine arts, and that the introduction of images or of symbolical representations can by no means be explained by the imitations of Gnostic and other heretics, who rather themselves imitated in many cases the practices of the orthodox Christians. The Jews themselves did not entirely despise the arts, as the history of the Tabernacle and the Temple show; the Gentile element, ignorant of any Jewish prejudices, soon outweighed the original Jewish element in the Church; the ecclesiastical doctrine recognized the good and noble remnant in the sadly weakened nature of man and gladly encouraged it; the allegorical method of interpreting the Scriptures, older than is usually conceived, suggested a multitude of images, and kept the idea of symbolism fresh and active in the Church; the Discipline of the Secret compelled, in speech at least, any veiled oral reference to the mysteries of Christianity, whence the first step to symbolical representation was short and natural; the Old Testament itself was replete with imagery, and the prophets' usual language highly picturesque; even the ordinary speech of Jesus was in parables and similitudes, several of which suited admirably the purposes of a theological painter, or an artist-catechist. These and other reasons cast a vivid light on the monumental relics of early Christian times and on the certain written utterances of the primitive Christian writers, as well as on the general current of tradition where it issues from the twilight of the first three centuries.

V.

A certain use of pictorial symbolism, therefore, cannot be denied, either as theory or fact, among the primitive disciples of Jesus. *What were its constitutive types, its principles?* Whence was its inspirations drawn? Who controlled the design and the execution of the artist's choicest thoughts and visions? Before the appearance of De Rossi, Raoul Rochette reduced the entire Christian art of the Catacombs to a more or less conscious imitation not only of the decorative, but also of the historical and religious painting of the ancient heathen world. Nevertheless, Rochette, like the later non-Catholic writers, Piper and Victor Schultze, admitted the symbolico-allegorical character of this art. Not so a recent writer on this subject, Hasenclever, who does not admit even the dominating influence of ideas of immortality, the resurrection, life beyond the grave, in which Schultze sees one key to the cemeterial art of the Christians, the other being the traditions of contemporary sepulchral art, and their imitation or adoption by the Christians.

That the age was more and more a believing one we will not deny. From Doellenger to Boissier many admirable volumes have given the proofs of it, and an exquisite page of Friedlaender exhibits the growing domination, in the pagan sepulchral art of the first three Christian centuries, of the idea of immortality, the overthrow of death, and the rapturous life of the soul in some region beyond the limits of earth. But the Christians did not need to borrow this hope from the suffering heathen world about them. Rather was it their steadfastness and their contempt of death which nourished this germ of salvation. Their hopes rested on something graver and firmer than the natural velleity of existence,—they rested on the eternal promises, on revelation, on the membership in Christ Jesus, on the daily real union with their invisible head in the mystic action of the Eucharist.

The primitive Christian organization was not a loose aggregate of individuals or families, but a graduated assembly of the faithful, the brethren, the saints, with one mind and one heart, obeying their leader as the vicars of Christ Jesus. Quibbles aside, that is the picture of the Christian community as Clement of Rome, Hermas, Ignatius, and Justin, to go no further, limn it for us. Now, the care of the cemeteries was for many reasons one of the chief concerns of the governors of the Christian community. And in these cemeteries the religious emblems or decorations could scarcely be indifferent to a Church which has always been extremely sensitive in matters of doctrine; its leaders could scarcely disinterest themselves from so grave a matter as pictorial preaching through a large complexus of cubicula, galleries, and halls.

Hence we are led to admit a certain ecclesiastical control of the faithful brotherhood of unknown artists whose brushes illuminated the spaces of these underground cities; in other words, the symbolism of the Catacombs is as much a creation of the Catholic Church as the theology of her primitive writers and witnesses.

VI.

How far did that control extend? That the primitive Christian Church possessed a system of symbolism can scarcely be denied after the exhaustive studies of De Rossi and Pitra on the Christian symbol of the Fish, published four decades ago in the *Spicilegium Solesmense.* The frescoes of Noah in the Ark, of Moses striking the Rock, of the Lamb, of Susanna between the wicked elders, etc., were plainly susceptible of no other interpretation. The epitaphs of Abercius of Hieropolis and Pectorius of Autun place beyond a doubt the symbolical meaning of the Fish, and open the way to a systematic knowledge of the ancient Christian inventiveness in this direction. The subject-matter of this symbolism was usually taken from the Scriptures. Occasionally types like Orpheus and certain decorative details of pagan art, such as the Genii and the Four Seasons, were adopted and Christianized. As a rule, however, the Old and New Testament furnish the artists of the early Church with the motives of their inspiration. It would be strange, indeed, if these men, reared in paganism, and saturated with the artistic mannerisms and ideals of the day, did not betray their formation, even when reproducing the mysteries and hopes of Christianity. On more than one point the pagan world had preserved some remnants of religious truth, or worked its way toward the light; thus the sense of sin, the thirst for spiritual renovation, the belief in the immortality of the soul and the world beyond the grave, the longing for permanent beatitude, were not uncommon notions among the men of the second and third centuries, as the literature and the sepulchral antiquities of that time show. What wonder if those choice spirits who climbed to the higher plane of Christian truth brought with them the artistic expressions of their former state of mind, and threw them into the common treasury of Christian culture as inferior but honest manifestations of the great truths they now embraced in the abundant light of faith! The Christian scholars of these days eagerly sought for all possible points of contact with the better elements of Gentilism, as a cursory reading of most of the apologists will show. They were bent, not on widening the grievous chasm that yawned across Greco-Roman society, but on closing its dread walls. The Christian echoes in Plato and Socrates, in the grave tragedians and subtle philosophers of old Greece, fell sweetly on their ears. They thought they saw the best literature of Hellas flowing in a crystal stream from the wisdom and knowledge of Moses, and thus from the God of the Christians. They sympathized with all who had suffered erstwhile for Justice's sake in any shape; indeed, it was the memory of such pre-Christian persecutions that drew from the otherwise uncompromising Tertullian the sublimely compassionate cry: "*Plane veritas semper odio est,*" and made Saint Justin look on Socrates as somehow half a Christian. Much as they detested the conditions of the surrounding society, the ugly temperament of its art and literature, and the political opportunism of the times, they could not divest themselves of the feeling that they were the children of a common civilization, possessing a common inheritance of language, institutions and manners. And as time wore on, and the desired Advent was delayed from generation to generation, and the mystery of Christ's mission deepened and broadened before their eyes, even the possibility of some reconciliation, some *modus vivendi* with the empire and its world dawned upon many,—faintly indeed, as in the minds of the great Melito of Sardes and Origen, dubiously as in the great but sombre soul of Tertullian, so darkly jealous of the transformations that were taking place about him, and whose portentous meaning he was, unhappily for Christianity, not ready to grasp and illustrate.

That the pagan art should, so to speak, overlap here and there the Christian art of the first three centuries can surprise only those who have a false conception of the primitive Christian nature, or of the natural laws of development and the influences of environment, from which even a society of divine origin does not emancipate itself. But it is a long cry from this point to the contentions, in various forms, of Raoul, Rochette, Piper, Schultze and Hasenclever, that there was no ecclesiastical control of the artistic decoration of these Christian religious places or sites. Of course the Catacombs were not churches in the beginning, in spite of some popular conviction; hence their decoration did not necessarily fall under the control of the authorities of the community. But they soon became, for several reasons, ecclesiastical centres or meeting places, the seat of the life and interests of the infant Church, the public treasury and the forum of Christian society,—their evidences and their reticences mirror with great exactness our knowledge of the growth of Christianity before the close of the persecutions. Naturally such sites could not escape, from the beginning, some exercise of the hierarchical influence, if only in the shape of criticism, which the tender, filial devotion of the community would only be too glad to respect. The very frequent choice of biblical subjects, and the small ever-recurring series of the same, are arguments in favor of an early direction of the artists from above, while the theological accuracy of all the varied fresco work suggests the coöperation of ecclesiastics, just as naturally as the study of the great portal of Freiburg proves to the beholder that some thelogian executed the work or stood at the side of the artist as designer and critic. On the other hand, it will not do to push this view too far, to insist on seeing in all or most details a fixed symbolical meaning. There are many artistic emblems that have only a fanciful, or, at most, a variable signification, being explained in different ways by contemporary or quasi contemporary ecclesiastical writers. Then, too, the biblical subjects are designed at times with much freedom, scriptural details being omitted, and non-scriptural ones introduced. Some apparent or possible symbolisms are only the result of the needs of artistic parallelism and proportion. Altogether, a certain freedom was surely left to the artist; he was not an executor of designs made on the lines of stencil-plate work, neither was he free to execute his own will absolutely on these tufa spaces, any more than Giotto on the roof of the great vaults at Assisi or Michael Angelo in the Sixtine Chapel.

VII.

The mutual influences of literature and the plastic arts are so well known that one naturally asks what were the relations between them when both were, like Milton's lion in the hour of its creation,

> "Pawing to get free its hinder parts."

It is not easy to say whether the literature of the Christians suggested their artistic types, or whether their writers borrowed their images from existing art monuments. Both might be independent and contemporary, borrowers from a third and common source, the Old and New Testament, and a current fund of picturesque religious language common to the social strata on which Christian doctrine found its first starting point and leverage. Dr. Kraus develops this interesting question at length, and is inclined to accept the views of M. Le Blant. Among the curious observations of the latter are some which tend to show the great antiquity of the ecclesiastical burial service. Old liturgies that embody still older fragments of primitive Christian cultus; old sacramentaries that rest upon more ancient formularies for the Mass and the sacraments ; old monuments like the Podgorietza plate and the sculptured façades of Christian sarcophogi, contain the same doctrines of resurrection, beatitude, intercessory prayer, reward and punishment; exhibit the same figures, and recall the same Old Testament names. It would seem that the burial liturgy suggested to the bereaved the subjects to be executed on the tombs of the dead; and if there be anything in analogy, it may be that similarly the artists in other fields of work borrowed their inspiration from the ecclesiastical preaching and the writings of learned or zealous Christians.

In the preceding paragraphs I have tried to describe some of the leading outlines of the general introduction to the work of Dr. Kraus, some knowledge of them being necessary to an intelligent and useful appreciation of the books that follow. This is especially true for the understanding of the monuments of early Christian painting, sculpture and architecture which yet remain. or of which some knowledge has been preserved. It was our original intention to comprise in this summary an account of the principal monuments of these branches of early Christian art, and some discussion of their polemical value, as well as of certain problems that the latest studies and discoveries have resurrected or called into being. These details are too numerous, interesting, and important to be passed over with the brief mention that we could not now afford them. They will be the subject of another article. Meanwhile we commend the work of the Freiburg professor to all who love Christian art and desire to be instructed by a tried and acknowledged master in its nature, principles, methods, ideals and accomplishments.

Thomas J. Shahan.

UNIVERSITY CHRONICLE.

The University at the Investiture of Cardinal Satolli.—On the occasion of the investiture of His Eminence Cardinal Satolli, in Baltimore, all the professors of the University assisted in a body, and, through the kind courtesy of the clergy of the Cathedral, occupied a place of honor in the sanctuary. It was their first appearance in the official University costume, which was universally admired as both dignified and beautiful.

Right Reverend Rector's Reception.—On the Patronal Feast of the University, December 8 last, after an appropriate religious ceremony in the University Chapel, a reception was held in the evening by the Rector. All the professors and students attended, and during over two hours mingled in the most cordial, interesting, and useful intercourse.

Reception to Cardinal Satolli.—On the 7th of January, two days after his investiture in Baltimore, a reception was given to His Eminence Cardinal Satolli by the University. The Assembly Room of McMahon Hall was appropriately decorated for the occasion. The professors and students of the University were present in official costume; and it is estimated that fully 1,500 persons came to offer their respects to our honored guest, including many among the highest officials of the land and the most honored citizens of Washington.

New Gift of Mr. Joseph Banigan.—Mr. Joseph Banigan, of Providence, R. I., who was chosen at the last meeting of the Board of Trustees to fill the place on the Board left vacant by the death of Mr. Eugene Kelly, remarked on the day of the dedication of McMahon Hall that a very small beginning had already been made towards supplying the various departments of the Institution with their needed libraries. Appreciating that an adequate library is one of the first requisites of an university, he at once, with characteristic generosity, proposed to make an annual allowance for the purchase of books. The offer was, of course, gratefully accepted. He has since then put it in thorough business shape by making an investment in stock of the Werner Publishing Company, the income of which, amounting to about $4,000 annually, will go to the University for the above-named purpose, until the entire gift will have amounted to about $50,000. No offer to the University could be more welcome than this, and Mr. Banigan has the gratitude not only of the Board of Trustees, but of every professor and student in the Institution.

Transfer of an Estate to the University.—Two years ago there died in Norfolk, Va., one of the best known and most highly honored Catholics of that city, Captain Albert F. Ryan. His spotless life, his saintly piety, and his gentleness of character had endeared him to thousands who for years had been accustomed to regard him as one of the most honorable landmarks of the city. In the last years of his life he had watched with intelligent interest the establishment and development of the Catholic University. During his lifetime he had made it a generous donation. At his death it was found that he had arranged in his last will that the residue should support his niece and sister-in-law during their lives, and should then pass absolutely to the Catholic University of America. The executors and life-tenants have since determined that, in order to guard against the instability of ordinary investments, and to secure in the best way the interests both of the life-tenants and of the University, the estate should be at once transferred to the University, an annuity being granted to the life-tenants. This contract has been consummated. The University receives securities and cash to the amount of $100,000. Authorization was given at the last meeting of the Board of Directors for the making of such contracts with any persons desiring to transfer money to the University during their lifetime on condition of receiving from the University a certain annuity. This is the first instance in which it has gone into effect.

Bequest of Mr. James M. Wilcox.—Since the last number of the BULLETIN appeared, God has been pleased to call to himself Mr. James M Wilcox, of Philadelphia. During his lifetime he was a benefactor of the University, and at his death he left it a legacy of $500. His executors, entering into the spirit of his generosity, instead of delaying for the period usually allowed for the closing of an estate, have paid the legacy at once. May God grant abundant reward to our deceased benefactor and to his family.

The Needs of the University.—The expenditures made necessary by the equipment of the various laboratories in McMahon Hall, and the many other expenditures not yet provided for by endowments, makes it necessary for the Rector to raise the sum of nearly $40,000 between now and next June. He is endeavoring to find forty persons who will give a thousand dollars each for this purpose. A few have already been found, and the work of finding the rest goes bravely on.

Public Lectures—Winter Course.—The public University lectures, which since the opening of the University have been given every Thursday afternoon, have this year been transferred to the Assembly Hall, in McMahon Hall. They continue, as hitherto, to be largely attended, not only by the students, but also visitors from the city. During November, December, and January they consisted in a course on English Literature, by Prof. Maurice Francis Egan; a second, on Geology, by Mr. Robert T. Hill, of the United States Geological Survey, and a third on the Religious Ideas and Rites of the North American Indians, by W. J. Hoffman, of the American Bureau of Archæology. The series for the months of February and March will be as follows: February 6th, Rev. James M. Cleary, president C. T. A. U. of A., Temperance Work in All Lands; February 13th, Hon. Martin A. Knapp, LL. D., United States Commissioner of Interstate Commerce, Some Effects of Railroads on Industrial Progress; February 20th, Senator Stephen M. White, George Washington; February 27th, Rev. Prof. Daniel Quinn, Ph. D., Olympia and the Olympian Games (illustrated); March 5th, Prof. Hermann Schoenfeld, Ph. D., German Culture at the Opening of the Sixteenth Century; March 12th, Rev. James M. Cleary, president C. T. A. U. of A., Temperance Work in Our Age and Country; March 19th, Prof. Edward Lee Greene, LL. D., Some Uses of Nature-Study; March 26th, Rev. John F. Mullany, Brother Azarias; every Monday, at 4.45 P. M., Hon. Carroll D. Wright, LL. D., on Social Economics.

Hon. Carroll D. Wright's Lecture on Social Economics.—The lectures of the Hon. Carroll D. Wright, LL. D., United States Commissioner of Labor, have formed an important feature, both in the educational advantages offered to the students and in the University extension work offered to the public. The lectures are given every Monday afternoon at 4.45. Up to the middle of January he treated most interestingly of the science of statistics, with illustrations drawn chiefly from the facts connected with the publications of the United States, all of profound interest to every student of the social problems of the day.

Divinity Lecture-Hall.—The large lecture-hall in the Divinity Building, in which the public lectures were given during the first six years of the University's life, has been divided into three commodious rooms. Two of them serve respectively for the Academies of Sacred Scripture and History, and the third as a storeroom for the library.

Athletic Association.—The new Athletic Association has elected the following board of officers: W. J. Cashman, president; J. McTighe, captain; F. Gilfoyle, manager; R. Kerens, secretary.

Literary Society of Divinity Hall.—The following papers were read and discussed at the meetings of the society during the fall term: November 24th, Hypnotism, Rev. James F. Dolan; December 15th, The Testimony of Irenaeus to the Authenticity of the Gospels, Rev. Francis Gilfillan; January 12th, Hypnotism and the Curia Romana, Rev. James M. Kirwin; January 12th, The Testimony of Justin Martyr to the Authenticity of the Gospels, Rev. P. J. Keane. The following officers were elected for the fall term of 1895–'96: President, Rev. John J. Lynch, Diocese of Albany; vice-president, Rev. James F. Dolan, Diocese of Albany; recording secretary, Rev. James F. Kirwin, Diocese of Galveston; corresponding secretary, Rev. J. J. Clifford, Archdiocese of San Francisco. The literary committee consists of the Rev. Vice-President; Rev. James Grace, Archdiocese of Chicago; Rev. W. J. Fogarty, Archdiocese of Cincinnati.

The Chemical Museum.—The large room on the third floor assigned to the Chemical Department for a museum has begun to show evidences of its purpose. Some 1,500 mineralogical specimens have already been received from the friends of the University, and are being properly arranged and ticketed by Dr. Cameron. The greater part of the cases, however, will be filled with the crude and finished products of the great chemical industries of our country. Dr. Griffin has been fortunate enough to obtain the coöperation of a number of the great productive firms of the country, and expects before long to have many interesting exhibits in order.

Through the kind offices of Mr. Daniel Dea, of the Standard Oil Company, a complete exhibit of the products of the various refineries of the firm has been promised, including the greater part of the company's exhibit in the United States Government Building at the Atlanta Exposition. Other establishments interested in the Chemical Museum are the Bosshardt & Wilson

Co., refiners of petroleum, of Philadelphia, who have sent us specimens of oils and waxes; the W. J. Gordon Manufacturing Co., of Cincinnati, to whom we are indebted for samples of glycerine; the Carborundum Co., of Monongahela, Pa., from whom we have received an exhibit of "black diamonds" and the various application of the new abrasive, carborundum; the Franklin Kalbfleisch Co., of Brooklyn, manufacturers of chemicals; John Reardon's Sons, of Cambridgeport, Mass., from whom we are to receive samples of different products obtained from fats; the Joseph Dixon Crucible Co., of Jersey City, who have sent us specimens of graphite mined in different parts of the globe, and the Rumford Chemical Works, of Providence, R. I., who have promised us specimens of the various stages of phosphate manufacture.

A third section of the museum will be devoted to an exhibition of the various chemical compounds and preparations made by the students working in the laboratories. This will be made as complete as possible, and will illustrate the various types and classes of compounds which are objects of the students' study in the University.

The proper mounting of all these specimens has been cared for by Mr. M. H. Hagerty, of the firm of Hagerty Bros., manufacturer of druggists' supplies, New York, who has generously donated to the University the necessary bottles and jars.

The Chemical Library.—The Chemical Department has lately received the foundation of an excellent working library, and has now on its shelves complete sets of the following periodicals: *Berichte der deutschen chemischen Gesellschaft; Annales de Chimie et de Physique, Liebig's Annalen der Chemie und Pharmacie; Journal of the Chemical Society of London; Ostwald's Zeitschrift fur physikalische Chemie*, and the *American Chemical Journal.* In these files the research student can find the original memoirs of nearly all the important work done in chemistry since its birth as a science.

The formation of the reading habit being an essential factor in the making of a chemist, all the important chemical journals are kept on file. The list of journals regularly received embraces *The American Chemical Journal, Berichte der deutschen chemischen Gesellschaft, Annales de Chimie et de Physique, Annalen der Chemie und Pharmacie. Chemical News* (London), *Journal of the Chemical Society* (London). *Journal of the American Chemical Society. Bulletin de la Société Chimique de Paris, Zeitschrift fur physikalische Chemie, Journal fur praktische Chemie, Zeitschrift fur analytische Chemie, Zeitschrift fur anorganische Chemie, Recueil des travaux chimiques des Pays-Bas, Elektrochemische Zeitschrift, Vereinzeitschrift der deutschen elektrochemischen Gesellschaft.* Most of these journals are subscribed for by the following friends of the University, priests of the archdiocese of Boston, Mass.: Revs. D. O'Callaghan and Edward T. Clexton, of South Boston; John J. Coan, of Cambridge; Philip F. Sexton, of Malden; Joseph J. Graham and Daniel M. Murphy, of Haverhill; Wm. F. Powers, of East Cambridge; D. J. Keleher, of St. John's Seminary, Brighton: James J. Fitzgerald, of Charlestown, and James P. F. Kelley, of Somerville.

Lecture of Professor Fowler.—Dr. Harold N. Fowler, professor of Greek in the Western Reserve University, delivered an illustrated lecture on "The Hermes of Praxiteles," in McMahon Assembly Hall, on December 11, 1895.

THE INSTITUTE OF MEDIAEVAL STUDIES
ST. MICHAEL'S
COLLEGE
LIBRAR

The lecture was under the auspices of the Washington Branch of the American Archæological Institute, of which Dr. Fowler is corresponding secretary.

The Gaelic Chair.—The fund of $50,000 for the teaching of the Gaelic language, guaranteed by the Ancient Order of Hibernians, has reached the sum of $34,072.50, according to the last report (January 28, 1896) of Mr. M. J. Slattery, national secretary of the order. We append the list of States, with the contribution of each, as officially reported:

	Members.	Amount.
Alabama	50	$44 25
Arkansas	3	2 25
California	756	567 00
Colorado	240	180 00
Connecticut	3,661	2,745 00
Delaware	641	480 00
District of Columbia	140	105 00
Florida	26	19 50
Georgia	632	474 00
Illinois	1,333	999 75
Indiana	1,438	1,078 50
Iowa	1,237	927 75
Indian Territory	15	11 25
Kansas	371	276 25
Kentucky	435	326 25
Louisiana	213	159 75
Maine	1,167	875 25
Maryland	676	505 00
Massachusetts	8,631	6,473 25
Michigan	1,894	1,420 50
Minnesota	2,162	1,621 50
Missouri	802	676 50
Montana	300	225 00
Nevada	80	60 00
New Hampshire, Division 2, Manchester	20	15 00
New Hampshire, Division 1, Concord	27	20 25
New Jersey	3,263	2,447 26
New York	3,742	2,806 50
Oregon	115	36 25
Pennsylvania	7,101	5,325 75
Rhode Island	725	543 75
South Carolina	339	254 25
Tennessee	98	73 50
Utah	96	72 00
Vermont	18	13 50
Virginia	200	150 00
Washington	204	153 00
West Virginia	533	399 75
Wisconsin	1,050	787 50
Wyoming	40	30 00
New Brunswick	185	138 75
Ontario	291	218 25
Quebec	371	278 25
Total	43,430	$34,072 50

Cardinals Rampolla and Ledochowski.—On the occasion of the opening of McMahon Hall, His Eminence the Chancellor received warm letters of commendation and encouragement for the University from Cardinal Rampolla, Secretary of State, and Cardinal Ledochowski, Prefect of the Propaganda. The University rejoices in the good-will of these eminent personages, and will ever strive so to serve the cause of God and the Church as to merit a continuance of such benevolent interest.

Public Lectures, Fall Course, 1895–'96.—Prof. Maurice Francis Egan, LL. D.: November 7th, Shakespeare and the Modern Drama; November 14th, Shakespeare and the Modern Novel; November 21st, The Supernatural in Hamlet. Robert T. Hill, Geologist, United States Geological Survey: Seven lectures on General Geology, illustrated by the lecturer's researches in the United States, Mexico, and Central America: December 5th, Modern Objects and Methods of Geologic Research; December 12th, Origin of Topographic Form: December 19th, Migrations of Land and Sea, as exemplified in the Geologic History of the Gulf of Mexico; January 9th, The Mountain Systems of America; January 16th, The Great Plains and Basins of the Western Hemisphere; January 23d, The Relation of Geology to Civilization; January 30th, Future of Geologic Research in the Americas.

The Eucharistic Congress.

The Catholic University of America was proud to welcome the members of the Priests' Eucharistic League during the first days of October, on the occasion of the opening of McMahon Hall. A great number of bishops and clergymen assisted at the Congress, which has left a lasting impression among us, and inaugurated a movement destined to an ever-widening circle of influence by the assimilation of all in truly religious enterprise and the larger diffusion of a spirit of charity throughout the entire body of the faithful. We append an extract from the account of the Congress published in *Emmanuel*, the official monthly of the League, and kindly furnished us by the Rt. Rev. President Bishop Camillus P. Maes, of Covington, Kentucky.

The great event, which awakened so much interest among bishops and priests and which Pope Leo XIII. affectionately blessed, is a thing of the past, but its fruits will abide in the land forever. Like all the works of God, like all enterprises which are destined to result in good to souls, the Eucharistic Congress had to cope with many difficulties, and adverse circumstances led many to fear that it would not be a success. Comparatively few of the members of the Priests' Eucharistic League could attend; the bulk of them live in the central and western portions of the States, and distance as well as expense prevented their attendance. Viewed from that standpoint the presence of two hundred and fifty priests, mostly eastern men and as yet unacquainted with the League, was an encouraging feature and justifies us in pronouncing the Eucharistic Congress a success. Our main object, viz: to call the attention of the priests of the east to the Eucharistic movement and to awaken the interest of the laity in it, has been attained. The daily press has been instrumental in calling the attention of the country at large to the meaning of the Congress, the object of which is usually so little understood by our separated brethren, and our thanks are due to its news agents for the prominence which they gave to an event so entirely religious and Catholic in its character. Rev. J. Meckel, of Highland, Ill., well expressed our convictions when he said to a reporter:

"The Eucharistic Congress will be of paramount importance to the

Catholic Church of America. It means nothing less than the awakening of the true Catholic life, which will be the fruit of the extension of the devotion to the Holy Eucharist. It will animate priests with a new zeal, and strengthen the hearts of the people against the threatening dangers of religious indifference. It will teach our people what means to employ to guard themselves against the prevailing vices of our times and of our country. Provincial congresses with the same object in view will grow out of this Eucharistic Congress, to catch the sparks of enthusiasm awakened at this august meeting of bishops and priests from all sections of the country. But those provincial congresses, though presided over by bishops and priests, will be participated in by Catholic laymen of all classes. In a word—the American people will know why the spirit of Catholic sacrifice soars so high, and why the Catholic Church is so strong. It is the Eucharistic God, it is their God with them, the true Emmanuel, that makes them heroes of bravery."

St. Patrick's Church, Washington, D. C., had been made, under the zealous direction of its worthy Rector, Rev. J. Gloyd, a fitting casket for the Divine Jewel, whose worth the Congress was to explain to the American world. Its rich decorations in the best of taste and most artistic of forms will, for a generation, recall to its pastor, his efficient assistants and his devoted people, the glorious event which hastened their execution and is associated with their consecration to the God of our Altars. On Wednesday morning, October 2nd, 1895, the formal opening of the Eucharistic Congress took place in this beautiful temple. His Excellency, Mgr. Satolli, Apostolic Delegate, celebrated Pontifical High Mass, in the presence of Cardinal Gibbons, enthroned on the Gospel side of the sanctuary, of twenty-five Archbishops and Bishops,*) of two hundred and fifty priests,**) and a large congregation of the laity. Very Rev. Magnien of St. Mary's Seminary, Baltimore, was assistant priest; Rev. D. D. J. Mitchell, of Brooklyn, and Very Rev. E. A. Bush, V. G., of Pittsburgh, deacons of honor; Rev. D. D. J. McMahon of New York, deacon, and Rev. J. Meckel of Highlands, Ill., sub deacon of the Mass; Rev. J. F. McGee, of St. Patrick's, and Rev. C. Dougherty, of St. Augustine's, Washington, D. C., Masters of Ceremonies; Rev. D. Allen, of Mt. St. Mary's, Emmittsburg, Md., and Rev. J. Pardow, S. J., Provincial, were Chaplains to His Eminence. The choir rendered Gounod's Grand Mass in feeling and artistic style.

BISHOP KEANE'S SERMON.

After Mass the Rt. Rev. Rector of the Catholic University of America ascended the pulpit and welcomed the delegates, taking for his text the words of St. John, xv. 15: "*I will not now call you servants, for the servant knoweth not what his Lord doeth. But I have called you friends; because all things whatsoever I have heard from My Father, I have made known unto you.*"

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*) His Eminence James Cardinal Gibbons, Archbishop of Baltimore; Most Rev. Archbishops: Elder of Cincinnati, Williams of Boston, Ryan of Philadelphia, Corrigan of New York, Janssens of New Orleans, Kain of St. Louis; Rt. Rev. Bishops: Watterson of Columbus, Rademacher of Fort Wayne, Maes of Covington, Keane of the University, O'Sullivan of Mobile, McGovern of Harrisburg, Phelan of Pittsburg, Burke of St. Joseph, Van de Vyver of Richmond, Foley of Detroit, Stanley of Jamestown, Horstmann of Cleveland, Donahue of Wheeling, Michaud, Coadj. of Burlington.

**) Among them Monsignori Farley, V. G. of New York, Sbaretti of the Apostolic Delegation, Stephan of the Indian Bureau.

These words, the Bishop said, were spoken at the time when our Lord was about to institute the Divine Sacrament of the Eucharist. He knew the value and importance of friendship, and He knew that friends as friends stand upon the same level. No matter what His chosen followers may have had to do or suffer afterward, they could never forget that Jesus had called them His friends.

"Brethren of the Eucharistic League, you are the inheritors of the proud title of friends of the Lord. The fact that you are members of the League is a sign that you appreciate the principle of responsibility and reciprocity; you return love for love. Welome, thrice welcome, to the hearts and homes of the Catholics of Washington."

Bishop Keane spoke of the great privilege that comes from the right to share in the Eucharist, to enter into friendship with Jesus Christ, but it has, he said, its responsibilities as well. It carries with it the responsibility of unity and sympathy of mind, character, body and soul with our Lord, the sympathy and oneness of mind, heart, affections and feelings. Yet, it might be asked, what need has the great Lord of sympathy and fellowship with poor, frail, weak human beings. The answer is a simple one. There never was the human father to compare in the beauty and perfection of fatherhood with our great Father in Heaven, and yet what earthly father does not seek the love and sympathy of his little children? So much more, then, our Heavenly Father. Jesus must be often lonely—nay, more, almost always. He craves the love and confidence of His earthly children more than the homage of angels and archangels. The Eucharistic League will do its share to increase the willingness on our part to answer to the craving in the heart of our Saviour.

But the Lord is not in the Blessed Sacrament simply to receive our homage, but to forward His work on earth. Nor are we there simply to express our adoration, but to see what we can do to advance His kingdom among men. Not they that say. Lord, Lord, shall enter the kingdom of Heaven, but they that do the will of our Father, they shall enter. There is plenty of work for Christians to do. The way is not easy, nor is the battle to be won without a hard struggle. Satan is hard at work. He paints in gorgeous colors and makes very attractive the ways that lead to destruction. "What are you doing?" the Lord asks of us. What are we doing to preserve the sanctity of the Lord's day, to meet the attacks of those who cry for liberty, but are not seeking liberty, but license. This is but one phase of the work which Christians must do for their Lord, and the Bishop then went on to speak of others. So we must fight against all the powers that are at work to undermine the kingdom of God on earth. The earth is Christ's, not Satan's. The effect of the present Congress of the Eucharistic League will be to send the members back to their various homes filled with more zeal and enthusiasm to go on with the good fight for all that will accrue to the glory of the Eucharistic Lord.

Bishop Keane closed with an eloquent plea for unity among all the workers in the vineyard and for great charity towards one another in dealing with the various ways followed honestly by each towards a common end: God's glory and the salvation of souls.

FIRST SESSION.

At 12.30 P. M. the first session of the Eucharistic Congress was opened in McMahon Hall of the Catholic University. Bishop Maes called the meeting to order with the invocation: *Laudetur Jesus Christus in Sanctissimo Altaris Sacramento!* R. *In æternum.* After which His Eminence, the Cardinal, said the opening prayer. Bishop Maes then delivered a brief address, the momentous key note of which was that knowledge and faith were fittingly together at the center of Catholic learning: *Scientia et fides osculatae sunt.* Knowledge and faith are inseparably linked in history, and the two found their greatest exponent in St. Thomas Aquinas, the poet of the Blessed Sacrament and the Angel of the Schools, under whose especial patronage the University was placed at its foundation. He then introduced Cardinal Gibbons, who spoke feelingly of his own devotion to the League, and described what a great interest the Holy Father had manifested in its success in his recent interview, and with what joy and pleasure he had written, at the Cardinal's request, the special brief of commendation which he held in his hand, repeating, as he delivered it, the words of Pius IX,, "This idea comes from Heaven, I am convinced the Church needs it."

The letter of the Pope was then read by the Secretary of the Congress, Rev. Mitchell of Brooklyn, and His Eminence being called away by other duties, left the chair to Bishop Maes. Letters of congratulation were then read from Rev. Kuenzle, General Director of the League in Germany, Rev. Quirmbach, General Director of India, Rev. Kresa, General Director of Austria, and a cable from Mgr. Willemsen, Rector of the American College, Louvain. The Rt. Rev. Rector Keane then graciously extended the hospitality of the Catholic University of America to the delegates, after which the regular order of business was taken up.

The Rev. E. R. Dyer, D. D., S. S., of St. Mary's Seminary, Baltimore, read a very solid paper on "The Place of the Holy Eucharist in the Divine Plan of Salvation." His lucid exposition of doctrine was closely followed by all the delegates. Rev. D. McMahon, D. D., of St. Thomas' Church, New York, met with a hearty response in his earnest appeal to the love of the priest for Jesus Christ in his paper on "The Holy Eucharist and the Personal Life of the Priest." "The Holy Eucharist and the Ministry of the Priest," furnished the Rev. D. F. Feehan, of Fitchburg, Mass., with ample material for an eloquent plea for zeal and thirst for souls in the daily ministrations of the priest to his people.

This first session was brought to an end by an invitation to the hour's adoration in the evening at 8 P. M. Several Archbishops and Bishops and some two hundred priests, besides a numerous congregation of the laity, assembled at St. Patrick's Church, the beauties of which were enhanced by a brilliant display of electric lights. The touching tribute of adoration was brought to an end by solemn benediction of the Blessed Sacrament, at which the Most Rev. Archbishop Elder, assisted by Rev. Bede Maler, O. S. B., and Rev. Pitre, C. S. S., of Montreal, officiated.

SECOND SESSION.

The second session was promptly called to order at 9.30 A. M., by Bishop

Maes, and Rev. J. F. Foley, of St. Louis, read a pointed and practical paper on the "Manner of Promoting Devotion to the Blessed Sacrament among the People." He kept his critical clerical audience on the *qui vive* to the end. Rev. Dr. Stafford kindly read the Rev. Dr. Heuser's (of St. Charles Seminary, Philadelphia,) paper on "The Manner of Preparing (*a*) Children and (*b*) Adults for their First Holy Communion and of Grounding them in an Abiding Devotion to the Most Blessed Sacrament." The sure doctrine and eminent practical sense of the editor of the *American Ecclesiastical Review* was well brought out by the accomplished reader. Rev. Brinkmeyer's (of St. Gregory's Seminary, Cincinnati,) paper on "The Priests' Eucharistic League," waa lucid and to the point; it will gain many new members to our dear association. In his own characteristic way Rev. Walter Elliott, C. S. P., of New York, discoursed interestingly and effectively on "How the Real Presence makes Converts," and brought the long morning session to a close. On their way to luncheon, tendered by the University to the delegates, the members of the Congress were photographed in a group on the steps of McMahon Hall.

The afternoon session of Thursday, October 3d, was opened with a valuable paper on "The Holy Eucharist in the Eastern Church." The venerable Maronite missionary, Rev. Joseph Yazbeck, held the best attention of the Congress and brought the series of papers to a close. The essays were published by the Catholic Book Exchange, New York (Congregation of St. Paul the Apostle), together with the proceedings of the Congress, and must command the attention of both clergy and laity. They are of a very high order of excellence.

Rt. Rev. Bishop Horstmann, of Cleveland, then read a report of the good work done by the Tabernacle Society of Philadelphia, and the like organization of Washington found an eloquent representative in the genial Rector, Bishop Keane. Rev. Timothy Vaeth, O. S. B., of Minnesota, then called the attention of the Congress to the Archconfraternity of the Blessed Sacrament for the Poor Souls, and Very Rev. Bush, V. G., of Pittsburg, followed him with an expression of the feelings of the Priests' Eucharistic League towards the President of the Congress.

A vote of thanks was tendered the University for its generous hospitality, and the Committee on Resolutions having been called upon, its report was unanimously adopted without discussion. Bishop Maes, of Covington, then expressed his thanks to the members of the Congress, and declared the First Eucharistic Congress adjourned, the second to be called at the option of the Hierarchy of the United States.

It has been deemed wise to delay for some time the constitution of permanent committees, and satisfactory arrangements having been made to cover the expenses of the Congress, no report of the Financial Committee was called for.

The procession with the Blessed Sacrament, which immediately followed the closing of the Congress, was a very edifying feature of the historic gathering. The Most Rev. Apostolic Delegate carried our Dear Lord through the beautiful University grounds, preceded by the long array of students, priests, Bishops, Archbishops and Cardinal, each carrying a burning taper in his hand. Benediction was imparted from the summit of the McMahon Hall entrance, where a fine temporary altar had been erected, and the chanting throng of priests then wended its solemn way back to the Chapel of the University, where the religious festivities ended with a solemn *Te Deum.*

The Carroll Institute, the leading Catholic organization of Washington, tendered the Rev. Delegates a reception during the evening of the same day.

Mr. George Bogus, as president of Carroll Institute, made a brief address of welcome to the delegates, and was followed by Hon. D. I. Murphy, Deputy Commissioner of Pensions, who made the formal address of the evening. Mr. Murphy's remarks were liberally applauded by the assembly.

"Never before in the history of Carroll Institute," said Mr. Murphy, 'has it been honored as it is to-night. Time and again in the years that have passed since its organization, men distinguished in the literary, the social and the scientific world have been received and welcomed here; illustrious prelates and princes of the Church have honored us by their presence. But those occasions have largely been of a personal character, while this gathering to-night gives us the privilege of welcoming the consecrated representatives of the Eucharistic League, an organization whose only object is to advance the kingdom of God among men."

Bishop Maes, as the representative of the Congress, responded, saying that the League was glad it had chosen Washington and the Catholic University as the meeting place for the first Congress of Priests, and that he hoped before long there would be another Congress to which both priests and laity would be admitted as delegates.

The Cardinal then introduced the Most Rev. Archbishop of Philadelphia, who eloquently discoursed on the influence of the Most Blessed Sacrament upon the people, their customs, their acts, and their lives.

The Priests' Eucharistic League has every reason to thank God for the success which attended this first official recognition of a movement to restore to Jesus Christ in the Sacrament of His love the kingdom of the hearts of men, which nothing can now interfere with. This first Congress is the entering wedge into the souls of priests, the spark from the altar, which is to burst into flame in the ready hearts of the Catholic laity. Let us, already now, systematically prepare for the next Congress, which will begin the practical application of the principles laid down at this first gathering of the priests of God. The Director General will soon appeal to the zeal and good-will of all. In the meantime, let us pray incessantly and during our hours' adoration lovingly sigh that the Eucharistic reign of Jesus Christ may come upon the earth, *adveniat regnum tuum;* so that our beloved country may become one fold under one true Shepherd, worshipping the one true God at the same altar where Jesus Christ is enthroned as the King of the World, to be the God of the nation and the one Redeemer of heaven's freemen.

Gifts to the Libraries and Museums.

His Eminence Francis Cardinal Satolli:

A seal, or printing mark, used by the Incas previous to the Conquest of Mexico by the Spanish; this very rare and unique specimen was found in the ruins of the palaces at Metla, near Oaxaca.—A medal commemorative of the consecration of the Cathedral of Philadelphia, June, 1890.—A medal commemorative of the Episcopal Jubilee of His Holiness Leo XIII., 1893.—A medal presented by the New York *World* to Mgr. Fr. Satolli on the occasion of the tenth anniversary of its foundation.—A plaster cast of His Highness Leo XIII., by C. M. Curtice.—Life of Father Hecker, by Father W. Elliott. Illustrated History of the United States Mint. Dessalines, by W. Edgar Easton.—S. Doctrinae thomisticae studii utilitas demonstrata, A. M. Lépicier, O. S. M.—The Martyrs of New Mexico, by J. H. Defouri.—Loyalty to Church and State.—On the way to Rome and how two brothers got there, by Will. Richards.—The Roman Court, by Rev. Peter A. Baart.—Viaggio pittorico della Toscana, 3 vols. in fol., profusely illustrated; Firenze, 1801. Sixty views of the Yellowstone National Park.

HIS EMINENCE JAMES CARDINAL GIBBONS:

Erhard Weigel, Speculum terrae, in 4°, 1665.

THE RIGHT REVEREND RECTOR:

Congrès Scientifique des Catholiques; Bruxelles, 1894.

CENSUS OFFICE:

Eleventh Census, 1890.—Report on the Manufacturing Industries of the United States.—Report on Transportation Business in the United States.—Report on Wealth, Debt and Taxation in the United States.

U. S. GEOLOGICAL SURVEY:

Monographs, vols. 23 and 24.—Bulletins, No. 118–123.—Mineral Resources of the United States, 1893.—Folios 1–19 of the Geological Atlas of the United States.

THE U. S. DEPARTMENT OF AGRICULTURE:

2 vols. and 21 pamphlets.

THE SMITHSONIAN INSTITUTION:

Proceedings of the U. S. National Museum, vol. XVII.—Report of the Board for 1892-'83.

DEPARTMENT OF STATE:

Bulletin of the Bureau of Rolls and Library.—Calendar of the Correspondence of Thomas Jefferson, Washington, Department of State, 1894.—Index to the Calendar of the Correspondence of James Madison, ibid, 1895.—Supplement to No. 4, 1895.

DEPARTMENT OF THE INTERIOR: Office of the Secretary.

22 pamphlets.

THE NAVY DEPARTMENT: Office of the Nautical Almanac.

Astronomical Papers, vol. VI, part 2; vol. VII, p. 1, 2.

DEPARTMENT OF AGRICULTURE OF CANADA:

The Statistical Year-Book of Canada for 1896.

THE DUKE DE LOUBAT:

Dr. Ed. Seler, Wandmalereien von Mitla (Mexico).—Gabriel Marcel, Reproductions de cartes et de globes relatifs à la decouverte de l'Amérique.—Atlas in fol., and 1 vol. in 4° of text.

Mr. C. P. Clark, librarian of Surgeon General's Office:
Vol. XVI and last of the Index Catalogue, also Alphabetical List, vols. I to XVI.

Rev. H. G. Ganss, Carlisle, Pa.:
A Hindostani MS. on sandal wood, dating probably from the sixteenth century.

Mrs. Mary Fuller, librarian of the Department of the Interior:
74 volumes of reports and 27 maps.

Mr. Sherman Aight, Washington, D. C.:
One copy each of Corpus Juris Canonici (2 vols. in 4°) and Corpus Juris Civilis (2 vols. in 4°).

Rev. John J. Doherty, Honesdale, Pa.:
Ben. Jonson's Works, 1 vol.—Abélard's and Héloise's Works, 1 vol. Calmet's Prolegomena et dissertationes. S. Bernardi opera.—Drexelius' Nicetas and Trismegistus Christianus.—Exploration from the Mississippi to the Pacific, 5 vols in 4°, and 40 vols. of Reviews.

Rev. J. H. Duggan (deceased), Waterbury, Conn.:
180 vols. on different branches of ecclesiastical sciences.

The French Government, through M. Patenôtre, Ambassador of France:
Rapports sur l'Exposition Internationale de Chicago, 1893 (continuation), 6 vols. in 4°.

We have received the following books with the compliments of the authors:

Goodwin Smith: The United States, Specimens of Political History. Bay Leaves.—Specimens of Greek Tragedy, 2 vols.—A Trip to England.

Rev. James L. Meaher: Christ's Kingdom on Earth, 1 vol.—The Religions of the World, 1 vol.—Teaching Truth by Signs and Ceremonies, 1 vol. The Seven Gates of Heaven, 1 vol.—Man the Mirror of the Universe, 1 vol.—The Agreement of Science and Religion, 1 vol The author has also presented the original MSS. of these works.

A. Tanquerey, D. D., Synopsis Theologiae dogmaticae, Vol. II.

E. Dublanchy, S. M., De Axiomate: extra Ecclesiam nulla salus.

We have also received a number of useful works from **Mr. James V. Healy**, 159 Wickoff St., Brooklyn, N. Y., and from other friends of the University.

The University of Louvain.—The following letter from the Right Reverend Rector of Louvain to our Eminent Chancellor James Cardinal Gibbons, exhibits once more the intimate and cordial relationship which exists between the Catholic University of America and the admirable institution which the faith, zeal, and generosity of the Catholics of Belgium have established as a model for all future schools of the kind. It did not need this warm expression of good will to inform us of the sympathy of the professors and students of Louvain; nevertheless the eloquent words of Mgr. Abbeloos sink deeply into our memories, never to be forgotten, so illustrative are they of the duties and opportunities of Catholics in the actual intellectual condition of the world:

YOUR EMINENCE!

Six years ago, when the Bishops of the United States under the august patronage of the Sovereign Pontiff, Leo XIII., laid the foundations of the new University at Washington, and inaugurated its career, their enterprise met with universal approbation throughout the Catholic world. We were among the first to join in this concert of sympathetic expressions. While, indeed, it seemed to us that this event was the crowning of a century replete with the vigorous and vital achievements of the Church confided to your vigilant care, the nascent centre of studies appeared also as the germ of new activities, and the harbinger of a future still more prosperous and brilliant. By the labors and the fame of its professors and by the success of its students the Faculty of Theology has won, in a brief space of time and in a glorious manner, a right to the admiration of its elders in the same branch of studies, and compelled the attention of non-Catholic savants. We remember that only very recently it gave a decisive evidence of vitality by celebrating the promotion of two of its students to the dignity of Doctor of Theology.

Nevertheless, the plans of Your Eminence and the other founders of the University had hitherto received but a partial execution; other Faculties were destined to centre about that of Theology, with the study and teaching of the profane sciences as their object. It was just that at Washington, as elsewhere, all the branches of human knowledge should be brought together in harmonious contact, and that your University should become a monument of the generous initiative and the enlightened faith of the Catholic citizens of the United States of America. It was the duty of our American brethren, and it will forever remain an honor to them that they did so, to profit by the public liberty which they enjoy, in order to prove by their deeds that the Church, whose mission is to guide humanity to its final destiny, knows also how to utilize every opening that leads thereto, that she appreciates the legitimate aspirations and the needs of the generations confided to her care, and that to-day as formerly, in the New world as in the Old, she will not and cannot allow herself to be outstripped in any movement toward higher spheres.

Your Eminence! this is the profound meaning which we see in the erection of the two new Faculties of Philosophy and the Social Sciences in the Catholic University of America. To the glory of our own times we willingly proclaim that never was the human mind so universally and so ardently applied to the study of nature and of man. The laws which govern the actions of the forces of matter and the development of life in all its manifestations, as well as those which govern the evolution of human society, are studied with a zeal and a success that overshadow all the efforts which past centuries put forth, and all those labors which prepared the way for this splendid flowering of all the powers of genius. What marvels do we see on all sides,—what application of the knowledge that the researches of learned men have accumulated! Such progress is not the apanage of any race or climate; it is the product of Christian civilization, and flourishes only where Christianity has created its fecund works, and preached those doctrines which break the shackles of the spirit, and established its institutions pregnant with promise of all good good to mankind.

The Catholic Church has always blessed and encouraged these noble enterprises of human intelligence. When European society was still in embryo she was the initiator of similar undertakings, as those universities will bear witness which stand on the borderland between a period of darkness and the aurora of a new day whose brilliant sun shall never more descend. Religion breathed into them the spirit of life, and they never ceased to prosper while under her benign ægis. Nor has the Church ever abandoned those glorious traditions of the Middle Ages. Unceasingly her pontiffs and bishops have provoked and favored on all sides, and within the measure of their power, the cultivation of human sciences. Nor could it be otherwise. Holding from above the mission to teach respect for and worship of Truth, she is conscious that all truths have a right to our homage, since in whatever direction our researches come across them, they are still but the scattered rays of the Increate Truth; since all the sciences are but the partial reflections of that Infinite Wisdom which has ordered all things. If it be true that the heavens tell the glory of the Creator, it is the special duty of human science to act as the organ of this voice of Nature. If it be true that under the guidance of the Church founded by Jesus Christ human society shares the blessings of the immortal promises, it devolves upon human science to promulgate the material conditions of their stability and their progressive betterment. Throughout the infinite variety of the domain it explores science has only to pursue its way loyally, to perfect without other pre-occupation, its methods and means of investigation, in order to become, in an independent manner, the echo of the religious conscience of humanity.

Your Eminence! it will be eternally an honor for American Catholics that they have listened in all docility to the voice of their chief pastors, and have understood what their time and their country demanded from their faith and their generosity. They have exhibited at Washington a magnificent evidence of the inexhaustible fecundity of that Church whose devoted and courageous sons they are. Henceforth the Catholic University of America has taken its definite place in the scientific world; the faculties of Philosophy and Social Sciences will keep step with the Faculty of Theology, whose strength has already been tested. May they be rivals in activity and success in every branch of learned investigation, and in the glorification of our faith! *Vivat, Crescat, Floreat Universitas Catholica Americana!*

Your Eminence! as Rector of a University which is the elder sister of that placed under your august patronage, and governed with admirable tact by an illustrious and eloquent prelate rejoice in giving utterance to these sentiments, and in expressing these hopes and good wishes. We are proud at Louvain of the sympathy of our American brethren, and it is under the empire of a sentiment of cordial union that I offer to Your Eminence the personal homage of my profound respect.

J. ABBELOOS,
Rector of the University of Louvain.

LOUVAIN, October 12, 1895.

Schools of Philosophy and the Social Sciences.

In the October number a full account was given of the public ceremonies attending the opening of these schools. Immediately after the termination of the ceremonies the professors and students entered upon their work. Classes were formed and instruction was commenced, and in spite of the difficulties created by the necessity of meeting and providing for the innumerable emergencies incidental to the establishment of so vast an enterprise, the session closing with the Christmas holidays was most fruitful in labor and accomplishment. The following tabulated catalogue of instructors and students, showing the courses of study offered by the former and taken by the latter, will but exhibit the educational advantages already presented by these schools and the extent to which they have been made available to those for whom they were designed:

INSTRUCTORS.

Names.	Residence.	Courses Given.
George M. Bolling, A. B. Loyola; A. M. Loyola	Brookland	Comparative Philology, Sanscrit, Comparative Grammar.
Frank K. Cameron, A. B. Johns Hopkins; Ph. D. Johns Hopkins	Brookland	History of Chemistry, Physical Chemistry, Special Topics in Chemistry, Mineralogy.
Rev. Simon J. Carr, S. T. B. Catholic University	University	Elementary Hebrew.
Maurice F. Egan, A. B. La Salle; A. M. Notre Dame; LL. D. Georgetown and Ottawa.	1110 8th st. n. w.	Technique of English Style, Interpretation of Shakespeare, English Philology.
Edward L. Greene, Ph. B. Albion; LL.D. Notre Dame	1123 6th st. n. w.	General Morphology of Plants, Medical Botany, Systematic Botany.
Rev. John J. Griffin, A. B. Ottawa; A. M. Ottawa; Ph. D. Johns Hopkins.	Hotel Eckington	Inorganic Chemistry, Organic Chemistry.
Rev. Henry Hyvernat, A. B. Lyons; S. T. D. Pontifical University, Rome.	Brookland	Funeral Archaeology and Rites of Egypt, Textual Criticism of Hebrew of I. Samuel.
Charles P. Neill, A. B. Georgetown; A. M. Notre Dame	Baltimore	Economics.
Rev. Edward A. Pace, Ph. D. Leipsic; D. D. Propaganda, Rome	1813 3d st. n. e.	Psychology.
Josiah Pierce, Jr., A. B. Cambridge, Eng.; A. M. Cambridge, Eng.; Associate of Institute of Civil Engineers, London; Associate Kings College, London.	1325 Mass. ave. n. w.	Surveying, Drawing.
Rev. Daniel Quinn, A. B. Mt. St. Mary's; A. M. Mt. St. Mary's; Ph. D. Athens, Greece.	2422 K st. n. w.	Aristotle's *Αθηναιων πολιτεια*, Greek Epigraphy.
John Quinn	2422 K st. n. w.	History of Greek Literature, History of the Study of Greek, History of Greek Architecture, Illustrated Lectures on Sculpture and Architecture.
John A. Robinson, B. S. Dartmouth; M. D. College Physicians and Surgeons, New York City; LL. B. Yale.	223 N. Capitol	Elementary Law, Evidence, Corporations.
William C. Robinson, A. B. Dartmouth; A. M. Yale; LL. D. Dartmouth.	University	Jurisprudence, Real Property, Railroad Law, Forensic Oratory, Political Science.
Rev. Frederick L. Rooker, Ph. D. Propaganda, Rome; S. T. D. Propaganda, Rome; D. D. Union.	201 I st. n. w.	Ethics.

Rene de Saussure, B. S. Facultè des Sciences, Paris; Ph. D. Johns Hopkins; Ancien Elêve de L' Ecole Polytechnique.	1316 15th st. n. w.	Analytics, Geometry, Descriptive Geometry, Drawing.
Rev. George M. Searle, A. B. Harvard; A. M. Harvard; Ph. D. Catholic University.	St. Thomas College	Mathematics.
Rev. Thomas J. Shahan, D. D. Propaganda, Rome; J. U. L. Roman Seminary.	1813 3d st. n. e.	Roman Law.
Rev. Edmund T. Shanahan, A. B. Boston College; Ph. D. Accademia Romana; D. D. Propaganda, Rome; J. C. L. Appollinari University, Rome.	Hotel Eckington	Logic, History of the Concept of Logic, Principles of Scientific Knowledge.
Daniel W. Shea, A. B. Harvard; A. M. Harvard; Ph. D. Berlin.	216 S st n. e.	Physics.
Charles W. Stoddard, L. H. D. Catholic University	300 M st. n. w.	Analytical History of English Literature.
Carroll D. Wright, A. M. Tufts; LL. D. Wesleyan	1209 L st. n. w.	Social Economics.
Albert F. Zahm, A. M. Notre Dame; M. E. Cornell; M. S. Notre Dame.	216 S st. n. e.	Theory of Heat.

STUDENTS.

Names.	Residence.	University Residence.	Courses Taken.	Degree Sought.
Wellford Addis	Washington	2110 3d st. n.e.	Ethics, Sociology, Roman Law	SS. D.
Brainard Avery, LL. B. Columbian; Attorney at Law.	Proctor, Vt.	1828 Jefferson pl.	Real Property, Pleading, Forensic Oratory.	LL. M.
Rev. Paul P. Aylward, A. B. Marquette	Milwaukee, Wis.	University	Psychology.	
James C. Bourke, LL. B. Columbia; Diploma Military Academy, West Point; Attorney at Law.	Kansas City, Mo.	11 H st. n.w.	Jurisprudence, Corporations, Railroad Law, Philosophy, Economics, Forensic Oratory, Roman Law.	LL. M.
Edmund B. Briggs, LL. B. Georgetown; Attorney at Law.	Lakeland, Fla.	1122 22d st. n.w.	Jurisprudence, Equity, Roman Law, Forensic Oratory.	LL. M.
Thomas F. Burke, A. B. St. Francis Xavier	New York City	St. Thomas College	Ethics, Statistics	S. T. L.

STUDENTS.—CONTINUED.

Names.	Residence.	University Residence.	Courses Taken.	Degree Sought.
William F. Burrough, A. B. Manhattan	New York City	514 M st. n.w.	Jurisprudence, Elementary Law, Economics, Philosophy.	LL. B.
Alphonsus Carey	St. Paul, Minn.	University	Greek	Ph. D.
Louis G. Carmick	Washington, D. C.	Brookland	Organic Chemistry, Theory of Chemistry, Electrical Engineering.	
William T. Cashman, A. B. Mt. St. Mary's; A. M., Mt. St. Mary's.	Boston, Mass.	Hotel Eckington	Jurisprudence, Real Property, Evidence, Roman Law, Economics, Philosophy.	LL. B.
George S. Connell, A. B. Columbia	New York City	Hotel Eckington	Jurisprudence, Evidence, Real Property, Philosophy, Ethics.	LL. B.
Thomas A. Crumley	Notre Dame, Ind	Holy Cross College	Psychology.	
Thomas A. Daily	Bridgeport, Conn.	St. Thomas College	Psychology, English Literature.	
James A. Dickey, A. B. Rock Hill	Covington, Va.	Brookland	Mathematics, Physics, Drawing, Surveying.	
John F. Duane, A. B. Manhattan	Brooklyn, N. Y.	514 M st. n. w.	Jurisprudence, Elementary Law, Economics, Philosophy.	LL. B.
John E. Duffy	Madison, Wis.	St. Thomas College	Psychology, English Literature, Statistics.	
James E. Duffy	Lowell, Mass.	St. Thomas College	Psychology, English Literature.	
William A. Edwards, A. B. Emory; LL. B. Georgetown; LL. M. Georgetown; Attorney at Law.	Covington, Ga.	1300 Q n. w.	Jurisprudence, Roman Law, Forensic Oratory.	D. C. L.
Charles H. Goddard, A. B. Humboldt; LL. B. Chicago Univ.; Attorney at Law.	Hurley, S. D.	Non-resident	Jurisprudence, Constitutional Law	LL. M.
Ernest S. Greene	Washington, D. C.	1123 6th st. n. w.	General Morphology of Plants, Systematic Botany.	
Francis P. Guilfoile, A. B. Mt. St. Mary's	Waterbury, Conn.	Brookland	Jurisprudence, Elementary Law, Economics.	LL. B.
John M. Handly	Winchester, Tenn.	St. Thomas College	English Literature.	
John J. B. Harney	Bloomington, Ill.	St. Thomas College	Psychology, English Literature.	
William T. S. Jackson, A. B. Amherst	Alexandria, Va.	927 N st. n. w.	Political Science	SS. D.
Joseph M. Just, A. B. Notre Dame	Notre Dame, Ind	Holy Cross College	Greek	Ph. D.

Joseph L. Keane, A. B. St. Francis Xavier; A. M. St. Francis Xavier; LL. B. Univ. City of N. Y.; Attorney at Law.	New York City	Non-resident	Jurisprudence	LL. M.
James L. Kennedy, Attorney at Law	Greensburgh, Pa	Brookland	Jurisprudence, Elementary Law, Real Property, Domestic Relations, Forensic Oratory, Contracts, Economics, Philosophy.	LL. B.
Richard Kerens, Jr., A. B. Manhattan	St. Louis, Mo	4th, cor. T, n.e.	Jurisprudence, Elementary Law, Philosophy	LL. B.
John L. Love, A. B. Oberlin	Washington, D. C	1706 17th st. n.w.	Jurisprudence, Elementary Law, Forensic Oratory, Economics, Ethics.	LL. B.
Patrick J. McCorry	New York City	St. Thomas College	Statistics.	
Joseph A. McGuire	Chicago, Ill	Holy Cross College	Chemistry	Ph. D.
Roman A. Marciniak	Notre Dame, Ind	Holy Cross College	Psychology.	
William H. McBain, A. B. Holy Cross	Haverhill, Mass	Hotel Eckington	Medical Botany, General Morphology of Plants, Chemistry.	
Thomas J. McNichol, A. B. Central High School, Philadelphia.	Philadelphia, Pa	St. Thomas College	Ethics.	
Joseph McSorley, A. M. St. Johns College, Brooklyn; S. T. B. Catholic University.	Brooklyn, N. Y	St. Thomas College	Economics.	
Thomas J. McTighe, Jr., A. B. Mt. St. Mary's.	Bath Beach, N. Y	Brookland	Inorganic Chemistry, Physics	Ph. D.
Henry L. Monarch, B. L. Notre Dame	Owensboro', Ky	Hotel Eckington	Jurisprudence, Elementary Law	LL. B.
Peter J. Moran	Buffalo, N. Y	St. Thomas College	Psychology, English Literature	
Francis P. Morse, M. Acc. St. Leo's College	San Antonio, Fla	911 13th st. n. w	Mathematics, Chemistry, Physical Chemistry, Drawing.	E. E.
Thomas D. Mott, Jr., B. S. Santa Clara; LL. B. Notre Dame.	Los Angeles, Cal	313 S st. n. e	Jurisprudence, Corporations, Railroad Law, Forensic Oratory, Economics, Philosophy, Ethics.	LL. M.
Francis J. Murray	Dundee, Scotland	St. Thomas College	Ethics.	
John P. Murray	Chicago, Ill	4th and T st. n. e	Mathematics, Physics, Drawing, Surveying.	
Lawrence O. Murray, LL. B. Metropolis Law School, New York; LL. M. Columbian; LL. M. Georgetown; Attorney at Law.	Washington, D. C	1209 K st. n. w	Jurisprudence, Roman Law	D. C. L.
Patrick J. Murphy	Peterborough, Ont	St. Thomas College	English Literature.	

STUDENTS—Continued.

Names.	Residence.	University Residence.	Courses Taken.	Degree Sought.
John J. P. O'Brien, A. B. Mt. St. Mary's	Wheeling, W. Va	Brookland	Jurisprudence, Elementary Law, Economics.	LL.B.
Calimeria H. Oliva, A. B. Belen, Cuba	Havana, Cuba	Brookland	Theory of Chemistry, Inorganic Chemistry, Electrical Engineering.	
John R. Painter	Brookland	Brookland	Chemistry.	
George V. Powers	Peekskill, N. Y	Brookland	Mathematics, Chemistry, Drawing	C. E.
James J. Powers	Peekskill, N. Y	Brookland	Mathematics, Chemistry, Drawing	C. E.
Joseph G. Powers	Peekskill, N. Y	Brookland	Mathematics, Chemistry, Drawing	C. E.
Michael J. Quinn	Washington, D. C	2422 K st. n. w	Greek, English Literature	Ph, D.
Theodor Roeser, B. S. Clermont, University de France.	Brookland	Marist College	Inorganic Chemistry, Organic Chemistry, Mineralogy.	Ph. D.
Francis de S. Smith	Washington, D. C	816 4th st. n. w	Inorganic Chemistry, Physics.	
David LeR. Topping	Washington, D. C	1113 G st. n. w	Systematic Botany.	
Rev. Frederic Tessier, A. B. Laval; A. M. St. Joseph's.	St. Cesarie, Can	Holy Cross College	Psychology.	
George J. Twohy, A. B. Rock Hill	Norfolk, Va	Hotel Eckington	Jurisprudence, Elementary Law, Forensic Oratory, Economics, Philosophy.	LL. B.
Cornelius C. Wholey, A. B. Rock Hill	Staunton, Va	Brookland	Philosophy, Psychology, Ethics.	

BOOK REVIEWS.

THREE KEYS TO THE CAMERA DELLA SEGNATURA of the Vatican. By Eliza Allen Starr. Chicago, 1895. Published by the author. Large folio, pp. 78, with eight full page plates.

The American book artist is rapidly becoming, in some respects already is, the master workman in his craft. Some years ago any elegant specimen of bookmaking was sure to have come from the presses of England or France; but we are rapidly changing all that, and now every twelve-month brings us from our domestic ateliers fresh gems of the lovely book art to fascinate the fancy and charm the eye, not only of the bibliophile, but of all who enjoy taste, elegance, grace and proportion in the higher products of human handiwork. Books are the children of our brain, and there is a certain just reasonableness to the affection with which we clothe them in all the finery that imagination can suggest or human skill produce. And the instinct is not new, at least in Christian circles, for beautifully executed books have been a Christian passion from the days of the Roman lady friends of St. Jerome down to the lovely breviaries and hour-books of the Cinquecento, with their delicatest parchment, their loveliest miniatures, and their daintiest finish—so that even the gravity of prayer and divine service was touched off with a certain nameless grace and distinction that hid away the asperities of the spiritual struggle.

I have no hesitation in saying that the "Three Keys of the Camera della Segnatura of the Vatican" is the most beautiful and dignified specimen of the bookmaker's art that has yet appeared from our American presses. Its great folio size, its heavy American hand-made Deckle edge soft tinted paper, its generous broad margins, the almost perfeet typography, and the very delicate sky-blue and gold of the binding, make it a desirable possession merely as a work of art, or as an ornament to the library table, But there is more than technical elegance to this latest volume from the gifted pen of Miss Starr. It contains eight very faithful fac simile reproductions in excellent half-tone photographs of the four famous Vatican frescoes of Theology, Poetry, Jurisprudence and Philosophy—those earliest and greatest of the Roman masterpieces of Raphael. Each of these subjects is reproduced twice in the old Council Hall or Camera della Segnatura of the Vatican—once in a circular allegorical figure on the ceiling, and once in a great composition on the corresponding wall space beneath. One of these compositions, that of Jurisprudence, contains only allegorical figures; the other three are crowded with historical personages, and it is chiefly to explain the latter three frescoes that Miss Starr has composed her admirable guide. This she has done by reproducing them a second time in outline sketch, and then numbering and naming each figure in the great concourse. The accompanying text elucidates still more the meaning of the fresco, the reason of the grouping, and the history of the individuals whom the divine artist so endowed with a second immortality. Altogether these pages offer a rare treat to the eye and the mind. It is not difficult to meet with engravings of these splendid compositions, especially those fine specimens from the old Calcografia Pontificia near the Acqua Trevi; but it is rare to find a key to them, and this deficiency is now sufficiently relieved by the text of Miss Starr's work. Her elucidation is based upon the lectures of the art connoisseur and historian Caesare Dandolo, upon several modern works, such as "St. Thomas of Aquin," by Archbishop Vaughan, "The Gods in Greece," by Mr. Louis Dyer, and upon the private researches and suggestions of learned friends. So much she tells us in her introduction; but her friends and admirers know that she draws largely upon her own long experience, trained instincts, subtle and accurate feeling, no less than upon a religious heart and a life-long devotion to the masterpieces of Christian art—a devotion which is in itself a gradual but thorough enlightenment and a compenetration, as it were, with all that is most personal and most effective in the artist's work.

Raphael was the flower of the Renaissance, as perfectly and naturally its fruit as the olive and the grape are the outgrowth of Italian soil. In him all its art longings, somewhat thin and starveling before, found their full and fresh blossoming. Before him there was art, beautiful, touching, pious, but since Giotto and Cimabue no genius had come to unlock all the secrets, to uncover all the sources of inspiration, and to leave a long line of personal achievements as bewildering examples to the remotest posterity, and absolute models to those disciples who cared to climb the rugged heights which genius had so lightly scaled. A thousand years had witnessed the gradual loss of the masterpieces of antiquity. But one generation saw Italy covered with masterpieces, many of which equalled and even surpassed the best efforts of Greek genius. They were the outcome of an exalted Catholicism, which laid hold, in its large and intelligent liberalism, on all that was good and worthy of imitation in the past of art, which listened to the new voices that were abroad and took note of their utterances, and which, by prophetic instinct, foresaw that the psychological moment was at hand for the fixing of religious types, and the consequent spiritual formation of long ages to come. It is not the Greek sculptor Michael Angelo who was the true prophet of this art revolution. For many reasons Catholicism has greater leanings toward the pictorial art, and so it was the Christian painter Raphael, who best embodied in himself the artistic emotions, fancies and impulses of his time, and left Christian art thoroughly transformed, newly efficient, with aims and spirit, models and rules, that it never before had, at least so abundantly and so consciously.

In Miss Starr's book we have a specimen of interpretation of the great master, an unlocking of that rich symbolism which Catholicism has so generously nurtured and cherished from the day when its only field was the low tufa vault of a catacomb to the hour when it spread its triumphant wings and soared to the most glorious spaces that the brain of man has ever imagined for the housing of its artistic creations. These incomparable frescoes are a theology in themselves, and no better service could be rendered the young ladies of a convent or the students of a college than to explain to them in detail the composition of the Disputa or the meaning of the allegorical figures that entrance every visitor to that marvelous suite of halls in the Vatican. Would that Miss Starr took up the Madonnas of the master, and gave us a splendid folio constructed on the same lines as this really superb specimen of bookmaking! Like Homer, Dante and Shakespeare, Raphael is one of those rare men whose career is endless instruction, and whose deeds are well-springs of inspiration to all mankind, while they are a crowning glory of the religion which they helped to illustrate.

It is a pity that the learned summary of the best modern studies on these frescoes, just published by Dr. Pastór in the third volume of his History of the Papacy (pp. 772–785) appeared too late to be utilized by Miss Starr. It would have added a new charm to her book if she could have worked into it the results of the labors of such art critics and savants as Müntz, Springer, Kraus, Cozza-Luzi, Grimm, Thiersch, Hettinger, Plattner, Bole and others.

Fractio Panis, Die aelteste Darstellung des Eucharistischen Opfers in der "Capella Greca," entdeckt und erlauetert von Joseph Wilpert, mit 17 Tafeln und 20 Abbildungen im Text. Herdersche Verlagshandlung, Freiburg in Breisgau; B. Herder, St. Louis, Mo., 1895; fol. pp. IX–140; net, cloth, $6.25.

In his last days, De Rossi was very much busied with the excavation of the Catacomb of Saint Priscilla, on the Via Salaria Nuova, and the most thrilling pages of his "Bullettino" were devoted to an account of the progress he made. Many of the details were also published in the compte-rendu of the late Catholic Scientific Congress at Brussels, and in various archæological journals,—enough to convince the learned world that we were entering upon a new phase of discovery that might equal, and even surpass, the work done in the Catacombs of Saint Callixtus and Saint Domitilla. The master died without incorporating the description of Saint Priscilla into his monumental work, "Roma Sotteranea." But he left several trained disciples, men who had walked for years in his footsteps, and to whom he had made familiar not only the fields of labor, but also the methods, principles, instruments by which they were to be made yield up their mysteries. Armellini, Marucchi, and Stevenson have for years been household names to the plodders in Christian Archæology. Of late a German savant domiciled at Rome, Dr. Joseph Wilpert, has come steadily to the front as a scientific observer and describer of the ancient Christian life, such as it has left an impress upon the walls of that network of wonderful underground cities which successively served the early Christian community as cemeteries, churches, places of refuge, and memorial chapels of their martyred dead. Excellent studies on the Principles of Christian Archæology, the Paintings of the Catacombs and their Ancient Copies, the Consecrated Virgins in the Primitive Church, have given him a right to a place in the foremost rank of the younger workers in the province of critical archæology. Dr. Wilpert is well equipped for his work. He adds to a good classical formation, an ever-increasing knowledge of the topography of the ancient Christian monuments, a considerable familiarity with the patristic literature that bears upon the latter, a great skill in detecting and deciphering frescoes where former seekers least suspected them. In this he is aided by a very sharp natural vision, a gift by no means to be despised when one works in the bowels of the earth. If his former labors gave a splendid promise, the one before us bears out the hopes centered upon him, and makes us rejoice that so useful a talent continues to find the archæological field delightful and instructive.

Among the subterraneous chambers of the Cemetery of Priscilla, that known as the "Capella Greca," from two minium-colored Greek inscriptions, easily maintained until lately the first place in general interest. It is an arched chamber, oblong in shape, some forty feet long by ten feet wide, the short nave ending in a small double choir or sanctuary, apsidal in form and arched like the nave. This mortuary chapel, for such it was, is connected with the upper world by a long atrium, on either side of which are sepulchral chapels, and from the centre of which a staircase leads one to the open air.

Many paintings on the walls of the little chamber were well known in the past, and formed the delight of the *ciceroni*, both great and little,—the Three Youths in the Fiery Furnace, the three scenes from the story of Susanna, the Healing of the Palsied Man, Moses striking the Rock, the decorative subjects of the Four Seasons, the Adoration of the Magi. Dr. Wilpert suspects, with good reasons, that there was once on the roof of the nave a realistic fresco of Baptism.

Hitherto no one had ever imagined that the flat surface of the arch which separated the nave from the main apsidal space was decorated with paintings. It was covered with a deposit of stalactite and dirt, the sweating of the upper earth during centuries. Could so large and appropriate a space have been left unembellished in an elegant chapel which some rich Christian family had evidently prepared for its own use, not unlike, e. g., the Corsini and Borghese chapels of a later date? Dr. Wilpert thought not, and after much trouble succeeded in removing to a great extent the coat of stalactite and mold which covered the original surface. He was rewarded by the discovery of the following frescoes: Daniel between two lions, in the background a palace; Abraham in the act of sacrificing Isaac, the Resurrection of Lazarus in two groups, and directly over the apse, a banquet scene, the most important of all, whose description is the *motif* of the present work, which borrows its title, "Fractio Panis," or The Breaking of the Bread, from the eucharistic character that Dr. Wilpert rightly ascribes to this valuable fresco. We adapt for our readers the page in which Wilpert himself describes this *unicum* in early Christian art. The banqueters are six in number (among them a female), and are seated, after the manner of antiquity, at a semicircular low table. At the right end or head of the table (*in dextro cornu*), *but on the outside*, is seated upon a low stool a bearded man, who is breaking bread with his hands. This is the president of the little band, the προεστώς, who gives the food to the six others. He alone wears a beard, a sign which shows, coupled with his position, that the artist meant to distinguish him from the others, and to lend him a certain age and dignity. At his feet is a large double-handled drinking cup; on the table before him are two plates, one containing two fishes, and the other five loaves; elsewhere on the table are seven baskets quite filled with loaves, four at the right and three at the left end of the table. The attitude of the president shows that he is really *breaking bread*, and not elevating it, for the accurate photograph of the scene shows that the arms are not bent upwards, but stretched out stiffly, and the upper part of the body is bent, slightly forward, while the head inclines backward a little. Thus the artist meant to represent *literally* the miraculous Feeding of the Multitude. This was done, as the Scriptures tell us, with two fishes and five loaves, and the remains of the feast were gathered into baskets. Nor can there be any doubt about the *symbolical* character of the scene. We know that all Christian antiquity looked on the multiplication of the loaves and fishes as a type of the eucharistic banquet, i. e., of Holy Communion. One might almost see this in the very chapter of St. John which relates the fact, for the relation of the miracle is immediately followed by the "hard discourse" in which Christ promises us His Body and Blood as food and drink necessary for entrance into life eternal. I find very appropriate the citations of Wilpert from Origen (Comment, in Matth., tom. X., § 25) and from St. Ambrose (De Virginibus, III. 1), in which the relations of type and fulfillment is maintained between the multiplication of the loaves and fishes and the Holy Communion.

From the numerous eucharistic monuments Wilpert selects two as illustrations of the ancient Christian sentiment, otherwise well known to us from literary and traditional sources. They are a fresco from an Alexandrine catacomb of the fourth century, and an ivory pyxis (now at Leghorn) of the same date. In both the multiplication of the loaves and fishes and the blessing of loaves and fishes by Christ are juxtaposed in a most significant way. Wilpert further justifies the name of the fresco and the title-page of his book by showing from I. Cor. X. 16; Acts, II. 42, 46; XX. 7, and from the Doctrine of the Twelve Apostles (Diaché, c. 14, ed. Funk, p. clxx.) that Breaking of Bread was the *terminus technicus* for the eucharistic banquet up to the beginning of the second century. Tertullian (de Corona, c. 3) is evidence that the Christians received the Eucharist from the hands of the president (qui praesidet) of the assembly, and from no other, thus bearing out the teaching of his earlier fellow-Christian, St. Justin, about the "president of the brethren" (ὁ προεστώς τῶν ἀδελφῶν), Apol. I. c. 65-67.

We have, therefore, another liturgical fresco to add to the respectable list of such paintings recovered from the catacombs. This time, indeed, it is a very ancient one, for Dr. Wilpert places its composition as early as the first half of the second century, relying partly on the acknowledged age of certain portions of the Cemetery of Priscilla and partly on certain intrinsic arguments, which are too minute and special to describe here.

If we have any fault to find with the finely executed work it is that the subordinate title, "the oldest representation of the Eucharistic Sacrifice," promises rather more than can be *directly and scientifically proved from the fresco itself.* No doubt it is all that the author claims for it, but the conviction rests to a large extent on the literary proofs which he furnishes in a later chapter. For the rest, this mutual help afforded to one another by monumental and literary sources, and the consequent fulness and moral satisfactoriness of evidence are among the positive gains of the new historical school of Catholic archæologists.

The sepulchres and other frescoes of the "Capella Greca" are described at length by Dr. Wilpert, and a connected illustration of the entire cycle of frescoes is given by him. At the end he draws a number of fully warranted archæological conclusions, and describes some ancient but not very widely known monumental references to the multiplication of the loaves and fishes, *e. g.* on a tavertine sarcophagus, on the slate cover of a loculus, on two clay lamps from Salona, etc. The epigraphical study on inscriptions selected from the atrium of the chapel and the adjoining chambers, and a refutation of a very weak and fanciful misinterpretation of the famous Epitaph of Abercius, close the volume. We recommend it warmly to every lover of Christian art, and hope that the author will not cease from the production of such valuable monographs, even though their material success be not overgreat, and correspond perhaps but poorly to the minute pains and the infinite patience spent upon their construction.

Fra Giovanni Angelico da Fiesole, Sein Leben und Seine Werke, von Stephan Beissel, S. J. Mit vier Tafeln und vierzig Abbildungen im Text. 4°, pp. ix.–95. Herdersche Verlagshandlung, Freiburg im Breisgau; B. Herder, St. Louis, Mo.; net, $2.75.

Fr. Beissel may not be so well known to American readers, but his name is not unfamiliar on the European Continent to the lovers of Christian art. His writings on the miniatures of the Vatican manuscripts, the building-art in the Middle Ages, the relics of the saints in the same epoch, etc., are industrious studies, written with painstaking conscientiousness and accuracy. In the volume before us he treats the artistic life of Guido Pietri del Mugello, the glorious Tuscan artist known to men and angels as Fra Angelico da Fiesole (1387–1455). In these pages we are led from the little hamlet under the shadow of the fortress of Vicchio, to the Dominican convent on the olive-clad, gently swelling slopes of Fiesole above Val d'Arno, where the young Guido and his brother entered as novices in 1408, while the famous Johannes Dominici, though from a distance, still governed the little community, and instilled into all its members a spirit of pure love, of total disinterestedness, and complete abandonment of self into the hands of God. Political causes drove the brethren for a while from the calm, sweet seclusion of their convent, and they took the road of exile, so often trodden by the men of Florence. Cortona was the scene of their new life for some years, and here Brother Angelico began his long career as a painter in the service of God. The exile over, he returned to Fiesole with his brethren, and thenceforth spent his gentle, blameless life between that city and Florence, with the exception of a few years at Rome and a brief stay at Orvieto, in the former of which he painted the lovely frescoes of the Vatican Chapel for Nicholas V., and in the latter four sections of the roof of the Cappella Nuova. In eight chapters Fr. Beissel describes the best known works of the master: his "Descent from the Cross," his "Last Judgment," his "Madonna of the Flax Merchant," his frescoes in the cloisters and cells of San Marco at Florence, his "Coronation and Espousals of the Blessed Virgin," his "Flight into Egypt," the "Scourging of Christ," and several other themes in whose execution the Angelical reached a height never surpassed by later generations. Peace and contemplation; loving, silent adoration; a mystic immersion of self in the vast ocean of the divine being; a natural kinship with all that was tender, innocent and charming in the traditional types of ecclesiastical art; a soul transfigured by ceaseless preoccupation with other-world thoughts, ideals and longings; an eye and an imagination dead to all that was coarse and earthly, but highly sensitive to every impulse that trembled in from above; a spirit saturated with celestial harmony and joy, and keenly alive to the simplicity and unity and fullness of the divine life,—such are some of the traits in the life of Fra Angelico as his works reveal him to us. He has not the Titanic strength and the creative force of Michael Angelo, nor the matchless coloring, the ineffable grace of Raphael. They are the sublime masters who open to all the gates of a new world; he was the last in a long line of Western painters who refined and idealized the traditional art of Christendom, and brought mankind to the very gates of paradise with the strange magic of a brush and a few pigments. Fra Angelico is the heir of Giotto and Cimabue, of Simone Martini and Taddeo Bartoli, of Ottaviano Nelli, of Duccio, and the other masters of the mystic school. In him is found their various skill, and he was the last who allowed himself to be dominated and swept upward by the powerful Catholicism of his art. Thenceforth there were Christian artists, and glorification of Christian ideals and history, but paganism largely compensated herself for the enforced exclusion of a thousand years, and soon the infinite Catholic grace, love and tenderness of the Sienna school were airy dreams of the past, inopportune apotheoses of the spirit and its fine eagerness for the world beyond the grave. Henceforth the body shall enter upon its rights, and despised matter shall again throne within the imaginations of men, and color and form, and motion and noise, shall be everywhere visible and audible, and the reign of self shall be inaugurated. He was a child of the times of the Renaissance, but he did not bow the knee before Baal; he remained one of the "Spirituals," a mediæval man in his religion and his art, owning kinship with such as Jacopone da Todi and Thomas à Kempis. The magnificence and the glamourous splendor of the new awakening in every intellectual province never seduced this pious and steadfast *frate* from his Catholic ideals in life and art as in religion. They are there in his frescoes and canvasses, in those immortal works which are the nearest glimpses of paradise that most men can hope to enjoy upon earth. He never painted other than sacred subjects, or at all except in obedience to his superior, and into every painting he poured something of his child-like simplicity and intensity of heart, such as we see in the "Pilgrim Christ" of San Marco, or the "Scaling of the Mount Celestial" at Berlin: something of his sorrowful awe mixed with a love at once comprehensive and sympathetic, such as we see in the "Deposition from the Cross" or the "Scourging"; something of sacred wonder and profound joy, such as we see in the "Coronation of Mary." In Fra Angelico Catholic art resembled the hearts of St. Augustine and St. Monica in their garden by the sea at Ostia,—for one moment it leaned out beyond the world, fastened itself in tremulous joy upon the balustrade of paradise, and was thenceforth a transfigured being, whose delight it was to reproduce the noble quirings and the sweet symphonies of the angels, the enrollment of happy spirits, the tender joys and graces of that city celestial whose light is the Lamb. Intellectual pride, material discoveries, excessive wealth, great political changes marked the last half of the fifteenth century, as clearly as they mark our own day. In art Fra Angelico was the response of the Catholic conscience and in theology Thomas à Kempis. Where is our protest, and what efficient form shall it take?

Porta Linguarum Orientalium, inchoavit J H. Petermann, continuavit Herm. L. Strack. Pars iv. **Arabic Grammar** by Dr. A. Socin. Second English edition. Translated from the third German edition by Rev. A. R. S. Kennedy, D. D., Professor in the University of Edinburgh. Pars xvi. **Chrestomathy of Arabic Prose Pieces,** by Dr. R. Brünnow. New York: B. Westerman & Co. (now Lemcke & Buechner), 1895. (Respectively $1.75 and $2.20.)

The first English edition of Dr. Socin's Arabic Grammar was published ten years ago, and has been of admirable service to students and to teachers of that language. It seemed, indeed, to possess all the requisites of a perfect elementary grammar, specially adapted for the use of persons of scholarly training who seek to master the elements of a language in a short time. In fact, books of this description cannot, as a rule, receive much enlargement without becoming too complete, and consequently burdensome to beginners. However, we are glad to note that Dr. Socin in this second English edition has succeeded in improving his book considerably, whilst keeping it within the limits of an elementary work. The part treating of etymology has been purged of several minor inaccuracies, and where possible it has been rearranged on a more methodical plan. The syntax, rather brief in the first edition, has been greatly enlarged, in view of a chrestomathy much more complete than that first published as an appendix to the grammar. The chrestomathy appears now as a separate work under the name of Dr. Bruennow, a former pupil of Dr. Socin and an Arabic scholar of marked ability. It forms a continuation of the grammar. Besides a few texts already published in the first English edition of the former work, it contains a well graded selection of texts from the Koran, and from the works of various Arabian writers (historians, fabulists and grammarians). The whole forms a brief yet thorough introduction to classical Arabic literature. To the work is added a complete vocabulary, a genealogy of the Kureyshites and a chronological table showing the correspondence of our era with that of the Hegira. A smaller chrestomathy is still appended to the grammar of Dr. Socin. It is arranged to illustrate the rules of the grammar, and consists chiefly of exercises for translation from Arabic into English and from English into Arabic, and provides, as it were, a stepping stone to Dr. Bruennow's work. We cannot too highly recommend these two small volumes to the attention of students of Biblical or Semitic literature. It is surprising how few of those in our church realize the importance of the Arabic language for certain branches of study. Without exaggeration we can say to-day that no one can claim to have mastered Hebrew, Syriac, Assyrian or any of the Semitic languages, who is not familiar at least with the mechanism of Arabic; nor can anyone without at least an elementary knowledge of the Arabian prose writers, boast of having the key to Western Asia, that inexhaustible treasury of information for Biblical and Oriental scholars. We sincerely hope that the two volumes which we have just received will stimulate the zeal of those interested in Oriental studies. Their moderate price places them within reach of all. Whilst they are intended to give only an elementary knowledge, yet they will prove to be of invaluable worth even to those who seek to become specialists in Arabic, because of the strictly scientific plan on which they are conducted.

Theorie der geistlichen Beredsamkeit, Academische Vorlesungen von Joseph Jungmann, Weiland Priester der Gesellschaft Jesu, Doctor der Theologie und ord Professor derselben an der Universität zu Innsprück. Dritte Auflage, Freiburg im Breisgau, Herdersche Verlagshandlung; B. Herder, St. Louis, Mo., 1895. 2 vols. 8°. Net $4.50.

This work on Sacred Eloquence, containing the lectures delivered by Father Jungmann at the University of Innsprück, was first published in 1877. A second edition was issued in 1883; the above issue of 1895 is the third edition. It is in two octavo volumes, the first containing 606 pages and the second 555 pages. We dispose at once of the mechanical part of the work with the remark that it is done in that complete, agreeable and endurable manner for which the Herders are famous. As to the internal value of these lectures no words of ours could be adequate. Here the philosophy of eloquence, profane as well as sacred, is exposed with that profundity and largeness which distinguish the contemporary school of German thinkers. Nor is the philosophy all in the abstract, as too frequently happens with some of the best German writers. Father Jungmann's theory is illustrated in all its details by selections taken from the great authors, profane and Christian, ancient and modern. So valuable is this work that we regret it has never been translated for the use of the English speaking clergy. Perhaps it is too bulky to be made a commercial success in an English dress and market. Perhaps too it would need to be adapted rather than servilely translated. Though the fundamental principles of eloquence must be the same for all nations and languages, yet the genius of each tongue demands a particular application of the principles. There is a useful and noble task to be done by some one of our American priests who is well acquainted with the German and English languages in working over the theory of Jungmann into such shape as befits the needs of our clergy and the requirements of the American pulpit.

Hunolt's Sermons. Vols. xi. and xii. Benziger Bros., 1895. Net, $5.00.

These two volumes complete this valuable work, the fullest treasury of sermons in the English language. The Benzigers have issued the work in sets of two volumes, six sets or twelve volumes in all, each set containing seventy-six sermons. The first set, vols. I. and II., deals with "The Christian State of Life;" the second, vols. III. and IV., with "The Bad Christian;" the third, vols. V. and VI., with "The Penitent Christian;" the fourth, vols. VI. and VIII., with "The Good Christian;" the fifth, vols. IX. and X., with "The Christian's Last End;" the sixth, vols. XI. and XII., with "The Christian's Model." The author, the Rev. Francis Hunolt, was a priest of the Society of Jesus and preacher in the Cathedral of Treves. His numerous sermons were originally printed in German at Cologne in 1740. This edition in English issued by the Benzigers is a translation from that original German edition by the Rev. J. Allen, D. D., Chaplain of the Dominican Convent of the Sacred Heart, King Williamstown, and of the Dominican Convent, East London, South Africa. It bears the *Imprimatur* of the Vicar Apostolic of the Eastern Vicariate of the Cape Colony, S. A.

A lover and student of books, the moment a new work comes to hand, goes at once to the last pages of the last volume, if the work be of more than one, and if he find there no index his feeling is one of disappointment. A book without an index is of little service in these busy days. The twelfth and last volume of Hunolt's sermons contains no less than three indexes covering one hundred pages; alphabetical index of subjects treated in "The Christian's Model," vols. XI. and XII.; general index of all the sermons of the whole work for all the Sundays and festivals of the year; general index, alphabetical, of the subjects treated in the whole work. This latter is, of course, the most valuable; the clerical reader of the BULLETIN sees at a glance to what effective account these sermons may be turned. The English translation is very well done; the printer's and the binder's work is worthy of the well-known firm of Benziger Bros. This energetic firm has spared neither literary pains nor expense in making of these twelve large volumes a real addition of durable worth to every priest's library, a rich treasury of spiritual instructions available for every class of Christians, and every matter that concerns practical Catholic life and conduct. We sincerely trust that the generosity and confidence of the publishers may be rewarded by a sale large enough to repay them for the heavy outlay which so serious an enterprise must have exacted.

Means and Ends of Education. By J. L. Spalding, Bishop of Peoria. McClurg & Co., Chicago, 1895.

Although the oratorical qualities show themselves at all times in Bishop Spalding's prose, and the papers that make up this book deserve the name of addresses rather than essays, yet the critic, be he ever so transcendental, cannot complain that the American essay does not exist in the presence of such books as "Education and the Higher Life," "The Things of the Mind," and "Means and Ends of Education." Bishop Spalding's is one of the few voices in our literature in which the spiritual meaning is clear and distinct. It has been said of him that he has all that Emerson had, and more, too. And we may, in a measure, agree to this, while objecting to Emerson as a term of comparison. Emerson was neither a logician nor a philosopher, but he was an uncommonly brilliant sayer of maxims which were largely the result of the reflection of Plato and Montaigne upon his mind. By what process these maxims took the Emersonian form he does not show us. It is doubtful whether he could, and a comparison between his "Essay on Friendship" and Bacon's on the same subject will show the defects on his part, the lack of logical method.

The resemblance between Bishop Spalding's prose and Emerson's is merely superficial. It is probably a resemblance between their literary manner rather than any likeness in the processes of thought. Bishop Spalding projects the results of thought at you so abruptly that you are at first stirred into an opposition which only ceases when you yourself have gone through a similar process of thinking. His very abruptness is stimulating; blocks of truth are hurled at you in quick succession; you retort in your mind, and soon find that the exercise is healthful and convincing. It is the secret of the art of expressing oneself in literature, to speak personally. Bishop Spalding has it. The poet is apparent in every sentence and the orator in every paragraph; and behind all these qualities is the firmness of the mind that can be so free because it has found certitude. There is no line in "Means and Ends of Education" that is not inspired by love and justice and duty. In this sense, and because of its power of stimulus, the Spalding essay has a thousand times more in it than all the papers of Emerson and his imitators ever had.

"Words," he says on page 15 in "Means and Ends of Education," "which inspire the love of spiritual beauty and noble action cannot be false. The consent of the wise places them in the canon. The imperishable goods are truth, freedom love and beauty. Valuable alone is that which enriches and ennobles life. There are natures for whom the lack of knowledge is as painful as the lack of food. They are ahungered and athirst for it, and their suffering impels them to ceaseless meditation and study as the only means of relief." To men who feel this he addresses himself, and to them he brings the best of what the modern Germans have said. If he is Hegelian he is only Hegelian in the sense that he is Kantian. "The good," he quotes from Kant, "which is not based on the highest moral principle is but empty appearance and splendid misery." And he is Kantian in the sense that he takes all the good from the work of these modern and leaves the bad. Naturally, to us his plea for "The Higher Education," the discourse delivered at the Third Plenary Council of Baltimore, showing in a masterly manner the reasons for the Catholic University of America is most interesting and vital. "A noble cause," he writes, as he once said so eloquently, "will find or make generous hearts. These above all we need, for every kind of existence propagates itself only by itself. But let us bear in mind that the best teacher is not necessarily or often he who knows the most, but he who has most power to determine the student to self-activity; for in the end the mind educates itself. As distrust is the mark of a narrow intellect or a bad heart, so a readiness to believe in the ability of others is not only a characteristic of able men, but it is also the secret charm which calls around them helpers and followers. Hence, a strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his mind."

Christ in Type and Prophecy, by Rev. A. J. Maas, S. J., Professor of Oriental Languages in Woodstock College, Md. Vol. II, 12mo. Benziger Bros., New York, 1895; pp. 500.

That the Christ, foreshadowed in the Old Testament, as well as the Christ actualized in the New, is still a subject of living interest is proved by the works on Messianic Prophecy which appear from time to time. The contribution of Father Maas is welcome, not only as the first serious English treatise on this chapter of Christology from the Catholic standpoint, but also as an index of a re-awakening of Catholic activity in Scriptural science, a revival much to be desired, and sorely needed.

Father Maas' book takes in all the principal Messianic Prophecies, and deals with the most striking types, but does not pretend to treat exhaustively so essential a subject. He has brought into moderate and readable compass a view of prophecy in general, the various opinions, rationalistic and Christian, on each particular prophecy, and the consensus of Catholic commentators and writers on the same. A large part of the first volume is taken up with a general introduction to prophecy, with special reference, however, to its Messianic species. In this (ch. I.) the author gives the chief purpose and *raison* *d'être* of Old Testament Christology; he resolves the prophecy argument into a syllogism which summarizes a proof of the Divinity of Jesus Christ and of His mission. After this come chapters on the name and nature of the prophets, on their office and their writings.

In the body of the work Father Maas presents the particular predictions in a logical order under the following heads: Genealogy of the Messias, Birth, Names, Office, Public Life, and Glory of the Messias. In the subdivisions the author gives and briefly refutes the non-Messianic opinions regarding each prophecy; he then gives the positive proofs of its Messianic character. This is followed by the text, based on the Vulgate, to which is appended a commentary in the form of more or less copious foot notes. The special results of the exegesis are then given as corollaries. The author then exposes the Messianic character of the predictions and of the types with conscientious care; but we miss a summary of the work at the end. A chapter devoted to the Messianic idea in general, its development, its characteristics, its influence on Jewish and Christian thought, etc., would have been an interesting and useful feature.

Father Maas has not given utterance to any original theory on his subject, but has been content to follow the beaten path of his Catholic predecessors; has drawn from them freely; and where they differ from one another he generally prefers the more conservative opinion.

While "Christ in Type and Prophecy" is a work which cannot fail to be instructive to any class, yet, on account of its text-book-like structure and mode of treatment, it is more likely to find its way to the shelves of the student than to those of the uninitiated. Its scientific value, however, could be enhanced by some changes and omissions. Important references are sometimes wanting, authorities are sometimes quoted at second-hand, and, for its commentary, the Hebrew characters would enable the student to follow the discussion with much more ease.

Another fault is that of overstraining the strength of an argument or pushing the conclusion further than the premises warrant. This is attributable in part to an over-anxiety to fortify a thesis from every possible source. For instance, on page 285, vol. 1, we find: "The Messianic character of Jacob's prophecy is also *evident* from the tradition of the Samaritans;" and no other substantiation is given than the fact that in A. D. 1685 a Samaritan chief or patriarch wrote in this sense to England. Even supposing that his words referred to Jacob's prophecy, and not to Deuteronomy, chapters XVIII–XX, can the isolated remark of an Oriental patriarch be always taken as expressing the tradition of his tribe, and, if so, has the tradition the needful age and continuity to be a demonstrative proof?

Likewise, p. 321, vol. 2, we are told that the prophet Zacharias (XXII, 1–4) accurately describes the nature and the effects of the devotion to the Sacred Heart. Is not this an anomalous anticipation of a pious practice which began only many centuries after the birth of Christ?

This tendency to prove too much is seen especially in the chapter on the Diffusion of Messianic Prophecy. It is extremely difficult to see how folklore tales, such as those of the Arthurian legend and the Nibelungen mythology, or the extravagances of the Zendavesta, the Vedas, and similar books, can, by any stretch of ideas, be classed as real Messianic prophecies, hopes, or desires. When taken collectively they may establish a universal longing for better things. But there is a vast difference between such natural longings and real Messianic prophecies which are supernatural in their origin To place fantastic heathen legends side by side with Messianic predictions can only tend to dethrone and degrade the latter from their unique and elevated position.

But despite such defects, Father Maas's volumes are a solid addition to the Catholic literature on the subject. The comprehensiveness, the number of opinions cited, and the prominence given to Talmudic and Rabbinical testimony are traits of the work which especially appeal to our approval.

Der Name Maria, von O. Bardenhewer: Biblische Studien, N. 1; vol. 1. Herdersche Verlagshandlung, Freiburg im Baden; B. Herder, St. Louis, 1896.

This first number of the new series of Biblical Studies issued by the Herders, contains but one article, and that of only one hundred and fifty-five pages by the editor-in-chief, Dr. Bardenhewer, on the use and etymological meaning of the name Mary. The discussion is very exhaustive and every way worthy of the author, who enjoys an enviable reputation in Germany. He traces the use of the name both in the Old and in the New Testament, and states and discusses the meanings given it in the Rabbinical schools and in the Christian Church, Latin, Greek and Syriac, from the earliest times down to our own day. It is probable that the sister of Moses is the only person of the name of Mary, "Miriam," that is mentioned in the Old Testament. We honor persons sometimes by giving, sometimes by not giving, their names to others. Thus the names Adam, Abraham, Isaac, Jacob and Moses are given in the Old Testament only to those who first bore those names. In the New Testament, on the contrary, the name Mary was given to many, but under a different form, "Mariam" and "Maria." The first form is reserved exclusively for the Mother of the Lord, while the second is the only form of the name given to the other holy women. The name, in its earliest form "Miriam," is of Hebrew origin. Philo is the first to attempt an explanation of the meaning of the word. He says it means "Hope." In later Rabbinical literature it is explained to mean "bitterness," "bitter sea," "myrrh of the sea," "illuminated or illuminator," "coming from the invisible," "seal of the lord," or "ruler," "lady or my lady." All these explanations the learned writer rejects, because they are all based on the comparatively modern form of the word "Mariam," and not on the original form "Miriam," which alone should be considered. St. Jerome would make the word mean "bitter sea," or "star of the sea." It is conjectured by some that Jerome wrote "stilla" drop, instead of "stella" star; and in fact this reading is found in some of the manuscripts of his works. It is well known that copyists often substituted "e" for "i" and "i" for "e," and we frequently find these two words, either for the other, at a time when they were pronounced alike.

After all the progress that has been made in Hebrew of late years, many new etymologies of the name have been suggested. Some, taking the syllable "am" as a mere termination without any meaning, translate the word by "rebellion." Gessenius makes the termination "am" a pronominal suffix, and the word then means "their rebellion." Dr. Schegg was the first to derive the word from the Hebrew root "mara," signifying "to be fat," "to be well kept," and hence, according to oriental notions of beauty, "to be beautiful;" "wohlgenaehrt," "wohlbeleibt," "die herrliche," "diepraechtige."

The thoroughness of this study will appear from the fact that over fifty different interpretations of the name Mary are discussed very minutely, and the opinions of over one hundred and twenty interpreters, from Philo to Schegg and Grimm among Catholics, and Gildemeister among Protestants, are fully exposed and criticised. The scientific methods employed by the writer, the thoroughness with which he discusses his subject in all its parts, are, in view of the fact that he is the editor, the best guarantee that the "Biblische Studien" will achieve the success which we wish it.

Theologia Naturalis, sive Philosophia de Deo, Auctore Bernardo Boedder, S. J. Herdersche Verlagshandlung, Freiburg im Breisgau. B. Herder, St. Louis, Mo., 1895. Price, $1.40 net.

In these days of pronounced agnostic misgivings and theosophical fancies, a straightforward work dealing with the higher problems of God's existence, nature, attributes, and operations, fills a need that is gradually making itself felt. In no age perhaps more than ours has so firm a stand been taken against the old position and in this circumstance itself lies the imperative necessity for a systematic and thoroughgoing refutation of all counter-charges. The philosopher of Down—Herbert Spencer—has put old objections in such a new light and added to the old ones many more of such elusive character as to make a decided impression on the minds of his fellow-men, and so it is that a work on Natural Theology would nowadays be looked upon as incomplete without some attempt to meet his views fairly and squarely. The work before us, we take it, has an object of this kind in view. It is a volume of some 360 pages with a synoptical index and 53 tabulated theses, to which is added by way of appendix a study of the position St. Thomas holds on certain points in question, together with a brief review of the agnostic objections formulated by Mansel and Spencer. The arguments adduced in support of the proof of God's existence are well developed and the views of Stuart Mill, Darwin and Spencer are briefly discussed and answered. The study of the text of St. Thomas, which forms the contents of the first appendix is not by any means the least pleasant feature of the work. As occasion demanded, the author instances whatever modern views are pertinent to the point under discussion, and though the rehearsal of these latter is at times tantalizingly meagre, we suppose his object was more to suggest a further development of the same to the professor than to undertake a personal elaboration of them. Altogether, the work is an attempt in the right direction and though not as comprehensively so as desired, is, nevertheless, a most welcome addition to our text books on this subject and one that cannot fail to bring forth good fruit.

A History of Newfoundland, from the English, Colonial and Foreign Records. By D. W. Prowse, Q. C., Judge of the Central District Court of Newfoundland, with a prefatory note by Edmund Gosse, with thirty-four Collotypes, over three hundred text illustrations and numerous maps: Macmillan & Co., London and New York, 1895, pp. XXIII, 742–56.

Judge Prowse has produced an admirable volume, from every point of view. He offers us in some eight hundred pages of intensely interesting narrative, the romantic history of the great island of Newfoundland. After a short introductory chapter treating of the Pre-Columbian discovery of America, he groups together in sixteen chapters the events that took place under the reign of the successive (inclusive of the present) English rulers. Then follow chapters on the French fishing question, St. Pierre and Miquelon, Labrador, the railways, the telegraph, the Newfoundland Fisheries Commission, the government, statistics of population, &c. At the head of each chapter appears a useful summary of the principal events contained therein. A valuable feature of the work is the collection of original documents found at the end of each chapter. In his preface the author divides the history of Newfoundland into four great epochs—1st, The early or chaotic epoch, 1497–1610, when the island was a kind of No Man's Land; 2d, The fishing admiral period, 1610–1711, a time of struggle and of colonization; 3d, The period in which the colony was under naval governors, 1711–1825; 4th, The modern period, that of struggle for autonomy. Newfoundland occupying a position on our eastern coast analogous to that of the British isles on the western coast of Europe, was discovered by John Cabot, an Italian, in the service of King Henry VII. It soon became noted for its excellent fishing. Thither resorted fishermen from France and Spain, but principally from the West of England. These hardy, sea-faring Devonshire folk soon managed to get the upper hand and so obtained for their country possession of an island very near to the treasures of the sea. The efforts of the English fisher-folk to keep the island free from permanent settlement by colonies, and the strong support given them by the courtiers of the Stuarts, are graphically described by the author. He shows, moreover, how these fishing fleets became the nurseries of the English marines, how these West of England men had a great share in the defeat of the Spanish Armada and so laid the foundation of England's naval supremacy. Venturing across the broad Atlantic in their little vessels, surrounded by dangers from the angry elements and from lawless pirates, they developed a strong and vigorous race of men who persistently attempted to exclude permanent settlers, but in vain. During the reign of James I. no less than six colonies were established; one founded by Lord Baltimore, who had Mass said on his estate. The history of this island in the seventeenth and eighteenth centuries, the troubles with the French, the brave defence and gallant assaults, read like chapters of a romance. We are also made acquainted with the close and friendly relations that existed between this island and the New England colonies, much of the Newfoundland commerce being carried on in New England ships.

The colony grew slowly. In 1698 the resident population was 2,640. In 1891 it was 202,040. The author seems to write with a slight shade of prejudice toward the United States, especially when he speaks of the Revolutionary War and the War of 1812. He belittles American success, and lauds to the skies the naval actions in which the British were victorious. But withal the book is written in a fair and generous spirit and is especially free from sectarian prejudice. He gives a due meed of honor to the Catholic Church, whose first bishops, the Rt. Rev. Louis O'Donel, Patrick Lambert, Thomas Scallan and Anthony Fleming are praised for their liberal and conciliatory spirit. They worked for the good of the entire people, and our author insists that much of the present friendly spirit existing in the colonies is due to them. The Penal Laws indeed existed in the last century in Newfoundland, for we hear of certain persons being fined for attendance at Mass; but this state of things passed away with the opening of our century. The bishops were foremost in every good work, both temporal and spiritual. At first there was but one see in the island, that of St. John's, but in 1856 it was divided and a bishop placed at Harbour Grace. In 1891, 72,696 of the population were Catholics.

The work is written in a large and liberal spirit, but follows the chronological order so closely that it somewhat detracts from the logical juxtaposition of the facts narrated. We recommend it to all interested in colonial history, and in the development of New World institutions. The numerous maps and illustrations, all very well executed, help us to a clear understanding of the text.

Geschichte der Paepste seit dem Ausgang des Mittelalters, mit Benutzung des paepstlichen Geheim-Archivs und vieler anderen Archive, bearbeitet von Dr. Ludwig Pastor, ordentlich, Professor der Geschichte an der Universitaet zu Innsbruck, Dritter Band, Geschichte der Paepste im Zeitalter der Renaissance von der Wahl Innocenz' VIII, bis zum Tode Julius' II (1484–1513), Herdersche Verlagshandlung, Freiburg im Breisgau; B. Herder, St. Louis, Mo., 1895, pp. LXVII—888.

The long-expected third volume of Professor Pastor's "History of the Popes since the End of the Middle Ages," reaches us as we go to press; hence we can do no more than call the attention of our readers to this truly monumental work, which surpasses in fullness, method, industry and accuracy anything that has yet been written on the successors of St. Peter. If we have sinned in the production of unsatisfactory and antiquated histories of the Popes we are beginning to repair the evil, and the most precious offering yet made to the memories of the later pontiffs is surely this series of learned volumes from the pen of Dr. Pastor. The mere enumeration of the printed authorities used in the preparation of this volume occupies *twenty-six pages;* there is, moreover, a list of nearly *fifty* cities of Germany, Italy, France, Switzerland and Austria, out of whose public or private archives rich materials have been drawn for the illustration of the period embraced in the 900 pages devoted to the lives of three popes: Innocent VIII (1484–1492); Alexander VI (1492–1503), and Julius II (1503–1513). Short pontificates these, averaging scarcely ten years each, but big with significance, clearing up vigorously the business of a thousand years of administration since the disappearance of the Western Empire, and opening the course of the papacy in a new field whose limits grow ever wider, vaguer and more indistinct, according as its infinite necessary relations with humanity become more visible, and social experience shows more and more the need of a mentor whose wisdom is not of this world alone, and whose disinterestedness is ever replenished from the heart of the Crucified One. Short pontificates, indeed, but like those narrow throats through which mighty lakes and rivers discharge their enormous over-flow,—filled with storm and confusion, currents turning upon currents, and eddies whirling into eddies, until the eye of the onlooker is bewildered, and he nearly loses sight of the divine design, aim, and scope in presence of these endless clashings and oppositions, and his faith almost slips its anchorage and leaves his soul tossed hither and thither, rudderless and starless in the maelstrom of the time, while the winds of fiercest anger and hottest passion blow ceaselessly across the scene.

These three pontificates cover a space of thirty years, scarcely one generation, yet it is doubtful if ever three popes had graver situations to deal with, both within and without the Church, or have left a more difficult lot of problems to the historian. In a future issue we hope to deal with some of the more important of these problems. The life of Alexander VI. occupies about two hundred and thirty pages of German text in this volume (pp. 271–502) and is by all means the most critical, frank and decisive of the general narratives of his career. We forbear for the present to say more of these deeply interesting chapters, whose translation into English in the forthcoming fifth and sixth volumes of Father Antrobus will be welcome to many who desire to know what enlightened Catholics think and say of this period of pontifical history.

Memorial of the Golden Jubilee of the Rev. Sylvester Malone. Edited by Sylvester L. Malone. Privately printed. Brooklyn, 1895.

Though it is not our custom to notice publications of the nature of the above, the peculiar merits of the venerable jubilate induce us to place before our readers this account of the proceedings at his golden jubilee, October 14 and 16, 1894. It contains a life-sketch of Father Malone, the proceedings of the jubilee celebration, the discourses and replies, the letters of congratulation, the sermons of two non-Catholic clergymen, and the editorials of the Brooklyn, New York, and Boston press on the event. Altogether, it is a stately showing for a priestly life of fifty years, spent in one of the world's great centres. This book brings before us the career of a good man, brave and upright, fearless in the discharge of his duty, stainless in sacerdotal life, and filled with the milk of human kindness. For nearly two generations Father Malone has embodied the spirit of the purest Americanism combined with the frankest devotion to Catholicism. He has been an apostle of conciliation, mutual respect and esteem, and the chorus of applause that greeted this crowning event of his priestly career is a proof of how profoundly he has touched the hearts of his countrymen. Perhaps no other Catholic priest in this country could call forth such varied commendation and from such distinguished sources in Church and State as is exhibited in the long catalogue of the letters of congratulation that grace the pages of this book. The work is prefaced by a portrait of Father Malone, and is gotten up with very great taste. The elegant technical execution is a credit to American skill in bookmaking.

Christus als Lehrer und Erzieher, Eine paedagogisch didaktische Studie ueber das heilige Evangelium von P. Severus Raue, O. S. F. Herdersche Verlagshandlung. Freiburg im Breisgau. B. Herder, St. Louis, Mo., 1895, pp. 239.

We recommend this eloquent little pedagogical study on Christ as a teacher and an educator. Fr. Raue has worked into a logical order all those words, parables and sayings of Our Lord in which His Divine teaching mission appears most strikingly. Where possible the text of the Gospel has been used, and as a rule its language and sequence. The four sections treat successively of the pedagogical vocation of Christ and His personal qualities as teacher and educator, of His methods and means of teaching, His formation of the Apostles, and His teaching of little children. If only for the skill with which the last section is constructed the book deserves translation, that it might be put into the hands of every Christian man and woman who is treading in the footsteps of Jesus, as the friend of the little ones.

Johns Hopkins University Studies in Historical and Political Science. Edited by Prof. Herbert B. Adams. Thirteenth Series. The Johns Hopkins Press, Baltimore, 1895.

1. The Rise and Development of the Bicameral System in America, by Thomas Francis Moran, A. B. No. V., pp. 54.
2. White Servitude in the Colony of Virginia, by James Curtis Ballogh, A. B. Nos. VI., VII., pp. 99.
3. The Genesis of California's First Constitution (1846–1849), by Rockwell Dennis Hunt, A. M. No. VIII., pp. 59.
4. Benjamin Franklin as an Economist, by W. A. Wetzel, A. M. No. IX., pp. 53.
5. The Provisional Government of Maryland (1774–1777), by John Archer Silver, A. B. No. X., pp. 61.

1. The author presents in four brief chapters the rise and development of the Bicameral System in the New England colonies of Massachusetts, New Hampshire, Connecticut, and Rhode Island; in the Middle Colonies of New Jersey, New York, Pennsylvania, and Delaware; in the Southern Colonies of Maryland, Virginia, the Carolinas, Georgia, and in the Federal Constitution. He locates with care its first appearance in the various charters and constitutions of the colonies, as well as in the political customs and practices introduced to help out or correct the deficiencies of those written documents which were the corner-stone of the earliest governmental edifice in the English Colonies. The system of two legislative chambers, deliberating and voting apart, appears first in Massachusetts, as early as 1636, within a few years of the foundation of the colony, and, with few exceptions, becomes the typical form of self-government in the other colonies. Pennsylvania and Georgia alone held to the unicameral system until the end of the last century, the former being greatly influenced by the known proclivities of Benjamin Franklin. This study shows a conscientious gathering of the data, and a good ordering of them, logically and chronologically. One cannot but regret that the chapter devoted to the bicameral idea in the Federal Constitution was not made more complete, and that the reasons of the favorers of a unicameral government

were not brought our more fully. Neither in the introduction nor in the closing paragraph is the philosophy of the question discussed, a point which, in spite of the author's disclaimer, we think ought not to have been passed over.

2. The "planting" of the English Colonies was a work of great magnitude and much risk. Akin to the rage for gold and diamonds which now possesses the souls of nineteenth-century Englishmen, was the ancient thirst for wealth to be made out of the American plantations or on the Spanish Main. Great companies were formed on the plan of the East India Company, and the most glittering inducements held out to investors to take up the shares, and to colonists to emigrate and develop the land. Multitudes came from the British Islands, unable to pay for their transportation or maintenance. Others were banished or kidnapped. All were bound to a term of forced labor, varying in length and circumstances. Thus was introduced a species of white servitude, temporary indeed and restricted, but having many of the ear-marks of slavery. The actual development of this institution in Virginia ; the legal status of such servants from 1619 to 1788 ; their gradual absorption into the life of the colony; the economic, moral, and social influence of indentured white servants, furnish the author of this essay with an interesting theme.

The study is devoted into two parts. In the first the history of white servitude under the London Company is described,—the condition of the early colonists, the land terms, the social classes, the organization of labor, tenants at halves, apprentices, and servants. In the second the legal status of the servant during three periods (1619–'42, 1642–1726, 1726–'88) is examined with much detail. The author has drawn largely upon the records of the Virginia Company of London, the records of the General Court, and of some counties, the Virginia statutes at large, and the documents, correspondence, orders, instructions, laws, proclamations, etc., of the company, governors' commissions, and the like, found in sources as far apart as Purchas and Hakluyt on one side and the Calendar of English State Papers on the other. It is a careful, well-proportioned study, executed with that technical neatness and thoroughness for which this series of studies is well known, and written in a style that blends, with considerable skill, the dry narrative of facts with their reasons, consequences, and interrelations.

It has been the custom to look upon the Colonial period as useful to the historian chiefly for the study of political institutions. This study shows us that much material for social and economic investigation lies *perdu* in the records and monuments of old colonial days, material that is of great use in the study of the genesis of American manners, habits, and customs of our day.

3. California, the El Dorado of a half century ago, is the subject of Professor Hunt's Essay. He confines himself to the formation of its constitution in 1849. Out of debates of the convention, the ephemeral literature of the day, the reminiscences of pioneers, municipal and State histories, he has compiled a very valuable and entertaining account of the processes by which the State Constitution was evolved. The conquest of California as an act of the war with Mexico, left the new acquisition practically without any organized system of law, either Mexican or American. The three years that followed 1846 have been characterized as the period of No Government. Add

to the general confusion of legal relations the difficulties created by the discovery of gold, and one has some faint notion of the troubled condition of civil affairs in California at this period. The Convention that met September 3d in Monterey proceeded to remedy this abnormal state of the body politic, and the bulk of Prof. Hunt's study is devoted to a description of the convention's action. The conditions were scarcely favorable for a high order of work in constitution-making. Nevertheless, "it was advanced, liberal and thoroughly democratic, founded upon social and political equality ; it was enlightened in its provisions for education and catholic in its guaranty of religious freedom. All political power was declared to be inherent in the people, and all officers of the government were made elective Although the achievement of an assembly by extremely heterogeneous and in the main unused to law making, it embodied the principles of the best political and jurisprudential philosophers, and contrary to the expectation of some of its framers, it endured for thirty years as the fundamental law of the Empire State of the Pacific."

4. Both the scope and the pith of this monograph are so tersely set forth in its opening lines that we cannot do better than quote: "The form of government which the Lord Proprietor had established in the province of Maryland * * * came to an end in the early struggles of the Revolution. After a comparatively short interval, a new constitution was drawn up and adopted, and the new government of the State was put in the place of the old Proprietary Government. But the one did not abruptly end, nor the other abruptly begin. The powers of the Proprietary Government were only gradually forced into disuse, to be as gradually assumed by another rising authority, which eventually established and, in its turn, gave way before the new State Government. It is the history of the government of the province during this transitional period * * * that this paper is designed to study. It proposes to trace the powers of that government in their rise, growth and exercise, from the first expression of the popular will in the Convention of 1774, in organized resistance to the importation of the taxable articles of commerce, through successive conventions, to the assumption of complete sovereignty in establishing and inaugurating a more permanent and fully organized form of authority in the new State Government of 1777. The thread of interest running through the whole is the gradual assumption of sovereign powers by the people in convention until they found themselves the sole power in the province."

Mr. Silver has made a most judicious selection of a subject for study, has gone carefully into it, and has embodied the results in a form that displays the possession of an excellent historic sense. The genesis of our free institutions must remain a matter of deep and abiding interest to us, and too much importance can hardly be attached to these carefully prepared monographs by capable investigators. They are chapters in institutional history, that bring out in relief phases which have been too much neglected in the past, but which are being more and more recognized by historians as of first importance. Detailed studies of this transition period, in which the colonial governments were developing into those more permanent forms that have come down to us, are especially useful in tracing out the laws of institutional growth, and tend to show that revolution is often only stimulated evolution.

5. From a study of Franklin's works Mr. Wetzel seeks to gather together his economic views into a more or less complete whole. In successive brief chapters are traced out his theories concerning paper money and interest, wages, population and value, as well as his views on agriculture, manufactures, free trade and taxation; and in the concluding chapter are listed the economic theses found in his various writings. As a result of his investigations Mr. Wetzel maintains, in opposition to Prof. Dunbar, that Franklin is entitled to rank amongst the pre-Smithian economists—the pre-Adamites, as it were, in the history of economics—and that "he is the first American who deserves to be dignified by the title Economist." These contentions seem to be proved by the evidence that supports them. So far as it goes this study is a valuable one, and has been carefully and ably done. It is open, however, to the adverse criticism that it stops short of developing the subject in what is possibly its more important phase. We are more interested in learning what influence Franklin exerted on the development of economic science than in merely knowing what were his views on the various economic questions attracting attention in his day. Unless he in some manner influenced the economic thought of his day, unless he represents some stage in the continuous development of the science, or some part of it, his views are only matters of curious interest. Before attempting to trace out his influence we need, of course, to know what were his own economic views, and the work that has been done in this study is consequently a necessary preliminary to the fuller treatment here suggested. But unless this fuller development is carried out, the study now in print must always suggest a lack of completeness. This is more especially the case, as the chapters on "Franklin and the Physiocrats" and on "Franklin and the English Philosophers" hint at this fuller development, but do not attempt to carry it out. However, since the part that has been done is good, we can express our appreciation of it, and hope for more on the subject.

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NECROLOGY.

ANSONIO FRANCHI, philosopher, professor emeritus of the history of philosophy in the Academy of Milan, died at Genoa, September, 15, 1895. He was born at Pegli, 1821, and his real name was Christoforo Bonavino. After completing his elementary education he made his course of theological studies under Mgr. Magnasco in the Genoa University, and subsequently repaired to the Oblates of St. Alphonsus at Bobbio, where he was ordained priest in 1844. Here he remained until 1849, when, falling under the influence of Gioberti, he left the Church and changed his real name Christoforo Bonavino into that of Ansonio Franchi, a nom de plume by which he was for a long time known and celebrated as one of the ablest rationalists not only of Italy, but of all Europe. Three years after his abandonment of the Church, he began his publications which were very numerous and frequent, especially during the period comprised between 1850 and 1860. His chief writings are: "Filosofia delle scuole italiane," 1852; "Gli studii filosofici, e religiosi sul sentimento," 1854; "La ragion" (periodical), 1854–1858; "Il rationalizmo del popolo," 1858; "Storia della filosofia moderna" (in epistolary form), 1863; "La religione nel secolo XIX.," 1866; "La teoria del gindizio," 1869; "Saggi di critica e polemica," 1871–1872; "Appendice alla filosofia delle scuole italiane," 1872. In the line of political studies, he published: "Appendice alle memorie di Felice Orsim," 1856, and edited the *Epistolario di Ginseppe La Farina*, 1869. In addition, he composed a Latin and Italian grammar, which ran through several edttions. Meanwhile, in the midst of his serious thought on the above publications, a great change was working in his mind, the results of which he made known in a letter to the Archbishop of Genoa, under date of 1877. "After twenty-seven years spent by me almost exclusively with philosophers and philosophies of all times and places, after long acquaintance with the divergent views of modern and ancient systems, of all kinds and species, I come back at last to my initial point of departure, to wit, the philosophy, which satifies best theoretical and practical reason, and harmonizes most fittingly with the conditions of truth for the rational sciences and those of good for the moral life, the philosophy of St. Thomas." From 1879 onward, he had undertaken a systematic review of all his doctrines, but his professional duties prevented him from making such progress as he desired. With a view to further and finish his work of retrospection, he asked for retirement, as soon as his legal term in the professor's chair entitled him to this right and privilege. It was granted and he devoted himself entirely to the work he had in prospect, which he entitled "Ultima critica." The first part made its appearance in 1889, under the head: "Filosofia delle scuole italiane," of which it is a searching examination. The second, which is likewise an examination of a previous work' "Del Sentimento," appeared in 1891. The third and last was published in 1893 and is a detailed refutation of the book "Il rationalizmo del popolo."

A work of twenty years' reflexion, accomplished in his latter years, when his mind was calm and far removed from the distractions of the class-room, the "Ultima Critica" is the most thorough-going refutation of modern rationalism, extant, written by a man who was at one time its recognized master and exponent in this century. When he had completed the last pages of his first volume, he sought reconciliation with the Church, and when his third and last volume had gone into press, he laid aside his pen in order to prepare himself for death by prayer and meditation. It has not been unusual in history to see many men signing formulas of retraction and publicly disavowing the errors which they taught. But Ansonio Franchi has furnished the example, rare at all times, perhaps unique in our day, of a man of highest repute not only retracting, but refuting the many errors spread through a number of published works. It is interesting in this connection to quote an extract from his characteristic letter to the Archbishop of Genoa: "I know very well that I could have had recourse to a brief formula of retraction, which is a more expedious and usual method. But I have not done so, nor shall I have recourse to such means, which my conscience deems insufficient. Such retractions are rather acts of will than intellect, and it too often happens that the submission of one faculty corresponds very meagrely to the persuasion of the other. Hence the general public in many cases attributes the retraction to other motives than pure and sincere conviction. Furthermore, when it is a question of a writer, his mere retraction does not destroy the objective value of the doctrines he has professed. A simple declaration to regard them as false is not at all a demonstrative proof of their falsity. The burden of desire with which I am weighed down is to prove false the reasons that made me a Rationalist and true the reasons that have remade me Catholic.

Jules Barthelemy Saint-Hilaire, philosopher and political writer, died at Paris, November 25, 1805, at the ripe old age of ninety-one. The great publication of his life was "La Troduction générale des oeuvres d' Aristote," 35 octavo volumes, with introductions, explanatory notes, tables of contents, and the like. This great life work, undertaken in 1832 and finished in 1892, sixty years later, was a stupendous project for one man to carry out unaided. It is as much a source of credit to France as the large edition of Aristotle's works, begun almost at the same time (1825–1870), under the auspices of the Academy of Berlin, by Bakker, Brandis, and Valentini Rosa, is to Germany. This was not his only work. In addition, he published a large number of volumes on philosophy, history of religions, politics and literature, chief among which are: "De l' école d' Alexandre," 1845; "Pensées de Marc Aurèle," 1886; "La philosophie dans ses rapports arec les sciences et la religion," 1891; "Des Vedas," 1854; "Du Bondhisme," 1855; "Le Bondha et sa religion," 1860; "Le christianisme et le Bondhisme," 1880; "Mahomet et le Coran," 1865; "De la vraie democratie," 1849; "Loi sur l' instruction publique," 1850; "A la democractie française," 1874; "L' Indeanglaise. son etat actuel, son avenir," 1889; "La philosophie des deux Ampère," 1866; "Eugène Burnoef, ses travaux, sa corrésqondance," 1892. The last moments of his career were devoted to the publication of a life of Victor Consin, his old master, a work in three volumes, containing many documents of interest.

ANALECTA.

NATURAL SCIENCES.—Mr. Berthelot, the eminent French chemist, has just published in the January number of the *Annales de Chimie et de Physique*, an interesting account of his efforts to bring about a combination of argon with some other element or substance. It will be remembered that beyond its physical constants, this newly discovered gas possessed no positive properties whatever, and that it was impossible to effect a union between it and any other element, or in other words, it could not be made to do chemical work, hence its name. In previous work, notably with acetylene, a gaseous substance now coming into great prominence in this country, Berthelot found that the silent electric discharge, such as occurs in the apparatus ordinarily used for the production of ozone, is a very powerful agent in effecting chemical combination.

Specimens of argon received from the discoverers, Lord Rayleigh and Prof. Ramsay, were subjected for a great length of time in the presence of benzene vapor over mercury to the influence of a silent discharge from a Rhumkorff coil. After the discharge had been going on for an hour a green glow seemed to fill the tube which contained the gaseous mixture, and increased in intensity as time went on. After a discharge of fifteen hours, the glow had augmented to a brilliant emerald green band of light, distinctly visible in full daylight, and possessing the added property of fluorescence. This latter fact is remarkable, as it is the first case known of fluorescence occurring in a gas under the influence of a silent discharge.

After an action of 60 hours' duration the volume of gas had diminished 16 per cent., and the walls of the tubes were covered with a small quantity of a yellow resinous substance, which contained mercury in combination. Subjected to the action of heat it readily decomposed, giving off alkaline vapors and leaving an abundant carbonaceous residue.

In discussing his work Berthelot makes some conjectures in which it is evident that he would like to show that argon is not an element but an allotropic form of nitrogen, but the little evidence at hand that could favor this view is weakened by too many "ifs." At any rate it seems that Berthelot has succeeded in showing that argon is not entirely inactive, and it is to be hoped that a larger supply of argon will enable him to obtain a sufficient quantity of this new resinous compound for a more complete and detailed examination.

Recent cable messages report a wonderful discovery by Prof. Röntgen, at Würzburg, of a kind of shadow method of photographing certain bodies even when screened by other bodies opaque to ordinary light. This discovery naturally attracts world-wide attention, since, if it is all that it now seems to be, it opens up a vast field for scientific research, and presents possibilities for applications of far-reaching consequences in the arts and sciences. Radiations from a Crooke's tube are used. The method apparently depends (the dispatches are not full enough to say with certainty) upon the already well-known fact that the Hertzian waves are transmitted by many bodies opaque to ordinary light, while they are stopped by others, some opaque, some transparent to ordinary light. If bodies, either opaque or transparent to ordinary light, are placed in the path of Hertzian waves, and if a photographic plate be placed also in the path of the waves, beyond the bodies, those bodies which stop the waves will be represented upon the plate by shadowing. Thus shadow photographs have been made of metals hidden in such substances as wood, flesh, &c., and of the bones of the skeleton in the body of a living being.

The growth of the technological departments of American universities during the past year has been great, despite the fact that general business depression affects professions and enterprises requiring technological education quicker and more severely than it affects other professions and other kinds of enterprises. Engineers of the past have been largely the product of the workshop. To these, and to a few graduates of the academic or scientific departments of universities, are due most of the great engineering operations which have contributed very largely to the development of this nation. These men are being rapidly supplanted by the graduates of technological departments of universities or technological schools, and are likely to be quite out of the profession in a few years, since these departments and schools are able to give, in a few years, much of the knowledge and skill which it takes the better part of a lifetime to acquire in the workshop alone. It is becoming evident that the technological departments of the university, and not the purely technological school, will furnish the members of the engineering professions, for engineering is slowly but surely attaining it proper place among the learned professions, and it is only the university that can give the broad education required by men desiring a place in these professions.

PHILOSOPHICAL.—From the Catholic point of view, no phase of intellectual activity outside the Church can possess a deeper interest than the serious discussion of the problems which lie at the foundation of all religion. The certainty which comes of faith in no way lessens the sympathy aroused by these efforts of unaided reason to get at a clearer knowledge of God, of His relations to the universe, and especially of His purposes in regard to man. Even the conflict of ideas which so frequently is the net result, has an instructive side. But quite apart from this, it is useful to know what answers are given by various philosophical systems to the ultimate questionings of the human mind. And it is particularly useful to know in what way the solution of such problems is affected by the solidly established truths of progressive science.

"The Conception of God" is the title of an address delivered by Prof. Josiah Royce (Harvard) at the August meeting of the Philosophical Union in the University of California. The address itself with the comments made by Professors Mezes, LeConte and Howisom, has been issued as Bulletin 15 of the Union. In what spirit the subject was approached will best appear from the introductory remarks of the president. After stating the characteristic truths which philosophy, according to Kant's formula, has to treat—God, Freedom and Immortality—the president said: "The Union has pursued these themes as diligently as its time and its opportunities have permitted; though, thus far, it has been concerned almost wholly with the first and the last of them touching upon the second only incidentally and superficially. And for the three years just passed, it has been working more and more steadily and carefully toward the sublime subject, the awful problem, that together are to occupy us to-night—the Conception of God, and the Existence of God. Never can these questions grow outworn, so long as men remain truly men; and never did they have more an enchaining or more nearly a tragic interest in any age than now they have in ours: What is really meant by that world-old ideal called GOD? And is there—*is* there—any Real Being matching it?"

That on these matters the views of independent thinkers should differ and that these differences should be forcibly yet courteously expressed, is not surprising to anyone who appreciates the trend of modern thought and the "good form" of modern criticism. But the most pleasing feature in the utterances of these thinkers is the manifest reverence with which they handle their subject and the earnestness with which they seek the truth. There is no flippancy, no tirade against the past, no exaggeration of the claims put forth by our "nineteenth century science." These may be called, if one wishes, the negative virtues or the minimal requisites of such a discussion. At any rate, they are instructive. They show in the American philosophic mind a breadth and a sincerity which one too often misses in the philosophising of peoples much older. They evidence an openness to conviction along the lines of rational speculation which is quite in keeping with our national character. Above all, they are proof that the "material interests" which are supposed to dominate in this country have not closed the eyes of thoughtful men to the importance of the fundamental religious problem.

LITERATURE:—The value of Lounsbury's "History of the English Language" is so great that it seemed impossible that anything—unless the science of philology progressed at an abnormal rate—could be added to it in the way of improvement. And yet every student who has to deal with other students will gladly welcome Dr. C. F. Emerson's volume on the same subject (Macmillan & Co.). The simple and lucid chronological chart of the English language on page 111 is an essential addition to the apparatus of the learner, though we regret that it ends with Macaulay when Newman follows him so closely.

The new edition of M. Mazieres' "Pétrarque, Étude d' après des Houveaux documents" (Hachette et Cie) shows that the interest in this great Italian statesman and man of letters has not abated. M. Mazieres lays special stress on the patriotic labors of the panegyrist of Laura. As the admirer of Rienzi we see him in an entirely different light from that generally cast on him by modern writers. He is no longer the singer of "Spirito Gentil" merely, but the active upholder of the traditions of the Roman Republic. M. Mazieres clears the character of Laura while he does not extenuate the moral attitude of the famous sonnetteer.

ORIENTAL ARCHAEOLOGY:—The excavations carried on at Jerusalem during the past two years by Mr. F. J. Bliss for the Palestine Exploration Fund yield every day most interesting results. An ancient city wall has been traced from the English cemetery on Mount Sion, along the steep slopes above the valley of Hinnom. It runs at first in a southeasterly direction for more than two thousand feet, then turns at a right angle and goes towards the northeast, reaching a point southeast of the old pool of Siloam. Several towers and two gates break this line of wall. The first gate, which is one hundred and fifty feet from the English cemetery, seems to be the Dung gate of Nehemiah, and the gate of the Essenes of Josephus. The second gate, at the very point where the wall branches off at right angles, might be the Fountain gate. All that section of ancient wall between the English cemetery and the second gate is on one line, although from the different styles of masonry we might conclude that it was rebuilt at different periods. The other section likewise extends in a straight line from the second gate to the point already mentioned southeast of the old pool. There it is divided into two branches, the main branch keeping the same northeasterly direction, crosses the Tyropæon, and continues along the Siloam road, apparently to join the Ophewall; whilst the secondary branch strikes off at right angles towards the northl west, running up along the western bank of the Tyropæon.

The main branch bears unmistakable evidence of belonging to two different periods, as it consists of two separate walls on slightly divergent lines. The secondary branch belongs to a third intermediate period. During the first period the pool of Siloam was included within the walls of Jerusalem; in the second period it was excluded; included again during the third period. Combining, then, these archæological data with the testimony of the Bible, Josephus, and early Pilgrims, Mr. Bliss concludes that although it would be unscientific to assert definitely that the three walls must belong, respectively, to Hezekiah, Herod, and Eudocia, still the correspondence is highly suggestive. We are now awaiting with great anxiety the results of the excavations made last fall. We have every reason to hope that the further excavations of Mr. Bliss will settle at least the long agitated and momentous question of the southern boundary of Jerusalem at the various periods of her history.

Oriental scholars throughout the world will welcome the news that the committee appointed by the Tenth International Congress of Orientalists to select a system for the transliteration of the Arabic and Sanskrit alphabets has submitted its report. They considered the various systems of transliteration in use by the Royal Asiatic Society of London, those usually adopted in Germany and France, and by the Bengal Asiatic Society.

With few exceptions they have determined upon a uniform system of transliteration. In the case of some few of the letters of the Arabic alphabet, alternate modes are given; because they had to take into consideration the varying pronunciations which the letters of the Arabic alphabet have received in different Mohammedan countries. Their view was to meet as far as possible every linguistic requirement without losing sight of the practical aspect of the question.

The system has been selected with a view to its general adoption by Orientalists. We may look for an unanimous agreement in the near future. It should likewise be of valuable aid to the Congress of Geographers, which at its last meeting proposed to unify their systems of geographical names.

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> "Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

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THE SANCTITY OF LITERATURE.

In the three dialogues of a certain Valla—a Neo-Pagan of the early Renaissance, now almost forgotten—the doctrine that pleasure is the end of life is seductively set forth. All forms of art,—poetry, painting, sculpture, music,—are merely for the pleasure of the moment; and Valla, in the form of one of his talkers, Beccadelli, sneers at the severer arguments of another personage of the dialogue, Niccolò Niccoli. Valla is dead, and when he died there were friends of his who preferred to say, in good classical Latin, that he had gone to his gods rather than mar their phrase by the later Christian expression;—Valla is gone; who knows whither?—yet his desire and the desire of his Beccadelli still is with many of our time. Beccadelli, a real person who denied Christianity when he wrote "Hermaphroditus," and was not a mere figment of Valla's brain on which to hang words in the dialogue "On Pleasure," did his best, when the world most needed high ideals, to tear from literature the crown and robe of sanctity and to clothe her in the yellow garb of the abandoned. And there were many like him. Boccacio tried it—and repented too late for succeeding generations to profit by his repentance. The poison which he put into the most exquisite prose still attracts and still kills. The world of art is full of men who, in the name of art, defend and follow him. "Thou, Nature, art my goddess" is their formula. And "art for art's sake" they add to this.

But nature has nothing the soul of man does not take to it,—nothing of value to his soul. And art without aspiration breaks when the heart rests against it as the white lilac on which Maurice de Guérin, trusting nature, leaned. Art, whose end is not beyond this life, is beautiful and blind,—the slave of the depraved; her sanctity and dignity are gone; her beauty perverted. Both nature and art fail as helpers and consolers when they begin and end with themselves. The hymn to nature ends with a nocturne to Pan, like Carducci's ode to Satan. To worship nature is to fall below nature; to praise pleasure as the end of art, as expressed in any fine poem, is to burn incense to the old god who died when the Galilean was crucified.

All art must have an object, and this object will be, except where the art is a mere copy of things that seem to have no soul, either God or Satan, Christ or Pan. Notice that the votaries of "nature as it is," the realists who claim merely to copy, and the believers in "art for art's sake" always teach, as well as those who claim that art, in its highest form—literature—exists only for pleasure. M. Zola, who pretends only to be natural, who calls himself a naturalist, suddenly becomes a teacher of experimental science. He frankly tells us that his novel is a dissecting-room and his people corpses, ulcerous, foul, with the soul gone. He can not find the soul, and the body has no holiness for him; he teaches how vile life is, and teaches it with passion; and yet he began merely as a copyist of nature. And so Catullus, the Pagan, and Beccadelli, of the "Hermaphroditus," and Swinburne, of the "Songs Before Sunrise," teach that pleasure is the object of life, and that when the raptures of passion and the roses of desire are dead, there is no life. Literature, highest when most artistic, may be dragged to the earth, cast to the swine, but it will always be for God or against Him. And the greatest literature is called divine, because it is with Him. It is sacred.

The Word of God has the sublimest of all epics,—Job; the sweetest of pastoral poems, Ruth ; the most glowing of soul-songs in the Psalms of David, the most magnificent of poem-pictures in the Apocalypse. These were directly inspired by God ; they were not of men. They are above the literature of men, and yet they are literature, since God spoke through men, and they are personal.

Literature reflects life ; life without ideals is death. Literature,—all fine art, in truth,—is an expression of the instinct of immortality. The fern in the damp and dark cranny grows towards the light ; the creature grows towards its God. The man longs to get beyond himself. In his winter room, by his smouldering fire, among his rags, he dreamed that he was a prince,—the equal of the noble who yesterday kicked him from his path. And the tale grew ; he did wonderful things and he became a hero ; he was immortal, for the human being longs to be immortal. The first Christmas came ; a more wondrous story was sung by the angels ; the man awoke to find himself immortal ; the ladder of sleep had led higher than he knew ; he was veritably the son of a King. And so all myths touch truth somewhere ; "fairy tales are the dreams of the poor" ; they are simple expressions of the longing for life beyond this ; and the fairies of our childhood need only wings to be angels.

Literature expresses the hopes of a nation and the hope of him who writes ; it is national ; it is personal ; it tells not only the hopes, but the ideals ; and for this reason it becomes history. He who goes to Homer for mere facts wastes his time,—and yet Homer withdraws the curtain from the beginning of Greece. And from his myths,—facts made grandiose by the desire of men to be greater than themselves,—facts immortalized,—history for Greece begins. Who can read the Iliad and forget the Unseen, the Judge and the tribunal beyond this life? The sense of religion fails in no part of it. There is the roar of battle and the conflict of wills and the war of right and wrong and the swell of the sea, but over all there is the presence of the Spirit; evil comes because duty is disregarded; the gods are the shadows of men, many times enlarged; but over all is the brooding and uplifting spirit, neither man nor the shadow of man. And this religious poem, full of the peculiar sanctity of literature, is a divine masterpiece; it is of ideals, not of facts; it is romantic; it is full of aspiration, in spite of what the classicists may say. It is something which M. Zola or Mr. Ibsen or Mr. Thomas Hardy or any of the gentlemen with theories of art might not blush to have written. It is acknowledged by them to be greater than anything by M. Anatole France, or the late M. Renan, or Maeterlink or even Mr. George Meredith! Odysseus may be looked on as realistic when he makes his final arrangements with Penelope's suitors; but it is not a realism after the manner of the heroes of the works of the late M. de Maupassant;—Penelope remains chaste. M. Zola or Mr. Ibsen or even the ethical Flaubert would have abolished that detail of idealism.

If all great odes outside the Bible were not reflections of Pindar, I might put some of our noble odes in English before his; for what other language is so rich in great odes? From the "Epithalamion" of Spenser to Lowell's "Commemoration," what a glittering throng! And the elegies!—from "Lycidas" to Longfellow's last song over his departing years! And, like their great father, Pindar, how religious they are; the sanctity and the dignity of literature are theirs. Even the Thanatopsis is more godly than careless critics have imagined and Shelley's "Adonaïs" is more religious than the man. And what is the meaning of that poem loved of the poets, Keat's "Ode to a Grecian Urn," but the inevitable longing for immortality? And the cry of the exiled soul sounds all through the "Ode to the Nightingale." Only God Himself could keep the longing for Him out of poetry; and He has never done it.

A realistic poem would seem as amazing as a blue rose, which, let us hope, science may never try to produce. When Crabbe and Wordsworth are realistic, they cease to be poets. Rossetti tried to make a modern realistic poem; he called it "Jenny"; it deserved to be forgotten. To set a poet to the producing of a realistic work of literature would be like the asking of Raphael to leave his Madonnas to paint a picture of a dead crow.

Great literature expresses all life, but transmutes while expressing it; its halo surrounds even the coarser things. From the sweet and fine little pastorals of Theocritus to that great piece of literature, the Symposium of Plato, we find the Greek life and its ways sanctified by the ideal; and the expression of this ideal is instinct of immortality, which is religious. The amiable people who have a habit of classing literature with artificial flowers and album verses or with the Paul-and-Virginia kind of book probably do not as a rule put the "Symposium" under the head of "belles-lettres." The phrase "belles-lettres" is a delusion and a snare; it never meant anything, except in aristocratic salons. Whatever is beautiful and sweet and true, personally expressed, is literature. Who would call the poetry in St. Thomas "belles-lettres?" Dante only begun to fathom the depths of poetry in St. Thomas. And St. Paul, in English, is one of the strongest makers of literature that we have, however rough and ready his style may be in Greek. Take his definition of charity. There is beautiful truth beautifully and personally expressed. It is literature; it is more—it is poetry.

Vergil means to be religious; he is not so spontaneously religious as Homer, nor so spontaneous in any way as Theocritus. The Idyls of Theocritus are not wholly of the earth. The taint of paganism is upon them, but through the sweetest of them is the longing for something beyond the monotonous life of the shepherd. The reeds are not mere reeds by the river, for the breath of unseen creatures blows through them. The prize for the singing of Daphnis is a vase, but a vase valued because the things carved upon it are immortal. Theocritus does not sing of comfort, which is the object of modern materialist. His shepherds are content with the cyprus and the anemone, if they can but read the beauty beyond mere mortal knowing in the laurel, in the silver pool into which Hylas was dragged by the naiads—if they can but hear the notes of the waxed piper telling of vague splendors. To the shepherds the star appeared; for they, living among the marvels of nature, believing in things beyond nature, were ready to accept its coming with the docility of childlike faith.

It requires no extravagant stretch of imagination to interpret Vergil's meaning in the fifth eclogue as an allusion to the coming of the Saviour. And, if Seneca's tragedies are turgid and dull, his dicta in other forms of literature have induced the learned to believe that he had been very near St. Paul. Literature at its best has always been full of aspiration. Poetry, its apex, has risen to the very face of the sun itself. The sign of the great poet is his reverence for woman—his religious reverence for woman. It was reserved for the purest and the best of all forms of religion to offer the ideal woman to the worship of the world. But woman, in all pre-Christian ages reflected by poetry, held in one hand the garment hem of the known or unknown God, while with the other she led men from the dust. The moment the poet sings reverently of womanhood, that moment he becomes religious. The moment that he drags her and himself to the mud beneath his feet, the light of the rainbow of promise ceases to play about him. Andromache and Helen are far apart, and so are Penelope and Clytemnestra. Woman, fallen, is in all literature, the worker of evil; woman, faithful, is the helper and consoler. The pagan ideal, expressed in poetry, was only a vague prophecy of the Christian ideal of womanhood; it was enough to make the great old literature sacred. And, later, not even Goethe, who was many-sided, but almost untouched on any side by the beauty of Christianity, could escape the religious ideal of womanhood. In "Faust," it is the woman who helps the man up to the feet of the Glorious Mother. To go back to the mightiest of all poets, Dante, we find that he is, of all, the most Christian. And the ideal of womanhood glows above the Divine Comedy—Bella, his mother, Beatrice, Santa Lucia, the Mother of God, they lead the fearful soul from out the wood to the Beatific Vision itself.

The poet may not be true to his ideal in his daily life. Often, he keeps his worst; but when he enters into the exercise of his vocation, the gleam which is not of earth, which is as mystic as Arthur's Excalibur, shines upon him. Even Heinrich Heine, a satyr with a clouded soul, could not escape it; a poet may commit suicide in order to get beyond the reach of religion, but he only flees from hope and loses it. The unbeliever cries out, "My God! I do not believe in God;" and Julian, "Thou hast conquered, Galilean!" The poet, in spite of himself, must be religious. Similarly, the writer of prose, though he may belong to a school which tries to ignore Christ, runs everywhere against the fact of Christianity. The late Guy de Maupassant was a realist of the realists; life to him was a clinic and death the charnel-house. Yet the last words of his last printed work were a priest's plea for Christianity.

De Maupassant's priest, in "L'Angelus,"—the fragment found after his death among his papers—makes statements that would not stand the test of sound theology; they are "syllogismes de M. Prudhomme"; but, when we remember the materialism, the degraded philosophy of his works, we listen with amazement to these posthumous words of the man who yesterday was great in France.

"Qui sait?" says the Abbe Marvaux to the young invalid, who has blasphemed Providence. "Le Christ aussi a peut-être été trompé par Dieu dans sa mission, comme nous le sommes. Mais il est devenu Dieu lui même pour la terre pour, notre terre miserable, pour notre petite terre couverte de souffrants et de manants. Il est Dieu, notre Dieu, mon Dieu, et je l'aime de tout mon cœur d'homme et de toute mon âme de prêtre. O maître crucifié sur le Calvaire, je suis à toi, ton fils et ton serviteur."— "Mais le Christ, chez qui toute pitié, toute grandeur, toute philosophie, toute connaissance de l'humanité, sont descendues on ne sait d'oú, qui fut plus malheureux que les plus misérables, qui naquit dans une étable et mourut cloué sur un tronc d'arbre, en nous laissant à tous la seule parole de vérité qui soit sage et consolante, pour vivre en ce triste endroit, celui-là, c'est mon Dieu, c'est mon Dieu, a moi." And even M. Zola was forced to describe a human being with a soul in "Le Rêve"; his hand showed some stiffness in the attempt—and perhaps it was a concession, not to the ideal, but to idealists in the Academy.

"Poets," writes a brilliant man in the latest number of the *Edinburgh Review*, "are the prophets of each age. They express the highest thoughts of the generations in which they live and work. Judged by this test, at any rate, Tennyson at once rises to the highest standard, since he was essentially an interpreter of the thoughts which were occupying the best and highest minds among us."

Since literature has become democratic, the novel has crowded aside the poet—even a poet so much in accord with the best of his time as Tennyson.

It is to the modern novel we go for the tendencies of modern literature. The time looks on the novel as its epic, its chronicle. The reign of the drama is past, the satire has become the joke of the comic paper—as Gulliver's biting cynicism has become a book for boys who miss the bitterness in it. It may be that there are few poets who sing and that people like better to find their poetry in prose. The novel has even begun to preach, and that is a sign of decay. Not so very long ago a poem by Sir Walter Scott or Byron or Tennyson was almost an epoch; and somewhat later, a book by Swinburne or William Morris was an event. It is unfortunate that Byron is remembered by his sins, for surely there is enough in all his thousands of eloquent lines to show that he had at times the sanctity which ought to accompany the expression of beauty through the word. Sir Walter never lost sight of the kindly Light, and Tennyson always feels the influence of the Christ, Christ that Is, however far from Him he may look in his search for the Christ to be. Milton, before him, greater, more sonorous, less delicate, gave to woman—the pure and womanly woman—that reverence in poetry which he denied to her in real life. He was transfigured when he wrote; and it would be well if we could think of the makers of literature only in their moments of transfiguration. Milton dared not be logical by depicting the redemption of the wrong wrought by his lovely Eve with the glowing colors which Puritanism denied to Christ and the Mother of Christ. But, for all that, in spite of the failure of "Paradise Regained," through his lack of sympathy with the instrument of the Incarnation, Milton is grandly religious when he is noblest in the utterances of his incomparable cadences. The music of each poet since Milton—the music of a great organ,—every now and then soars through the many tones of Wordsworth and Aubrey De Vere and Tennyson. And this music is an echo from the harmonies of Dante and the melodies of Petrarch. Milton, like all poets, rose above his time, yet he was tainted, like all poets, with the miasma of his time. But the principle of truth and the instinct of beauty—that instinct, cultivated by the Italian he loved—were strong within him. Puritanism could not destroy them, though he did not escape its influence. To miss the religion in Milton, to close "Paradise Lost" because the rebellion of his youth makes discord, is to assume that a "sinless literature could come of sinful man;"* to act as if poetry might bring not only an angel but a God to earth to make saints of all men.

He who believes in democracy would be foolish to hold that belief, if literature were not a thing groping for God or fleeing with the velocity of light to Him; for literature reflects man. Through it man must be studied. When literature fails us in the past, we are in the mist. Archæology comes to our aid; but the inscription on stone, the fragments of a façade, or of an urn, are not so convincing or satisfying as the written page presenting both the idea and the impression, the great thought and the mood of the moment. The Gothic cathedral is the reflection of centuries when literature spoke slightly, and yet it tells the same tale as literature. It reflects man; his hopes—above all, his *hopes*—his fears, his temptations, the anxieties of his daily life. There are strange domestic imps and elves in the dark corners of its stalls, and from its roof—as from the roof at Notre Dame of Paris—hideous chimeras scowl and snarl. The motions of the senses are not omitted; they are depicted rude and naked. But the spires point to God; all the details of the artist join in a massive throng towards the tabernacle, and the majestic arches, in their haste upward, strike together and remained fixed forever. Then literature, in its many forms, reflects man; but man with his face turned to God, even though the monstrous chimeras and the brutal imps flit before him; even from literature as "degenerate" as that of François Villon of the elder time, there comes the last cry of poor De Maupassant, "C'est mon Dieu,—c'est mon Dieu, a moi!"

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*Newman: Idea of a University.

Even Goethe, who felt that he was a Titan, admits that genius is bound by its limitations: "By his limitations is the master known." And the strongest of his bonds is the one that chains him to God.

If this were not so, if literature had not its sanctity, if there were not a tabernacle in the heart of the poet as in the heart of a church, if all the logical flutings and grandiose diapasons did not rush together on their way to God, how could we believe that the rule of the people is good? or that ultimate good can come from it? Literature is what man is; man is what literature is, and what the literature of his forefathers has helped to make him. Without literature how can man be known? or know himself? At a glowing line he feels the awakening of the slumbering ideal within him. The poet without has thrilled to life the poet within; and every man bears the poet within him. "Man," Newman says, "is a being of genius, passion, intellect, conscience, power. He exercises these various gifts in various ways, in great deeds, in great thoughts, in heroic acts, in hateful crimes. Literature records them all to the life." It aspires as man aspires; in this aspiration is the hope of the race. It may take the form of patriotism and seem to leave out God, but the love of country must find God or die. It may praise human love, but love must be tinged with the divine or it cloys.

Shakspere, who might have braved the utmost, dared not go beyond the "Beschränkung" of Goethe. Religion is in the air of all his great plays. One has only to compare "Measure for Measure" with Goethe's "Elective Affinities," or Thomas Hardy's "Jude," or Balzac's "Père Goriot," to find how religious he was in comparison with the modern "seer" who claims to draw a theory from life. Cordelia, in "King Lear," should be a pagan; she is a Christian of the Christians. The gods of the King, her father, are not the pagan gods—not the fates of Œdipus—for they admit the free will of their subjects. It is not fate, but Lear that has wrought the ruin. Claudius sins deliberately; his conscience is open-eyed, his judgment of right and wrong is not perplexed. Romeo and Juliet try to mount to the sun on the waxen wings of passion; they fall, crushed. It is not fate that crushes them; the sanctity of the marriage tie is not reproached, nor is Christian morality jeered at. In "Macbeth," who can escape the idea of God? In "Othello" Iago is a man who has chosen evil. Like the condemned one in Dante's "Inferno," whose soul is in torture while his body is possessed of the devil on earth, is Iago. The horrible evil of Iago makes one turn to the good. Desdemona dies. Malice and jealousy have destroyed a creature compact of light: who is not more in love with the virtues that might have preserved her? Leontes, in "A Winter's Tale," is coarse, sensual; the grossness of his thoughts have made him so; he believes in no woman. The woman, too pure for his belief, teaches him another lesson through suffering; and who can dispute the religion of this teaching? The purest of religions is founded on the purity of the Woman; and the poet who upholds the purity of her sex does the work of religion. In "As You Like It" Jaques, the pessimist, interferes for the sanctity of marriage when Touchstone would imitate his Tudor betters and make divorce easy; and the joyous and spring-like love of Orlando and Rosalind is an honest love—a love that, with the blessing of the Church, will become sacramental. About the foot of the work of the poet there may be lizards and the coarser weeds, but on its top the eagles face the sun. "If you would in fact have a literature of saints," Newman says, "first of all have a nation of them."

In every age literature has been held more sacred by its professors than it is held to-day. The modern oracle speaks not for beings who bend the knee before the tripod, but for those that drop coin of the realm into the "slot" of the machine it has adopted. The makers of literature are only the "filles de joie," Robert Louis Stevenson once said; and no maker of literature ever uttered a more debased sentiment. When literature puts on the garb of the dancer and lives for "joie" and money, one of the glories of life will have departed. But no people can live without ideals, and literature will always uphold, reflect, and illuminate these ideals. This it has always done; and, in spite of the devotees of mere form at the end of our century, it has done so among the greatest of this century. Tennyson and Newman, Aubrey de Vere and Ruskin, Longfellow and Lowell;—there is no lack of beauty or dignity or sanctity in the works of these men.

Tennyson is as reverent as Newman; but he "feels" that God must exist; he has not the logic or the faith of the chanter of the "Dream of Gerontius." With Newman, life is the life of the soul; the Inspired Word and Cicero are his guides. He is a humanist; he writes for the elect; but, as he himself says, "the elect are few to choose out of, and the world is inexhaustible." Tennyson is of the world, but he idealizes and lights up the world. Theocritus, Byron, Spenser, Keats--above all, Milton—and Chaucer influence him; he takes his own whenever he finds it, and makes bits out of Dante as musical as they are in Tuscan. He is pure and true; in his best work he turns to the highest manifestations of religion. He takes up the harp of time and sings of St. Agnes and Sir Galahad, and of the Lady of Shallott, who loved from her serene place the forms of earth for a moment. He sings an allegory. He cannot rid himself of the mysticism of Sir Galahad and Sir Persival and the thought of the Holy Grail. He might have tuned his lyre to lower themes, but genius chooses to limit itself. The old stories of Sir Thomas Malory held him and the light flashing from the sword Excalibur led him on. And the three queens were with him. And the symbolical azure, vert and red fell upon him through the stained glass in the religious light he loved; and so he wrote "The Idyls of the King." There arose women and men of the present in the garb of the past—men and women somewhat archaic, as the figures composed for tapestry by Sir Edward Burne Jones, but men and women, with the God of the Christians in their minds, if not always in their hearts. Some think the form of Tennyson's poem to be too exquisite; but there is vitality beneath it. The poet who could, in an age in which most men call perplexity doubt, express the chastity of Arthur and the repentance of Guinevere could have had no timid question as to the sacredness of his office. Tennyson drew one generation towards purity as Newman led it towards faith; and one helps the other.

Wordsworth took himself as a priest from the beginning, a very patriarch of poetry. His chasuble was the color of the sun when it is low, and his stole was of the tints of the rainbow. No great poet, except Dante, ever felt more deeply the sanctity of his office. Aubrey de Vere had not yet been heard of by all the people; he is of the elect, but the time is coming when he, after waiting, like Wordsworth, shall be heard "urbi et orbi." In the epilogue to "Asolando," Robert Browning cries:

> "Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better, sleep to wake."

And earlier, he says:

> "What is it that I hunger for but God?
> My God, My God, let me for once look on Thee
> As though nought else existed, we alone!"

His soul cried out, for, being a poet, he could not escape God.

Longfellow, the son of the Puritans, chooses for his master-work the union of faith and purity—the Christian ideal of the woman—in "Evangeline"; and Whittier, the Quaker, turns to the saints of Rome for subjects as his life-tide ebbs away. William Morris, "the idle singer of an empty day," looks to the times of faith for his heroes and his greatness shows. Even Voltaire, when he touched poetry seriously, tries to be religious, and he even dedicated his tragedy, "Mahommed," to the Pope. No better example of the triumphant influence of poetry than this can be cited!

The poet in the olden days was priestly; his songs were as revelations from above to the children of nature. He did not escape God, no matter how unworthy to utter His name he might be. If there were no priests the sacerdotal element would rest, not only in the consciences, but in the literature of the people. And yet, with its sanctity, the best literature has its corruptions. It has its Dante; but Dante also has his bitterness and Shakspere his coarseness, and Cervantes his. True, but listen to what Newman says to those who would close the gates of the temple because all the things of life are carved in its stalls—imps and chimeras that might shock and offend and perhaps teach. Newman speaks of one shut out because the clay feet of the god are seen and the nimbus forgotten. "You have refused him the masters of human thought, who would in some sense have educated him, because of their incidental corruption. You have shut up from him those whose thoughts strike home to our hearts, whose words are proverbs, whose names are indigenous to all the world, who are the standard of their mother tongue, and the pride and boast of their countrymen—Homer, Aristotle, Cervantes, Shakspere—because the old Adam smelt rank in them ; and for what have you reserved him. You have given him 'a liberty unto' the multitudinous blasphemy of his day. You have made him free of its newspapers, its reviews, its magazines, its novels, its controversial pamphlets, of its parliamentary debates, its law proceedings, its platform speeches, its songs, its drama, its theatre, of its enveloping, stifling atmosphere of death. You have succeeded but in this—in making the world his university."

The roots of the lotus are in the slime, yet,—the myths of India declare,—the serene Buddha sits in the golden heart of the flower. The life of the poet, like the life of all men, is fed from below, but it flames upward ; and even through the gloom of Pantheism it struggled towards the Throne. At last from the soul of Dante it touched the very feet of Christ.

MAURICE FRANCIS EGAN.

CRIMINAL STATISTICS.

The question whether crime in this country is on the increase or on the decrease has not been definitely settled, notwithstanding the elaborate reports of the Eleventh Census relating to criminal conditions. In the year 1880 the population of the United States was 50,155,783. The number of convicts in the penitentiaries of the government the same year, including leased prisoners, was 35,538, the ratio of convicts to the population being, therefore, 709 in each million. In 1890 the population of the country was 62,622,250. The number of convicts in penitentiaries was 45,233, the ratio for 1890 being, therefore, 722 convicts in each million of the population. Dr. F. H. Wines, the distinguished expert in charge of the criminal statistics of the Eleventh Census, in commenting upon these figures, says:

> It follows that while the absolute increase in the number of penitentiary convicts was 9,695, the relative increase, compared with the growth of the population at large, was only 13 to the million. It is evident that this rate of growth is not alarming, since further study may result in an explanation of it, or even in showing that crime of a serious character is rather on the decline in this country than on the increase.

The number of penitentiary convicts, however, does not cover the entire ground. Before any definite and final conclusion can be reached the number and relations of prisoners not in penitentiaries should be the subject of careful inquiry. The character of crimes for which prisoners are held in custody, the length of sentences, and other features must also be considered as important factors. Mr. Wines, in his final report on the Eleventh Census, discusses these matters in a most scientific and interesting manner.

The penitentiary population of the country is divided into three approximately equal parts by geographical lines. There are 14,477 in the North Atlantic Division, 15,707 in the South Atlantic and South Central Divisions, and 15,049 in the North Central and Western Divisions. Of the whole number 43,442 are men and 1,791 are women. There has been a decrease in ten years in the number of women.

The divisions according to parentage are by thirds—similar to the division by geographical lines. These facts are known for 43,127 penitentiary convicts, and of this number 14,725 were foreign born, 14,687 came from the colored population, while 13,715 came from the native white population. Each of the great elements, therefore, of our population furnished about one-third of all the inmates of our State prisons and penitentiaries.

The average sentence of a native white convict born of native parents is shown by Doctor Wines to be 5 years and 208 days; of a foreign-born convict, 5 years and 193 days; of a colored convict, 6 years and 183 days. The average sentence of male convicts was 5 years and 285 days, and of female convicts 4 years and 215 days.

The total number of prisoners in county jails June 1, 1890, was 19,538. In 1880 the number was 12,691, an increase in ten years of 6,847, or at the rate of 53.95 per cent., while the increase in the total population was 24.86. The truer method of comparison, however, is by ratios. In 1880 the number of county-jail prisoners was 253 in each million of the population, while in 1890 it was 315, showing an increase of 59 to the million. The North Atlantic Division of States shows the largest increase in county-jail prisoners, where such increase was 95 to the million.

Taking the whole number of criminals or sentences for crimes committed for any locality, the statistics themselves will show that there is more or less increase, and generally they show rather an alarming increase. This, however, is only the superficial view of the case. There are so many complications involved in every effort to ascertain the relative proportions of crime in different countries, or communities of the same country, or at different periods of time, that it is next to impossible even for the expert to arrive at a positive conclusion on the subject. It is not my purpose at this time to attempt even to show whether crime is increasing or decreasing in this country, but simply to show some of the difficulties which lie in the way of reaching a conclusion, feeling that by this method the student of criminal conditions may be put upon his guard and thus enabled to reach his conclusions more scientifically, or at least more rationally, than he would if he depended entirely upon the statistics. Statistics of criminal conditions may be perfectly true, and yet the conclusions drawn from them may be absolutely false. A few illustrations of a concrete character will show how this apparent paradox may result from the study.

One illustration or example of the difficulties of ascertaining the truth, even from truthful figures, is drawn from the experience of the Commonwealth of Massachusetts. The statistics cover the twenty years from 1860 to 1879, inclusive. They are worth but little at the present time except as an illustration of the point I make. Under the laws of the Commonwealth of Massachusetts the clerks of all criminal courts during the period named were obliged to render an accurate account of all sentences, causes of sentences, etc., for each criminal court. These returns were made to the Secretary of the Commonwealth, but nothing was done with them. A few years ago they were turned over to the Massachusetts Bureau of Statistics of Labor and tabulated, and the various complications and features of criminal statistics brought out. The following table shows the total number of sentences for all crimes for each year from 1860 to 1879, the number of sentences for drunkenness annually, the number of sentences for crimes not including drunkenness and liquor offenses, and the total sentences for high crimes:

Sentences for drunkenness and other offences in Massachusetts, 1860 *to* 1879, *inclusive.*

Year.	Number of sentences.			
	Total (all crimes.)	Drunkenness.	Crimes, not including drunkenness and liquor offenses.	High crimes.
1860	16,513	6,334	9,385	331
1861	14,294	4,426	9,339	382
1862	13,934	6,065	7,465	214
1863	14,859	7,066	7,347	162
1864	15,858	7,526	7,788	119
1865	17,276	8,060	8,507	206
1866	22,489	11,563	9,807	312
1867	26,281	11,019	11,588	275
1868	25,857	12,920	10,871	399
1869	31,850	16,742	12,160	317
1870	39,693	18,880	13,310	394
1871	39,869	20,383	12,231	283
1872	45,297	23,587	13,498	310
1873	46,132	23,842	14,227	459
1874	43,684	22,748	14,506	455
1875	40,404	23,553	14,613	500
1876	33,103	18,107	13,865	490
1877	31,688	17,614	12,826	525
1878	31,118	16,795	13,340	626
1879	28,149	12,211	11,278	462

It will be seen by an examination of this table that the total sentences after 1864 rose very rapidly until and including 1873, when they reached the enormous number of 46,132. They then began to decline until, in 1879, at the close of the twenty-year period under discusssion, they fell to 28,149, a number less than that for each of the ten years previous.

Looking at the column of sentences for drunkenness, we find that the number varied from 1860 to 1864; but then commenced the increase, the sentences for drunkenness alone reaching the highest point in 1873, when the number was 23,842. If we take the number of sentences for crimes other than for drunkenness and for liquor offences, we find that there was quite an increase after 1866, but not an alarming one, while under high crimes the number of sentences varied very much from year to year throughout the period.

These figures alone, however, tell no story. I have therefore drawn up a table showing the percentage of increase over 1860, both in sentences for drunkenness and for other offences, the percentage of increase of population, and the percentage of each class of sentences per one thousand of the population for such periods as the census discloses the population. This table follows, and is thoroughly instructive in illustration of the difficulties to which reference has been made :

Percentages of increase, over 1860, *in sentences for drunkenness and other offences, and number of sentences per* 1,000 *population of Massachusetts by periods of years.*

Periods.	Percentages of increase over 1860.					Number per 1,000 population.			
	Population.	Total sentences (all crimes).	Drunkenness.	Crimes not including drunkenness and liquor offences.	High crimes.	Total sentences.	Drunkenness.	Crimes not including drunkenness and liquor offences.	High crimes.
1860	....	....	....	....	....	13.4	5.1	7.6	.3
1865	2.9	4.6	27 2	(*a*) 9.3	(*a*)37.8	13.6	6.4	6.7	.2
1870	18.3	140.3	198.0	41.9	19.0	27.2	13.0	9.1	.3
1875	34.1	144 0	271.8	55.8	51.1	24.5	14.3	8.8	.3
1879	50.4	70.4	155.9	20.1	39.6	15.2	8.8	6.1	.2

(*a*) Decrease.

An examination of this table shows that the population increased 50.4 per cent. from 1860 to 1879, while the total sentences for all crimes increased 70.4 per cent., the increase in 1875, fifteen years only, being 144 per cent. The percentage of increase for drunkenness arose in 1875 to 271.8, and in 1879 the increase over 1860 was 155.9. Looking at the crimes not including drunkenness and liquor offences, we find a very different state of affairs, the increase in 1875 over 1860 being 55.8, and in 1879, 20.1. The high crimes, vacillating in number, showed at the close of the period under discussion an increase of 39.6 over 1860.

The above percentages, however, are misleading; so to get at the per capita ratio of crime we must ascertain the number of sentences under each designation for every one thousand of the population, and here we find the true relation of things. In 1860 the total number of sentences, including those for all crimes, was 13.4 for each one thousand of the population, while at the end of the twenty years it was only 15.2. The sentences for drunkenness varied from 5.1 in each one thousand in 1860 to 14.3 in 1875 and 8.8 in 1879. The sentences for crimes not including drunkenness and liquor offences really fell off between 1860 and 1879, the number being 7.6 for each thousand of the population in the first year and 6.1 in the latter year, while the ratio of high crimes to population shows an exceedingly satisfactory condition, the sentences for such crimes constituting .3 to each one thousand of the population in 1860 and .2 in 1879.

The whole number of sentences for all crimes in the twenty years was 578,348. Of this whole number, 340,814, or 60 per cent., were for liquor offences of some kind. Taking the high crimes, we find that the increase over 1860 was 39.6, while the increase of population for the twenty years was 50.4 per cent.

How can this constant variation in the number of sentences be explained? It rests almost entirely upon the legislation relative to the alcoholic liquor traffic. In Massachusetts the prohibitory law of 1855 was in force till 1868, when a license law was passed. Under the prohibitory law the vigorous prosecutions of 1866 and 1867 caused the number of sentences to increase, and this led to a repeal of the prohibitory law and the enactment of the license law of 1868. The friends of a license law insisted upon its vigorous enforcement, and such enforcement carried the number of liquor convictions of all grades still higher, when another popular reaction caused the re-enactment of the prohibitory law, which went into effect July 1, 1869, and under this the statistics for drunkenness and liquor offences went to their highest points in

1872 and 1873. In 1870 the laws of the commonwealth allowed the free sale of "ale, porter, strong beer, and lager beer" everywhere in the State, unless prohibited by local vote. This law was repealed in 1873. From that year, either through the effect of the repeal of the beer law or of a waning interest in the prohibitory law, resulting in a decreased vigilance on the part of officers in its enforcement and in prosecutions, the number of crimes dropped till 1875, when the prohibitory law was repealed. From 1876 to the end of the term under discussion (1879) there was a constant decrease in the number of sentences.

In view of this state of affairs, it is interesting to inquire whether the figures representing liquor offences solely are due to legislation wholly, or to vigorous or weak execution of the law, or to the positive decline of drunkenness through the effect of reform movements. Whatever the answer may be, it is true that sentences for minor crimes and misdemeanors, and even for felonies and aggravated crimes, have risen or fallen as indicated by the barometer of sentences for liquor offences alone.

This concrete illustration shows that in the attempt to ascertain whether or not crime is on the increase close attention should be paid to legislation. Law is constantly raising moral delinquencies to the grade of positive crimes. Civilization has raised many things formerly considered as perhaps immoral, and as offences against the moral law, into well-defined crimes, punishable by light sentences. The result is that we are constantly increasing the work of criminal courts, and at the same time constantly increasing the number of sentences, comparatively, even when the volume of crime may decrease. The only true method, probably, of ascertaining the answer to the question as to the increase or decrease of crime is to take only those crimes which have existed through long series of years and study the statistics of sentences relating to them.

Another complication in the study of criminal statistics arises from the greater completeness of the statistics of later periods. If the statistics of late years are brought into comparison with those of earlier years the results are not satisfactory. In the old countries of Europe, where the enforcement of law has become a science almost, the criminal statistics show, generally, a very gradual decrease. Conditions are fixed; politics do not enter into the enforcement of law; civilization is distributed in an equal measure over the whole country. In the United States the execution of law is vigorous or lax, in accordance with the moral sentiment of the community, thus varying greatly in the different parts of the United States while, again, politics enter largely into the whole question. This latter statement is especially true with reference to liquor legislation. Investigations have shown that in some States the municipal authorities are very much opposed to a prohibitory law. They therefore insist upon a very vigorous execution of such laws through the arrest of every person who can by any excuse whatever be shown to be under the influence of liquor. This creates a false impression in the community, showing by the statistics that drunkenness is very prevalent when a prohibitory law is in existence. On the other hand, the municipal police forces of the country are more inclined to favor a license law, and when such a law exists the officers are apt to be quite lenient in making arrests of drunken persons, creating the impression—just the reverse of the former one—that under the license law drunkenness does not prevail to an alarming extent. All these things are inherent in the conditions of our own country. In border States the execution of the law is difficult; crime prevails, and the statistics are faulty. In the older parts the execution of law is more strictly attended to and the statistics more perfect, and thus a false impression is created, especially when comparison is attempted for different periods of time. A more serious obstacle arises, however, when comparisons are attempted between different localities; as, for instance, for two different States or for a number of States.

A few years ago it was my duty to examine the criminal statistics of several of the States, and some very interesting disclosures were made. Without using the names of the States, I will say that the criminal code of No. 1, at the time of my examination, provided for the punishment of 158 offences designated as crimes. The criminal code of State No. 2, for the same year, recognized but 108 such offences as crimes, punishable at law; that is, there were 50 distinct offences known to State No. 1 which were not found in the criminal list of State No. 2. Even with parallel codes and with accurate statistics of the number of persons in prison for crime, no conclusion in the investigation made would be justifiable, for of the offences common to both States several were punishable by imprisonment in State No. 1, and by fine only in No. 2. The grave offences of adultery, fornication, lewd conduct, drunkenness, carrying concealed weapons, extortion, came under this list, and it appeared that more than 54 per cent. of the commitments in State No. 1 were for crimes which in State No. 2 would have been punished by fine only, and the persons so punished therefore never would have appeared in the number of prisoners in the second State. These statements completely destroy the value of the comparisons between States where the codes vary as much as those to which reference has been made.

Other conditions than those relating to the criminal code, however, offer obstacles to any exact comparison. One may be a manufacturing community; another, an agricultural community. In one the population may have been augmented constantly by immigration from abroad; in the other, only by natural accretions. The white population of one State may have grown from original stock; that of another from original stock and foreign grafts. One may have been the subject of much immigration; the other of but little. So even with a like number as to population, the criminal statistics cannot be compared.

Very many persons are fond of drawing parallel illustrations when studying criminal statistics. Dr. Arthur MacDonald, in his valuable work entitled "Abnormal Man," has disclosed some of the absurdity of using concomitants in undertaking to ascertain the causes of crime. Drawing some illustrations from Dr. MacDonald's work, this absurdity appears. In Germany the convictions per 10,000 inhabitants over 12 years of age were 106 in 1885 and 108.2 in 1886. In 1885 woolen manufactures to the value of £2,663,015 were imported into Germany, and in 1886 the value reached was £2,783,728, showing an increase somewhat parallel to that of the number of convictions. Persons fond of arguing from concomitancy to causation might be led to conclude that the increase in wool importation caused increase in crime.

This use of concomitancy is more clearly illustrated in attempts to show the relation of education to crime. When such attempts are made it is found that crime increases as religious and moral forces increase ; that is, as the efforts of religious and moral bodies become more efficient, there seems to be along with this work an increase in crime, if crime is on the increase. The absurdity consists in reasoning from concomitants whose reciprocal influence is unknown, for, as Dr. MacDonald remarks, sociology has not reached that stage of completeness where social forces can be measured and the resultant action in this or that tendency be calculated. The social equation has too many unknown qualities to admit of solution by any method yet known. Dr. MacDonald further brings out the fact that while it is true a majority of countries show an increase in both education and certain forms of crime, yet not a few, and some of the most developed nations, show an increase of education and a decrease of crime. All these illustrations should teach one to avoid irrelevant facts in attempting to account for an increase or a decrease of crime.

CARROLL D. WRIGHT.

THE GAMES OF OLYMPIA.

The modern Greeks justly look back with pride to the earlier glories of their nation. Their philosophers and statesmen and litterateurs love to set up as their paragon Plato or Aristotle, Solon or Perikles, Pindar or Euripides. Happy, indeed, the people that by virtue of identity of language, customs, and traditions, are able to commune directly with such eminent ancestors. This tendency of looking to the past for their inspirations manifests itself in a striking way at present. The citizens of modern Athens, supported by their countrymen throughout the world, have decided to reëstablish the celebration of the Olympic games, which, in olden days, were so prominent a feature in the life of the Greeks. A generous-souled man, Averoff of Alexandria, gives hundreds of thousands to have the stadion at Athens properly fitted up,—the stadion which another munificent Greek, Herodes Attikos, had built entirely of Pentelic marble, but which the Turks in the meantime coolly burnt into good lime. Other Greeks, aided by a number of spirited philhellenes, have supplied the funds necessary for the conducting of the games.

The willingness to be interested in this reëstablishment, though rather in shadow than in reality, of the old athletic games, shown by different classes of modern society, might perhaps give to the student material for reflection. Not all of us can or should be historians, and few, therefore, may know that we are what we are on account of having inherited Greek culture, and that our present civilization is a development out of Alexandrian Hellenism, renewed by the infusion of the everlasting truths of Christianity. Few reflect that the civilization of to-day is merely the latest phase of that life which Alexander the Great made universal by establishing Greek cities wherever he went, and by either destroying, or starting on the road to destruction, such civilization otherwise glorious, but now extinct, as he found then flourishing in Asia, Assyria, Egypt and elsewhere. So most of us that take an interest in this revival of the Olympic games, do so perhaps through unconscious sympathy with the efforts of the genuine descendants of that people whose mental culture we all inherit. Accordingly we offer to our brother Hellenes, who will meet in the valley of the Ilissos to try in ancient style their physical prowess, our congratulations and wish them enthusiasm and good fortune, while we, wakened into deeper love for the past by their manly, albeit somewhat prosy strivings, will cast our spirit back into the dreamy past and try to recall some of the characteristics of the ancient games.

In those days there was no city of the Greeks of any large importance that did not at stated times regale itself in series of athletic games. But in four places especially did these games become more famous than those celebrated elsewhere; namely, at Nemea in Arkadia, at Korinth, where the Isthmian games were celebrated in honor of Poseidon, at Delphi, in honor of the Pythian Apollon, and at Olympia, in honor of Zeus. All of these games were sacred to some god or cycle of gods, and all breathed a deep religious spirit. The games produced at these four places did not in historic times differ much from each other. And all of them grew into such importance that athletes and spectators came to them from all parts of the Greek world. Gradually, however, the games celebrated in Olympia grew so beloved and so splendid, that although the others lost nothing either of their importance or of their popularity, still the Olympian games stood prominently forward as the great national contests of Greece.

The first establishment and the early growth of the games celebrated every four years in the holy grove on the banks of the Alpheios at the foot of the hill of the Titan-god Kronos are with difficulty traceable, standing as they do back in the very twilight of Greek history. Early myths, the only vistas that open out to us a glimpse into that dim antiquity, say that the founder of the games was Herakles, not the strong hero of later and more historic times, the illustrious son of Zeus and Alkemene, but the Idaean giant, one of those protectors who kept the child-god Zeus from being devoured by his ferocious father Kronos.

Though nothing in detail is known about the early stages of the development of these games, they grew to such importance within historic times that ever since the year 776 B. C. down to their abolishment in 394 A. D., official lists of the victors in the various contests were carefully drawn up and preserved on stone tablets; and in the third century before Christ, was introduced the system of dating events by stating the number of times the Olympic games had been celebrated between the year 776 B. C. and the event in question. Accordingly, the year 776 B. C. may be regarded as that in which were given the first Olympic games of which history, basing itself chiefly on language-traditions, has any reliable knowledge.

These quadriennial games took place during the month that corresponds to our August. As that season approached sacred heralds starting out from Elis, the province in which the games were to be celebrated, visited every Greek city of note proclaiming the coming event. At the voice of these heralds all other matters, save the approaching holy festival, became of secondary importance. The month of the games was called "the holy-moon." No Greek state dared perpetrate any act that would mar the celebration or interfere with the attendance at the games. Every road that led to Olympia was declared "a holy way." Universal peace was proclaimed by the heralds; the noise of war was hushed. Temporary armistice made it possible for men of cities at war with each other, who, a few days before had been pitted in angry contest on the battlefield, to now contend for a while in less deadly strife, or sit side by side on the grassy slopes and applaud in unison the merits of peaceful victors, while expecting next month to renew their hostilities. This "truce of God" was very strictly observed and enforced. In the year 420 the Spartans, taking advantage, as Thukydides tells us, of the technicality that, though the coming of the holy month had been proclaimed in other cities, the heralds had not yet reached Sparta, captured two forts within the holy time. For this they were fined two thousand minæ, and since they insisted on the technicality and refused to pay, were excluded from the games of that olympiad.

These contests lasted for five days, and were brought to a close by splendid sacrifices which the priests of Elis offered up for the victors and their friends, and by public and private feastings. The sacrifices and banquets over, the people streamed off homeward in mighty procession, each city escorting its victors.

Not every one could contend in the games at Olympia. Only free-born Greeks could apply, and even they were required to show that they were of good fame and honorable life. No one stained with any crime or offense against the gods or man could hope for admittance. Still, when in later times, Greece became a Roman province, Roman citizens were numbered amongst the contestants. And the last man that ever won a prize at these noble games was Varaztad, an Armenian, of the race of the Arsakids. In these times, however, there was no power save that of Rome; hence, she could and did place her conditions on all the affairs of public life. And there was no culture to enjoy save that of the Greeks; accordingly, Olympia continued to flourish.

All competitors were obliged to present themselves before the officials at Olympia thirty days before the commencement of the games, in order to have their credentials examined and undergo certain preliminary exercises sufficient to prove to the Hellanodikae by actual fact that they were capable of contending worthily for the coveted honors. Shortly before the beginning of the contests the athletes grouped themselves round the altar of Zeus Horkios, and declared on oath that they had legally fulfilled the conditions prescribed, that they had undergone special preparatory training for ten months, and that in the contest they would be careful not to violate any regulation of the games. Moreover, not only the contestants, but also their fathers and brothers and trainers had to swear that they would be guilty of no crime in reference to the contests. After the oath they entered into the stadion, accompanied by the Hellanodikae or official judges. Thereupon heralds proclaimed the name of each contestant, his father's name, and that of his native city.

From all this it is not difficult to see that the Greeks rated very high the development of physical culture. Their notion of what physical training should be is expressed in the phrase of Aristotle "τὸ καλὸν ἀλλ' οὐ τὸ θηριῶδες"—"the body should be a thing of beauty, but not of brute beauty." Still, though this was one reason which gave popularity to the games, their religious character was the chief motive for their celebration. Just as we to-day offer up artistic and rhythmic sound as an act of homage to the true God, so did they offer up not music only, but also the artistic and rhythmic movements of their finely-shaped bodies. Traces of such customs still exist in southern countries, where people perform religious dances.

This religious element must have added to the solemnity of a scene which, as a national gathering, was certainly imposing. It must have deepened the expectant hush with which the throng listened while the judges exhorted the contestants to bear themselves nobly; and it doubtless heightened the ardor with which those contestants themselves, when the signal was finally given, came forth to the appointed tests. Then, for a time, the midsummer sun and perhaps even the gods were forgotten, while the diskos whirled through the air or the bronze-tipped javelin sped to the target. Then, too, all eyes were strained upon the smooth-limbed youths who pressed for the goal of the foot-race, and the eager charioteers who urged their "whip-spurning" horses in long leaps over the sand.

Victories won at these games were for the victor a lifelong honor. However the honor was not his alone, but it shed a lustre on his family, and even on the city to which he belonged. His relatives and townsmen applauded him, accompanied him home, led him in triumphal procession into the city, feasted him at public banquets, bestowed presents on him, and often declared him tax-free for life. His return to his native town was like the return of a victorious general from war.

At the end of each contest, the winner received a branch of palm ; the real prize was bestowed on him at the close of the games. It was a crown of wild olive. A boy both of whose parents were still alive went with a golden sickle to the kotinos-tree that grew in the sacred Altis. This tree had been planted there by Herakles himself. He cut off the twigs and handed them to the Hellanodikae, who wreathed them into garlands round the heads of the victors. While receiving the crown the victors stood upon a table of gold and ivory. During this act were proclaimed again the names of the victor, of his father, and of his city, and this proclamation was received by the immense multitude with acclamations of approval.

In the year 480 Xerxes of Assyria invaded Greece with his myriads of effeminate Asiatics. While coming down through Thessaly he learned that the Greeks delayed to march out against him because they were busy at the Olympic games. "Mighty must be the prizes awarded, to engage them at such a time," said Xerxes. "The prize is a wreath of laurel," was the answer. "If the men we are proceeding against contend in their games not for money but for virtue's sake, then they are to be feared," thought the king. And he was right. These were the men that met his hosts as he "sat on the rocky brow that o'erlooks seaborn Salamis." The prows of his Phœnician ships and the spear-heads and scimetars of his well-clad Orientals still rust in the sand on the Saronic gulf.

Every victor at the Olympic games might, if he wished and could afford it, erect a statue in the sacred grove. And whoever was proclaimed victor three times might erect a statue which would be a portrait of himself. But along with the numerous statues erected in this way, many others were placed there in honor of the various gods whose shrines decorated the Altis; so that in the course of years and centuries the Altis became a veritable forest of statues.

The multitude that thronged to these games was immense. They came from Greece proper, from Southern Italy, Sicily, Thrake, Makedonia, Asia, Egypt,—from all the lands where dwelt the sons of Greece. Amongst them were merchants, painters, sculptors, orators, poets, historians and philosophers. Many of them found it advantageous to ventilate their opinions here, or to gain patrons, so that the week of the contests was an exciting one. The immense multitudes were accommodated in tents and other temporary structures built round about the place. Many Greek cities sent special embassies gorgeously fitted out; so, too, did the rich tyrant-cities of Sicily.

It must be remembered that Ancient Greece was not bound together by strong ties of demonstrative fraternal love. The old Greeks looked upon themselves as one people in culture and blood, but not in government. Although they could not willingly submit to have their liberties limited by reciprocal alliances too close for comfort, still they with wonderful frankness recognized the good qualities in each other, and were always ready to unite against the aggressive barbarian in warding off civilizations other than their own. However, the idea of a united Greece in a political sense was something that they did not know of. Only such men as an Isokrates, in the days when Greece was no longer at the height of her political glory, could at the Olympic games dream pan-hellenic ideas.

For more than a thousand years did these old Greeks meet every four years at the foot of Kronos hill to honor heaven by their feats of manly skill. But to all this glory there came at last an end, when in the year 394 A. D., the Emperor Theodosius proclaimed that the games at Olympia should be celebrated no more.

DANIEL QUINN.

THE LIBRARY OF A UNIVERSITY.

Having it in mind to offer a few propositions regarding certain indispensable conditions of the best university work, I may well introduce my topic by noting briefly a few distinctions between different university ideals as they exist, and have existed in times past; and first, a distinction which is to be noted as subsisting between the earlier institutions bearing the name and the later.

All human institutions are subject to a progressive development, an evolutionary growth from a simpler, and, in certain respects, lower stage, to that of a higher and more complicated one. Under this law the modern university is a development from the mediæval. The earlier institutions of this appear to have been quite simply organized associations of learned men, gathered together in one and another of Europe's great centers of civilization, for the purpose of diffusing, by means of public lectures, the sciences and the literary culture of which they were severally the masters. Great men were numbered among those pioneers of university life; as powerful in intellect and as generous of soul as the world has ever seen. Magnificent institutions, in their way, were the schools of learning which they founded; but the greatness of the institutions consisted in little more than the aggregate of the greatness of the men. Their minds, which had not only mastered all the erudition of the past, but were, by profound original thought, contributing immeasurably to the world's stock of ideas,—these men themselves were almost the only equipment of the primeval university. Laboratory equipments, so essential to us, had next to nothing to do with the fitting up of a great seat of learning in the earlier time; and their library facilities were as nothing compared with what, in our day, is most imperatively called for. How small was the material equipment of that time may be inferred from the mere suggestion that the beginnings of the older universities antedate both the invention of printing and the inception of that wonderful epoch in the midst of which we live,—the era of universal historic and scientific research.

Above all, numerous and extensive libraries were in the early day impossible, because printed books did not exist, and manuscripts were few and costly. Museums of geology, of chemistry, of botany, zoology, ethnology and of archæology not only were not, but were unthought of, for these and kindred sciences—the sciences of nature-study—were, for the most part, as yet unborn.

In thus indicating important differences of environment subsisting between earlier and later institutions of higher learning, I have perhaps clearly enough suggested two of the most especial peculiar needs of the university of to-day, large libraries and ample collections, historical and scientific; by which latter I mean, of course, not public exhibition-rooms of curiosities, but treasuries of objects illustrating the various sciences, and not only illustrating them, but furnishing materials for actual study and research. Only one of these prerequisites to real university work, that of the library, will be discussed in this short paper. But, before proceeding, let me indicate another distinction; one which needs to be drawn between the old university ideals and those which now find acceptance relative to institutions of the present time.

There are many with whom the idea of a university is simply that of a group of colleges for the training of young men for the various learned professions; simply a training-school in a certain round of literary, philosophical and scientific curricula. According to this ideal, the success of the institution will be measured by the number and the quality of professional men who are sent forth from it, to fill places of honor, usefulness, and profit in society. This is not an altogether unworthy ideal of a great school; though as an university ideal it is defective.

Wherein the defect lies may be sufficiently indicated by the fact that, according to this ideal, neither the highest attainments are required in the professors, nor the utmost demanded in the way of library and laboratory equip ments.

For the successful conducting of a class of candidates through ordinary college and seminary courses, no more is necessary to the teachers than that their knowledge of the subjects which they severally teach, shall be sufficient to keep them out of danger of being overtaken by the best of their students, and that they shall possess the usual natural or acquired abilities for imparting knowledge. A complete master of his specialty, the professor in this ideal of an university need not be, nor need he ever have become imbued with the spirit of original investigation. He may end honorably his whole academic career without having added a single new fact to the sum of human knowledge. For such an institution the absolute necessities in the way of books are not difficult to acquire. The newest first-class text-books and encyclopedias, supplemented by the current periodical literature of the arts and sciences — these quite suffice for the ordinary teacher of undergraduates and his students.

But the foregoing will already have been criticized, in the mind of the reader, as a poor ideal of an university. Nevertheless, many institutions of learning, manned by energetic, learned, and self-sacrificing professors, institutions which accomplish a noble work in the world, yet fail to rise much above that ideal, in what they undertake to accomplish. Just that kind of institution society will long demand; the only question is, whether the unqualified title of university really belongs to schools whose chief or only aim is the instruction of undergraduates. Certain it is that the most primitive universities were builded on a broader basis than are these, and had a wider scope. The professors in mediæval universities were known and honored as luminaries in the world of science and of letters, not only by their students and their colleagues, but to the ends of the earth; and this because they had that spirit which has now pervaded every branch of human knowledge, the spirit of research.

The highest type of the modern university is best characterized by the fact of its being endowed with the spirit of universal, literary, historic, philosophic and scientific inquiry and investigation. It has, indeed, the diffusion of knowledge also in view, as well as the increase of it. It aims to fulfill well and thoroughly the function of a teacher; a teacher of students at home, and also a teacher, through agency of the press, of those who, dwelling never so remotely, are athirst for knowledge. But it is mainly through the publishing of new facts that the best universities of our time become recognized as teachers of the world in general. In other phrase, it is through fruitful research carried on by professors and by students that universities in these days become celebrated. The mind of the modern generations has a wonderful craving for facts. And the whole enlightened world is waiting to greet with applause every new discovery, and every contributor of any new item of human knowledge. And the school of higher learning which fails either to recognize or to appreciate this attitude of the intellectual world, and which does not lay itself out to provide new truths by fostering the spirit of research, will not prove itself a university for these times.

From the recent annals of any department of knowledge one might easily select many illustrations of how surely that man rides into favor—and with him, the institution that he serves—who adds even a little to the general stock of known facts. Let me here take one such illustration only, and that from the records of astronomy. Three or four years since a friend of mine, and university colleague, discovered a fifth satellite attendant upon the planet Jupiter over and above the four whose existence had been known for generations past. Not a fact of any readily conceivable economic value to the human race. Yet that one little item of discovery, resulting from long and repeated vigils on a mountain-top, away upon the farther verge of western civilization, at once elevated the discoverer to peerage among the most erudite and famous astronomers of Europe and the world. However much good work of teaching undergraduates or graduate students he may have done during the years of professional activity, the astronomical world—and with them every one else—will look on all that as nothing to be mentioned in comparison with the one fact which he has contributed, for all time, to the knowledge of the solar system.

I repeat, that what is true in this instance, holds true everywhere in the realm of science and of letters. And the idea of the university has reached that stage of development where the worthiness of a given institution of that name is estimated, and its best renown secured, not by the length of its catalogue of student-names, but by the amount which its teaching staff and its best students contribute to the sum of human knowledge.

The Catholic University of America has been constituted in full recognition of this state of things; it is designed to be an institution of this broad type; it is intended that, under the Providence of God, by the liberality of benefactors, and the learning and zeal of its faculties and students, it shall realize the best ideal of an university. Instruction of undergraduates its corps of professors is expressly excused from undertaking. It is assumed that, in this place, with all that is otherwise expected of them, their time and talents must not be diverted to the doing of that work which belongs to colleges. I make renewed statement of these familiar facts in order to impress as strongly as possible a sense of our special needs as a body of teachers, of whom much research work is expected and large contributions to the general store of knowledge. The most special needs are in the line of library equipment. Books, and very many of them, at whatsoever cost, are the most indispensable adjuncts of any and every kind of systematic investigation, whether literary or scientific. In many departments, particularly those which are linguistical or historical in their nature, they are the only kind of equipment possible. Here the library is library and laboratory in one; the work-room and the working materials for professor and students alike. And if, in the physical sciences, such as chemistry, or botany, or any one of a long list of cognate branches, apparatus and collection of materials are necessary even for the carrying on of college work in such departments, the university professor must add to all that kind of equipment a library as nearly complete as possible; a library of the whole literature, if it may be had, of his chemistry, or his botany, or of whatever his specialty may be. For experimental search after new facts, or new principles, can only proceed rationally and hopefully, where the man of the laboratory has at hand the means of determining that a supposed new discovery when accomplished is really new. He must have the means of ascertaining whether or not this fact was not brought out by some one before him—some investigator of the last year or of the last century. If discreet, he will publish nothing as new until he has by library research satisfied himself beyond all doubt that he has really accomplished a step in the advancement of knowledge. In very many departments of scientific or literary research the investigator has settled even beforehand just how much is already known and established as true in that direction where his new work is to go. But he knows this only through library research. And as not even a scientific man is equipped for university work without knowledge of the languages of western Europe, so no university laboratory can become the field of well-directed research unless adjoining it be placed the literature of that science; and the older the science the larger the library must be, and the more difficult and expensive will be the acquisition of it.

When, a few years since, I was being conducted by the president of a new and much advertised university, through its laboratories, lecture rooms, and the like, apology was offered for the condition of the library. It was not the meagreness of the collection of books, which my host felt constrained to excuse. It was the fact that the shelves, though well filled, contained nothing but new books; volumes most of which have been published within the last quarter-century. The founder of the institution, though munificent, had given the order that none but recent and very standard publications should be purchased for the library. A mere statement of this fact was the presiding officer's apology for the new and bright but superficial and unscholarly aspect of the contents of the library shelves. As for the founder, it must be assumed either that he had never been shown the futility of attempting to build up, under such a limitation, anything in the least approaching the character of an university library, or else his purpose had been to name his establishment an university for the sound of it, but to equip it merely as an industrial school for boys.

Although the Catholic University is very young, its work scarcely yet more than inaugurated, no inconsiderable outlay has already been made, and that judiciously, for library equipments. In addition to what has thus been acquired, several members of the faculty have brought with them to the new field of labor priceless libraries of their own, mostly those of specialists in their several branches, yet making up collectively perhaps the best part of the aggregate of books at present available to students within the precincts of the university. Various scientific and other learned societies, both at home and abroad, have made donations of their published transactions; and this class of books, as containing always more or less original contributions to knowledge, are especially desirable where faculties for scientific research are to be provided. Civil governments have also presented similarly useful governmental publications. Quietly, but very zealously, and with exact appreciation of one of the first necessities of the situation, is the reverend founder of McMahon Hall, gathering in, by purchase from Europe, series after series of costly folios and quartos, to fill alcoves which he knows should not be vacant in the library of any great university. So that, upon the whole, our beginnings, even as to library facilities, are by no means small. But since this particular item of equipment is everywhere confessed to be of prime importance, it is almost anomalous that, until quite recently, none of the splendid gifts and bequests that have been made have been designated as for this special purpose. In this high enterprise Mr. Joseph Banigan, not now for the first time benefactor of the University, has lately led the way; and it is hoped by many that others may soon follow his example in helping to upbuild a library proportionate to the needs of an institution already strongly established, and of which so much, for the future, is expected.

EDWARD L. GREENE.

ST. THOMAS AND MODERN THOUGHT.[1]

Example is a factor in the life of institutions no less than in the life of individuals. Where men are banded together for the attainment of a common purpose, the right understanding of that purpose is the first requisite for success. But the bond of union is strengthened, and action becomes more effective, when the ideal is held up in the concrete form of example. It is thus that the patriot lives on in the nation and that the saint is a force in the Church. It is thus, too, that wise men are a power in the world, not alone for the learning they gather or the knowledge they impart, but also and chiefly because their work invites others, encourages others, to imitate and perchance to surpass them.

A university, as the very name implies, is an assemblage of men devoted to the pursuit of knowledge. As the branches of knowledge are multiplied, the departments of the university, and consequently the workers in each department, become more numerous, the general scope of the institution is specified in different ways, and the work of each member runs in particular lines. Yet, as all these converge upon Truth as their goal, they must be guided by a common impulse. They must be united by organization and by a still stronger bond, the conviction that Truth is one though the paths that lead to it are many.

In the School of Philosophy, where differentiation is so rapid, it is specially needful that cohesive influences should make themselves felt. It is well that we regard the chief aim of this school not only as an ideal that may be realized, but also as a reality accomplished by one of the world's master minds. And it is meet, on this patronal day, that we clearly conceive, in order to take them more deeply to heart, the lessons which the master has taught us.

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[1] Address delivered before the University on the feast of St. Thomas Aquinas, March 7, 1896.

Thomas Aquinas, Dominican friar, sometime professor in the universities of Paris and Naples, died March 7, 1274. In 1879 Leo XIII. formally restored the Thomistic system as the model and norm of Catholic teaching, at the same time proclaiming its author the patron of all Catholic schools.

The period bounded by these two dates is the most remarkable in the Christian era, and in many respects the most important in the history of the human race. Great events are crowded into it, epochs that stand forth as landmarks on the high-road of time, transformations that have affected, and still affect for weal or for woe, the vital interests of humanity.

Divisions in religious belief have led one portion of even the Christian world to discard the ideals which the other still reveres. Political revolutions, tending gradually to the severance of Church and State, have also set farther and farther apart the influences which should govern our spiritual life and the conditions which determine our ordinary occupations. The march of intellect has brought us new forms of thought and expression, new fields of investigation, new methods by which to explore them, new standards by which to judge the results. What then, except we be historians, is the past to us? We are no doubt a product of that past. To it and to the laws of human development we owe our present. In it we may yet discern elements of beauty that have not come down to us—evidences of skill, of high-flown fancy, of daring intelligence, of heroic aspiration—for which neither the modern hand nor the modern mind can offer an equivalent. But for all that, what is the past to us when our eyes are fixed on the future? The more justly we appreciate that which is by studying that which has been, the more confidently do we turn to that which shall be. If history shows us that the present is the outcome of a growth, reflection tells us that a greater growth is yet to come. If science astonishes us with what it has achieved, it reminds us in the same breath that we are only at the beginning of marvels. If we pause for a moment to admire what individuals have done, we are quickly admonished that the whole race is moving on to a higher goal, as our planetary system and its sun are advancing through space towards a dimly-seen star. What, therefore, does the past signify; what especially is our concern with that mediæval past which to so many minds appears as a cloud-bank resting on the heights of the sixteenth century? What is there, above all, in the life or works of a mediæval monk that should call us together from our libraries and laboratories, from the living issues of our day and its busy pursuits, to do him honor?

When we go back in imagination to the golden age of Scholasticism and realize how keen was the competition of intellect, we can understand why Thomas Aquinas, with his depth and subtlety and clearness, was the object of enthusiastic admiration among the passionate lovers of learning who gathered in the schools of Paris. When we consider the purity of his life, his humility, his faith, his calmness in the hour of success, and his steadfast refusal of ecclesiastical preferment, we must acknowledge that the Church but gives him his due by honoring him as a saint. When we open his writings and discern beneath their rigid form the erudition of a scholar and the grasp of a master-mind in dealing with the most sublime and difficult problems, we are ready to salute him as a Doctor of the Church, even as the Doctor Angelic. But when we rise from our study and glance upon the world about us we may still be inclined to ask: What claim has Aquinas upon the respect of this age—what actuality does he possess for us after the lapse of six hundred years?

To justify this claim, to make this actuality, so to speak, palpable, we must first of all lay hold upon that which is essential in our modern intellectual life, and then make it clear that St. Thomas possessed and manifested this vital characteristic, not merely in an ordinary fashion, but also in a surpassing degree. We must convince ourselves that St. Thomas is more than a genius to be admired—

that he is a model to be imitated. And we must be assured that in following his example, we neither retrograde in our views nor surrender what modern thought has accomplished, but rather come closer to that harmonious unity of knowledge in which we hope to find truth.

Purposely I say, we must lay hold upon the essentials of our modern intellectual life. We must do so in justice to ourselves. For what is of greatest value in any age is not so much the multitude of isolated discoveries or of brilliant theories, as the underlying and often undiscovered trend of thought which sets research in given directions and strikes a just balance between the results. Again, we must remember that in comparison with the hypotheses advanced and the number of erroneous interpretations put upon established facts, the net profit which endures is small—so small that we might be discouraged were it not for the thought that such is the law of progress—each wave advancing a little higher on the sands, then rolling back, while the tide itself steadily rises. It is the tide of intellectual advance and, more specially, the force which urges it forward that we must apprehend, if we would rightly appreciate the best elements of modern thought, and discover their real significance.

To such an appreciation we are bound, moreover, in justice to those who have gone before us, and, what chiefly concerns us here, in justice to St. Thomas. I do not mean that we are to regard him with a sort of admiring pity, as though he stood out isolated and alone, a sublime exception to the spirit of his age. For in that age neither talent nor eagerness of inquiry, neither bold initiative nor manly independence was wanting. But, in fairness, we *must* allow for the fact that, in the thirteenth century, many of the sources of knowledge which we now enjoy were still hidden from view, and many of the appliances by which we now profit were not even dreamed of as fair possibilities. The methods of research so productive in modern science, the means of communication which in our day annihilate space and time, the material needs which stimulate investigation and give it a practical turn—all these were lacking in the age to which St. Thomas belonged. To judge him, therefore, by his acquaintance with this or that branch of natural science, to ask whether he favored the hypothesis of the ether or of natural selection or of space with a fourth dimension, is simply beside the question. To compare him with Newton, or Harvey, or Lavoisier, is consequently far from our present purpose. And it would obviously be out of place to ask whether his works afford guidance in the methods of empirical research, or give clues to the solution of problems which only research could suggest.

But what we may ask, justly and confidently, is this: Does not St. Thomas exemplify in a singular degree the aspiration and the intent which deeply yet powerfully moves the scientific endeavor of our age?

Consider with me for a moment the growth of our knowledge. Back of phenomena lie hidden their causes. Binding cause and effect are nature's unchangeable laws. Underlying these laws and enveloping these phenomena is a Power, which manifests itself alike in the atom and in the Universe. To co-ordinate a multitude of facts and make them converge upon a single great truth, to merge seemingly separate truths in a higher all-satisfying concept, to pierce through the manifold of appearance to the ultimate reality beneath—in a word, to reach simplicity where all is complex, unity through the veil of variety—such is, in its highest phase, the aim of intellectual effort—the essential element in our modern intellectual life.

This passion for unity means more than an attempt at consistency; it aims at identification. It is not content with the orderly survey of Nature's manifestations; it seeks a supreme formula in which they shall all be embraced and explained. It overrides our divisions of knowledge, asserts itself in every branch of our science, and seizes on each product of research, standing guard at the mouth of the mine where thousands are delving for treasure.

To physical science, in exchange for innumerable effects, wrought as once we supposed by as many differing agencies, it has given the principle that energy is one in spite of its transformations. To the science of life, just aglow with the mastery of structure and function and form, it declares—all that now lives is but an upgrowth through countless variations from germs that we despise or know not—but the process of life is one. To the science of mind, proudly aloof from the cycle of material causation, it rudely proclaims, though not without some hesitation: dualism is no more, the substance of spirit is dissolved, for body and mind, in a deeper unknowable depth, are one.

Then laden with the spoils from our knowledge of nature and life and man, the craving for unity comes to philosophy and demands a final accounting. And philosophy, hard though it be to speak, feels that silence is harder still. Philosophy, too, has a unity, an ultimate unity, in which the most stubborn opposition disappears. So that, looking abroad upon the entirety of things, philosophers assert: the universe is one in all its component parts, and one with that Being which is the soul of the world, which unfolds its activity in all phenomena, which thinks in our thought, and thinking formulates the law which we call evolution, which is in turn but the law of its manifestation.

In what measure these far-reaching attempts at unification may be said to succeed, or how far they may satisfy the innate craving of our minds, we need not for the present discuss. Whatever be their value, according to this or that standard, they are certainly indications of one and the same spirit, tendencies with one and the same direction; and for our purpose this is sufficient. At all events it is not their daring that we can condemn, nor the difficulty of their undertaking that should lead us to doubt. For if the task of science and philosophy seem arduous, what shall we say of the effort to harmonize both science and philosophy with the teachings of Faith? In the one case, bold as speculation may be, it is still within the limits of reason; in the other, reason is brought face to face with that which immeasurably transcends it. In the one case our intelligence but labors to set its own products in order; in the other, it has to take account of truths that could only originate in the intellect of God. Yet we know that it is the ambition of many an earnest mind to show forth the sublime accord which unites the human and the divine, the natural and the supernatural, finite knowledge and infinite wisdom. Doubtless there are higher motives prompting this endeavor,—motives that spring from a deep-seated reverence both for the dignity of human reason and the sanctity of God's revelation. Nevertheless, we may discern in this undertaking the irrepressible desire for unity, and since the manifesting of this unity must be made in terms of our understanding and in utterances of human language, we are in no way surprised when theology proclaims: The truth that by searching you have found out and the truth that God by His word has revealed, are one.

Thus, in all the departments of human learning, the same spirit is at work, struggling on different planes for the attainment of one and the same end. I say "struggling," because, as time wears on, and as research multiplies the data of our knowledge or modifies our notions of natural law, new horizons open up to our view. Where a multitude is busy with analysis, comparatively few maintain that mental grasp on which synthesis necessarily depends. And fewer still are they who, with keen analytical insight, combine a synthetic mastery over the widening domain of science.

Of this rarer sort was Thomas Aquinas. No shade of thought so subtle that it escaped him, no depth so profound but he fathomed it and explored its farthest recess. Where the finest of the Greeks had threaded his way, Aquinas marched confidently; where the Fathers, in passing, had gleaned, he found a harvest of untouched meaning; where his fellow-scholastics paused, he took up their work and led it with masterful strides to perfection. But analysis, with all its thoroughness, was for him only the means to an end, the necessary preparation for a vast and final synthesis.

To him, as to us, nature was a splendid unity; and though he knew less than we know of nature's details, he saw, as Aristotle had seen, the ultimate principles in which the study of nature must issue. Throughout all change, whether of material constitution or of mechanical motion, of organic function or of intellectual process, he discovered the ceaseless alternation of activity and passivity, of actuality and potentiality. In every transition from the imperfect to the perfect and from the simple to the complex, he beheld order and purpose and law. In each phenomenon, he looked beyond the specialized form of energy to the deeper impulse and influence of an all-pervading cause.

But his unification of knowledge went farther. He conceived the totality of things as proceeding from one source and returning through the cycle of time and space to one sovereign end, the source and the end being God. Nor was God, to his way of thinking, an isolated, unknowable somewhat, entirely apart from the world. On the contrary, St. Thomas emphatically teaches that a divine energy is put forth in every production of nature's causation; as a consequence, that each physical process is a manifestation of God's power; and, what may seem strange to the modern mind, that each effect is more truly the outcome of God's omnipotence than of the physical agency from which it immediately proceeds. Consequently, too, in his eyes, each separate created thing reflected, according to its measure of perfection, the wisdom and power of God, as the tiniest drops of dew reflect the morning sun; while creation as a whole shone as our planet shines, transfigured and illuminated with a radiance central and divine.

Upon the mind of man, when properly adjusted, as upon a mirror set true, fall these reflected rays, begetting therein an image, small, yet proportionately just, of their dazzling infinite source. And thus, from the things that are made, we rise to a knowledge of their invisible Maker. But because God, their Maker, is a personal God, infinite mind and infinite will, in one; and because in the depths of unlimited being and unbounded goodness there are truths which no finite mind, of itself, can perceive; it is possible, it is fitting that God should make Himself known by a more immediate revelation. To this direct effulgence of divine truth Aquinas opened his mind, and realized at a glance that it must be in unison with the truths which nature and reason had taught him. Not that he pretended to compass the ways of God, nor that he presumed upon superhuman intuition, or even upon rational insight, beyond what was granted his fellows. What convinced him was the thought that God manifesting Himself in the universe and God revealing Himself in His incomprehensible Word, is one and the same. Between the knowledge that comes by seeing and the Faith that comes of hearing, there is, and there can be, no suspicion of discord. Such is the conviction that St. Thomas carries with him as he approaches the several mysteries of Faith. Such is the conclusion to which he returns and in which he abides after scanning the page of revelation illumined by the learning of the Fathers and the authoritative teachings of the Church. In his mind, therefore, as expressed in his writings, we behold the most perfect blending of natural and supernatural truth. In his concepts, as in all created modes of thought, the several beams of knowledge undergo a refraction; but of the interference which means darkness, there is none.

The science of our day, my friends, fills us with admiration of Nature's beauty, because it shows us with the lens of observation and the crucible of experiment, how much is concealed beneath the humblest form and the simplest function. Yet far above the wonders of the material world are the marvels contained in the lowliest act of conscious life. And beyond these again our admiration stretches to the sublime synthetic endeavors of singularly gifted minds. That St. Thomas was endowed by nature to an exceptional degree, that in his speculation we find a model of synthetic comprehension, and that he is, for this reason, a well-chosen patron of Catholic scholars in our day, will be, I think, frankly admitted.

But there is a fact to which, in conclusion, I would ask your attention. Not only has St. Thomas pointed the path to synthetic knowledge; the man himself was a synthesis. He united the most brilliant intellectual attainments with the most solid and most attractive virtue. His virtue was not of the showy kind; for him the parade of piety possessed no charm. Humility did not bar him from independence of thought; calmness did not subdue his critical acumen; charity did not withhold him from the exposure and censure of error wherever he found it. In all these respects, he is the especial model of Catholic teachers and Catholic students. The more deeply we penetrate the secrets of nature, the more thoroughly we reconstruct the past of our race, the more keenly we analyze the laws, the workings and the products of human intelligence, the greater reason have we for humbling ourselves and acknowledging our ignorance. And feeling how limited is our own span of truth, we will readily make allowance for those whose opinions we cannot logically endorse. We will gain their respect and mayhap their love. We will strive not merely for the unification of our own ideas, but also, and principally, for the uniting of all hearts and all minds. We may not be rewarded with instant success; but if we can convince men that their installment of truth finds its complement and completion in that which we offer them, a great deal will have been accomplished. We will have fulfilled the mission of a Christian University in the nineteenth century; we will have rendered the highest tribute in our power to the Dominican friar of the thirteenth century, to Thomas, the Angel of the Schools.

EDWARD A. PACE.

MISCELLANEOUS STUDIES.

The Gnostic Basilides and the Four Gospels.

The testimony of the primitive heretics, which is of so great utility in certain chapters of early church history, is of no less value in the discussions that centre about the authenticity of the four gospels. It furnishes a domestic and quasi-contemporary evidence, whose authority is all the greater from the strained nature of the relations which existed between these heretics and the orthodox church that has always claimed to be the special guardian and interpreter of this sacred literature. Those are surely original points of church doctrine which the heretics accept without questioning as heirlooms of the new faith, so universally revered and cherished that they dared not call them in question, howsoever much it might have been for their interest to do so. In the following pages we shall apply this test to the testimony given by the Gnostic arch-heretic Basilides as to the authenticity of the four gospel narratives of the career of Jesus Christ.

Basilides was the founder of one of the semi-Christian sects, commonly called Gnostic, which sprang up in the early part of the second century. Born in Syria, he was, according to Epiphanius, along with Saturninus, a disciple of Menander. Of the date of his birth, his parents, and early training, little is known that is not conjectural. He was known in Egypt about A. D. 125, and several independent authorities indicate the reign of Hadrian (A. D. 117–138) as the time when he flourished. Thus, Clement of Alexandria (Strom. VII., p. 898), in proving that the heretical sects "were later than the Christian Church," divides early Christian history into different periods. Christ's own teachings are assigned to the reigns of Augustus and Tiberius; the apostles, particularly St. Paul, are credited to the time of Nero, whereas "the authors of the sects arose later, about the time of the Emperor Hadrian, and continued quite as late as the age of the elder Antoninus." He gives as example Basilides, Valentinus, and probably Marcion. Again, Eusebius (H. E.

IV., 7) places Saturninus and Basilides under Hadrian. In his chronicle at the year 17 of Hadrian (A. D. 133) he writes: "The heresiarch Basilides appeared at these times." This note is based upon the refutation of Basilides by Agrippa Castor, and is evidently followed by St. Jerome and Theodoret. The earliest testimony is that of St. Justin Martyr, but it is vague and indefinite.

It seems probable, from the same author's Dialogue with Trypho (written about A. D. 143), that of the great heresiarchs only Marcion yet lived. On the other hand we can reasonably presume the date of Basilides' birth to have been not later than about A. D. 80. If these conjectures be right, his testimony falls well within the lifetime of St. John. Coupled with his qualifications as a learned man and a great traveler, this early date renders his evidence especially valuable in itself, but of course doubly so when we reflect on his character as an arch-heretic.[1]

It is scarcely possible to sketch the position of Basilides in the history of evidence for the canonical books without at least indicating his position as a philosophical teacher and the founder of a sect. He was the author of a notable Gnostic theory of the universe, for which work he claimed that it truly represented the teaching of St. Peter. His system is expounded at considerable length by St. Irenaeus and St. Hippolytus, and is often alluded to and confuted by Clement of Alexandria. These notices, however, are so few and fragmentary that it is not easy to reconstruct his cosmology from them, nor is it always possible to say how far his followers went beyond his own lines. He seems to have sought to embrace all the universe in one plan, of which Jesus Christ is the centre, and to have broken down in the attempt to combine Egyptian speculation with scriptural truth. There is even no little difficulty in reconciling the system as exposed in the accounts of St. Irenaeus and St. Hippolytus.[2] Basilides was anxious to maintain with the Egyptian sages that God cannot reveal Himself, but equally anxious to admit with

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[1] On Basilides one may consult, besides the old authorities Dupin, Ceillier, Tillemont, and Fabricius, the patrologies of Fessler, Alzog, Nirschel, and Krueger; especially "Die Neberliferung und der Bestand der altchristlichen Literatur bis auf Eusebius" of Karnack, Leipsic, 1893, vol. I., pp. 157-161; and the first volume of his History of Dogma *passim.*

[2] The early accounts of Basilides, such as those of Neander and Baur, were based mostly on St. Irenaeus. Later expositions of his system, since the discovery of the *Philosophoumena* in 1842, generally follow that author. Vide Uhlhorn, *Das Basilidianische System.* Goettingen, 1855.

Christians that the Old and New Testaments contain a real and true revelation; so he invented certain "archons" great enough to be the authors of revelation. He magnified the influence of matter, and in consequence the fact and sense of sin were obscured. His aim was to expand and explain the teaching of St. John's Gospel as to the creation by the Logos, and the mysterious allusions in the Pauline epistles to God reconciling all things to Himself by Jesus Christ. His system is more aptly termed a philosophy than a religion, but it had bearings on and application to practical life, and was not merely an intellectual theory.[1] He did not wish to be an opponent of the gospel and professed to represent the true doctrines of St. Peter, which he had received through his teacher Glaucias, the interpreter of Peter. His followers also claimed to expound the doctrine of Matthias, who, they said, had received it privately from the Savior himself. Like all the Gnostics, they wished to have some excuse to justify their disagreements with the gospel of Christ as commonly received. Our main authorities for the writings and teachings of Basilides are St. Irenaeus, the anonymous supplement to Tertullian's "Praescriptio adversus Haereticos," the lost "Compendium" of Hippolytus preserved in part by Epiphanius, the "Stromata" of Clement of Alexandria, and the "Refutation of all Heresies" or "Philosophoumena," attributed usually to St. Hippolytus. The two latter are the most important. In point of date and in ability to weigh the evidence laid before them they are entitled to the highest consideration. According to Agrippa Castor quoted by Eusebius (H. E. IV. 7), "Basilides wrote twenty-four books on the Gospel." These are no doubt the "Exegetica," from the twenty third of which Clement of Alexandria gives an extract (Strom. IV. p. 599 sqq.), and the same work is doubtless intended by the treatises (*tractatus*) cited in the "Acta Archelai." The authorship of an apocryphal gospel is also attributed to Basilides. The Commentary on the word "taken in hand" (ἐπεχείρησαν) in Luke I. 1, gives Origen occasion to distinguish between the four Evangelists who wrote by inspiration and other writers who "took in hand" to produce gospels. He mentions some of these, and proceeds as follows: "Basilides had even the audacity to write a gospel according to Basilides." This passage is freely translated by

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[1] Cruttwell's "Literary History of Early Christianity," London, 1894. Vol. I., p. 200.

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St. Ambrose, and is probably St. Jerome's authority for including the name of Basilides in an enumeration of the chief apocryphal gospels.

So far as we know, there is no other notice of such a gospel or evidence of its existence in all Christian antiquity. Even in the writings of those who treated Basilides' system most fully not a trace of this apocryphal gospel exists, and all the critics who have considered this question agree that the statement of the Latin version of Origen's homilies on Luke cannot be interpreted to mean that Basilides set up any narrative as a rival to the canonical books. The expositors of his Gnostic system say nothing of such a gospel, while, on the contrary, we are explicitly told that he and his followers adopted the same account of the Savior's life as other Christians did.

Thus St. Hippolytus (Phil. III., 27), after an account of the birth of Jesus, says: "After his birth had taken place, as aforesaid, all things regarding the Savior, according to them (the Basilideans), took place as has been written in the gospels." Clement of Alexandria tells us that they observed the night of the Lord's baptism as a festival, spending it in specially appropriate reading (Clem. Alex., Strom. I, p. 408). Dr. Abbott gives a natural explanation of the difficulty: "The origin of the error is easily explained. A work in which Basilides set forth his view of the Gospel—*i. e.*, the teaching of Christ—might naturally be spoken of as 'the Gospel according to Basilides,' and of such a work we have an account in Clement of Alexandria, Hippolytus, and Eusebius."[1]

We conclude, therefore, that Basilides was not known to reject any of the books of the New Testament; that he set himself to reconcile the Christian scriptures with Egyptian philosophy; that he wrote an elaborate treatise of "twenty-four books on the Gospel," by which we suppose is meant the Christian system. The expression *τὸ εὐαγγέλιον* may denote either the Gospels collectively or the "knowledge of supramundane things" (Hippol. Phil. VII., 27), and we cannot, therefore, argue from the title that Basilides necessarily wrote a commentary on our Four Gospels, though the inference naturally suggests itself. We cannot go further than this from the words of Eusebius, but we can certainly deny any theory that Basilides' work was a commentary on an apocryphal gospel of his own composition, and with equal certainty we can assert that he supported his *gnosis* by far-fetched interpretations of the sayings of Christ as recorded in our Gospels. We have then very good reasons for believing that the "twenty-four books on the Gospel" were based on our canonical books. In those fragments of Basilides that time and the ecclesiastical severity of the Orient have spared we find passages from St. Matthew, St. Luke, and St. John. These passages refer to the Magi and the star (Math. II., 1, sqq); to eunuchs and continence (Math. XIX., 11); to casting pearls before swine (Math. VII., 6); to the Holy Spirit overshadowing the Blessed Virgin, and the power of the Most High coming upon her (Luke I., 35); to the saying of Jesus, found in the fourth gospel, "Mine hour is not yet come" (John II., 4); and, above all, to the language of the Prologue to that gospel, "This is the true light which enlighteneth every man that cometh into this world" (John I., 9). There are also citations from the Epistles, especially Romans, I. and II. Colossians, and I. Peter; and all the references gain additional importance from the fact that they are preceded by such convincing phrases as *τὸ εἰρημένον, ὡς γέγραπται, ἡ γραφὴ λέγει.*

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[1] The Fourth Gospel; External Evidences (p. 80).

Before discussing the question raised by the significance of these formulae, whether they are of later origin and application than the time of Basilides, it will be well to compare at least one of the passages cited in each of the gospels, their authenticity alone being the subject of our investigation. From St. Matthew we select VII. 6., and the corresponding passage of Basilides is preserved in the writings of Epiphanius (Migne, Vol. I., c. 313). Matthew reads: *Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων*, etc., and the citation of Basilides runs: *καὶ διὰ τοῦτο εἶπε· Μὴ βάλητε τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων, μηδὲ δότε το ἅγιον τοῖς κυσί*,[1] the slight difference of two letters and the transposition of the phrases. Luke I., 35 reads: *Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑφίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.* The corresponding reference of Basilides has been preserved by Hippolytus (Phil. VII., 26) and is as follows: *Τοῦτό ἐστι, φησί, το εἰρημένον· Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σε, . . . Καὶ δύναμις ὑφίστου ἐπισκιάσει σοι*, an accurate quotation.

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[1] Nothing but the introductory clause and scriptural interquotations are given.

From the prologue of St. John the most pointed reference of Basilides is preserved in the same work of Hippolytus (VII., 22): *Καὶ τοῦτο, φησὶν, ἔστι το λεγόμενον ἐν τοῖς ἐυαγγελίοις· Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εις τὸν κόσμον*, the exact reproduction of the passage in St. John. The preceding were selected comparisons, but any other of the references quoted are equally telling.

Here two objections may be made: First, that "we cannot infer from the *φησί*," he says, "that Hippolytus is quoting from a treatise by Basilides himself, and not from some of his followers;" and, second, that the phrases "It is written," "The writing says," etc., were not in vogue in the time of Basilides, and, consequently, cannot be supposed to indicate necessarily the New Testament.

To analyze the account of Hippolytus and give the reasons for taking a different view of the first point would be a study in itself, and cannot be undertaken here. A quotation from a writer who is not suspected of an "apologetic" tendency, Matthew Arnold, may suffice. He says: "In general he (Hippolytus) uses the formula, *according to them,* (*κατ' αυτούς*) when he quotes from the school, and the formula, *he says,* (*φησὶ*) when he gives the dicta of the Gnostic, and no one who had not a theory to serve would ever dream of doubting it."[1] In the second point a little consideration would have convinced the objector[2] that his conclusion was a begging of the question. Because Polycarp, Justin Martyr, Papias, and Hegesippus, quoted by the author, did not cite accurately from the New Testament is no argument that Basilides could not. By following out that line of argument to its legitimate conclusions an explicit mode of quotation could never have been introduced. That direct citations were not in vogue so early is overthrown by Matthew II, 4 sqq., where Antonio's aphorism, "The Devil can cite Scripture for his purpose," finds its original verification.

Moreover the witnesses cited by the author of "Supernatural Religion" compiled no commentaries on the Gospels as did Basilides. Justin Martyr's Apology and his Disputation with Trypho are works of a very different kind from a treatise intended to commend Christian philosophy to Christians.

As to the scraps of "Papias" and the fragments of "Hegesippus,'' it is really beside the point to speak of them in this connection. We might also show how necessary it would be for Basilides, suspected of heresy, to deal respectfully with the Christian records if he wished to get a hearing from contemporary Christians. But without taking any such positive grounds, the quotation of chroniclers and historians as guides in what must have been the mode of quotation adopted by a philosophical exegete is unwarrantable.

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[1] Matthew Arnold: God and the Bible (p. 268 f).

[2] Supernatural Religion. Vol. II, p. 55.

We conclude, therefore, that Basilides, about the end of the first quarter of the second century, wrote twenty-four books, most probably on our canonical gospels, and that there are preserved in the Basilidean fragments his explicit quotations from Matthew, Luke and John. J. M. Kirwin.

Scriptural Academy.

The Rights of Belligerents.

In approaching a study of this question, as depending from an insurrectionary war, it is necessary to view it in a three-fold aspect, viz:

I. What are belligerents, in contemplation of international law?

II. When may a foreign nation lawfully recognize insurgents as belligerents?

III. What are the consequences of such recognition?

a. To the insurgents.

b. To the nation recognizing insurgents as belligerents.

c. To the nation in whose dominion the insurrection occurs.

The recognition of belligerents is an act of sovereign power; and it is important to start with a clear concept of the legal meaning of the word "sovereignty," for in discussing the acts of independent states, it is philosophically impossible to prescind from the idea expressed by the term, which contains within itself the germ of all national right to act or to forbear.

Sovereignty, then, may be defined as the sum of all those rights existing, *jure gentium*, in the state or in its agent, the government, to do and perform all things, internal and external to its own territory, necessary for the common good. As a consequence of this, each nation has the right, derived *jure gentium* and not at all from international law, to perform all acts necessary and proper for the maintenance of the national liberty, security, prosperity, and honor. This is limited only by the primary principle of jurisprudence that no person may enforce his own right by an invasion of the equal right of another, a conception which is applicable, *jure naturale*, to states as juristic persons as well as to individuals.

I. What are belligerents? Belligerents are parties actually at war. Not every armed contest is a war, nor is the quality of belligerents recognized as existing in all parties engaged in war. Sovereign states at war are always belligerents. Doubt only arises in cases where one or both of the parties is not in the enjoyment of sovereign political rights. Combatants, in case of civil war, must be recognized as belligerents, therefore, either *explicitly* by foreign powers or *implicitly* by some act of the sovereign against whom the insurrection or rebellion is being waged. In contemplation of international law the existence of civil war is a question of simple military fact. This brings us to the consideration of our second question:

II. When may a foreign nation lawfully recognize insurgents as belligerents? The candid mind, unbiased by the exigencies of political contention, will admit; 1st, that there is a state of military facts to be arrived at in the course of an insurrection which will justify a foreign state in conceding to the insurgents the *status* of belligerents, without giving just cause of offence to the sovereign rebelled against; and, 2d, that until the development of such military conditions a recognition of belligerency in the insurgents is premature, unwarranted in international law, and an unfriendly act against a co-equal sovereign engaged in an effort to maintain its own rights.

There are objective and subjective criteria to guide the friendly neutral in the ascertainment of these facts. The objective are, whether the *de jure* government has claimed the right to take any war measures injuriously affecting the interests of neutrals, such as blockading ports or capturing contraband of war; whether the *de jure* government remains in a condition to subdue the insurgents; whether the means being used by the parent state to repress the rebellion are more than the ordinary civil means of arrest and punishment, more than the aid of the civil officials by the *posse comitatus*, more than the aid of the civil power by the military; whether all civil means are for a time suspended, and all coercive efforts made by the military arm; whether the insurgents occupy some territory which they claim as their own, and over which they exercise some jurisdiction; whether the insurgents are organized into some form of political society, acknowledging some government, even provisional, that exercises over them supreme authority; and, finally, whether the resistance itself is military in character, and not that of filibusters, brigands, pirates, nor of those who commit violence in their own private interests. The subjective test is in the effect that the recognition would have upon the security, prosperity, and honor of the neutral state.[1]

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[1] Sidgwick, Elements of Politics, pp. 263, 264.
Pomeroy, International Law, pp. 287, 288.
Wheaton, International Law, p. 34, and Dana's Note.
Woolsey, International Law.

III. What are the consequences of such recognition?

a. To the insurgents.

To the insurgents the effect of this recognition is simply the international right to carry on war, with the usual immunities and duties as to other nations which belong to war; and to be treated by the state recognizing belligerency, for the purpose of the war, with the same exact and impartial neutrality shown to the parent state.

b. To the nation recognizing insurgents as belligerents.

Upon this power the recognition imposes the international obligations of impartial neutrality between the belligerents; renders its merchant vessels liable to stoppage and search upon the high seas by the public armed vessels of either belligerent; and makes its commerce with insurgent ports subject to the law of blockade.

c. To the nation in whose dominion the insurrection occurs.

The recognition enables the parent state to take such repressive measures against the insurgents as to affect neutral commerce, as the blockade of its own ports, the seizure of neutral vessels for carrying contraband of war or dispatches; and, above all, it relieves the parent state from all responsibility for wrongs and outrages perpetrated by the insurgents upon the persons and property of citizens of the neutral state.

Department of Law. EDMUND B. BRIGGS.

University Settlements.[1]

Frederick Ozanam, beyond a doubt, is the university man whose efforts for social reform have left the deepest impress on our century. The work initiated by the eight Sorbonne students, who met in the office of *La Tribune Catholique* to found the Conference of St. Vincent de Paul, has made its way into almost every city and parish of the Christian world. Catholic universities have taken it up. Louvain holds yearly a general assembly of several local sections, and at the last meeting of the Vereine, the largest and best known federation of clubs among Catholic students in German universities, the work of the Conference was proposed as well worthy of co-operation. But the harvest still remains too great for the number of the laborers, and new developments of the spirit which impelled Ozanam are always welcome. Social settlements, perhaps, present the latest and most popular display of such energy. The first seeds of this movement were planted in England in 1867, when Edward Denison and, some years later, when Arnold Toynbee took lodgings in Whitechapel during summer vacations, and interested themselves in the neighboring poor. The plans of both were interfered with by illness or by death, but they have left worthy successors in their work.

Arnold Toynbee was a clever young Oxford tutor, whose posthumous work on "Industrial Revolution" may commend him to the chance reader in Political Economy, and whose position as foreman in Ruskin's famous circle has made him the centre of an interesting anecdote. His best bid for a lasting name, though, was his love for the poor step-children of cruel London. Toynbee had but just died when, in 1883, Mr. Barnett, rector of St.

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[1] "The University and the Social Problem," an account of the University Settlements in East London, edited by John M. Knapp, of the Oxford House. Introduction: the Right Hon. Sir John Gorst, M. P.; Workingmen's Clubs, the Rev. A. F. W. Ingram; Hospitalities, the Rev. Canon Barnett; The University Settlement in relation to Local Administration, Percy Alden; The Children's Country Holiday Fund, Cyril Jackson; Mayfield House, Miss Maud Corbett; St. Margaret's House, Miss Mary Talbot; The Repton Club, Hugh Legge; The Oxford House and the Administration of Charity, W. A. Bailward; Shelters, the Rev. O. Jay; Thrift and Social Intercourse, Mrs. Mace; The Club and Institute Union, T. S. Peppin; The Federation of Workingmen's Social Clubs, Gerard Fiennes. Rivington, Percival & Co., London, 1895.

Jude's, Whitechapel, went down to Oxford to implore assistance in his work among the poor. Public agitation had succeeded at last in drawing all England's attention to the plague-spot in the east end of her capital, and at Oxford a Toynbee memorial fund had been raised to contribute to the betterment of London's poor. Mr. Barnett in a students' conference gained hearty approval for his new plan, with the result that very shortly five men came up to Whitechapel, hired an unoccupied public-house and began their work of love. Cambridge support backed the movement begun at Oxford, and in 1885 Toynbee Hall arose alongside St. Jude's Church, like the latter under charge of Mr. Barnett.

In a low quarter, back from a street, unhandsome by day and unquiet by night, stands the first university settlement, fitted up in the best style that good taste could suggest or generosity afford. In general form the building as nearly as possible resembles an English college, not even excluding the traditional "quad." There is a regular force of fifteen men, each engaged in some special social work in the vicinity—for example, the Dockers' Union, or the local branch of the Charity Organization Society. It is made a point that all the classes and clubs formed among the neighboring laborers shall be introduced within the hall at least once a year. Extension courses and public lectures are carried on, and it is said that there are few of England's distinguished men or women who have not appeared at Toynbee Hall on some occasion. As a body the settlement is quite indifferent to religious questions and to all political issues unless purely local. This strictly humanitarian method, it may be, has good points; nevertheless, from a Catholic point of view, it has also grave drawbacks.

When the success of Toynbee Hall was assured Keble College, Oxford, opened in the adjoining district of Bethnal Green, another settlement of a religious character. A third, the Women's University Settlement, in Southwark, was the fruit of a joint Oxford and Cambridge movement in 1887. Its success justified another foundation, Mayfield House, under the patronage of the Cheltenham Ladies' College Guild, and later some Oxford women branched off from this to establish St. Margaret's, in Victoria Park Square. During the last ten years social settlements and kindred institutions have multiplied apace and now include a Catholic house in Southwark, named after Cardinal

Newman. Friends of the settlers have often asked for some detailed knowledge of the work, hence the welcome which has been accorded to "The Universities and the Social Problems," which is a collection of essays from members of various settlements, destined to throw light on the history and aims of the movement. The work lacks any pretence to scientific study of social conditions or philosophic speculation thereupon, most of the contributors adopting a sketchy narrative tone. It might be said that a different choice of writers and a careful comparison of opinions would have produced a volume of more than mere passing interest; but this stricture seems quite unfair when one reflects that the book strives only to satisfy the languid interest of chance inquirers or to stimulate fresh sympathy.

Sir John Gorst introduces the collection with "Settlements in England and America." He quite agrees that universities are under a moral obligation to seek remedies for a chronically diseased society. He notes the popular call upon science and art as full of promise for the possibilities of social elevation. There may, indeed, be elements of the ludicrous in the movement for university extension, but the hungry craving for some vague intellectual pleasure guessed at only by its absence is surely in itself estimable, and there is something pathetic in the light of "the housemaid attending lectures on Greek tragedy, mingling her tears with the 'soft droppings' of Euripides, and puzzling over choral odes as she scrubs the doorstep."[1]

We turn to the Rev. A. F. Ingram's paper on "Workmen's Clubs," confident that the spirit of association still retains the magic interest which caused a Cæsar to tremble at the mention of a Nicomedian fire-brigade. Nor does the account disappoint us. The University Club, with its 800 membership, and the Oxford Club, 250 strong, give hope that Englishmen of to-day can emulate the artisan companies of the Lombard cities seven hundred years ago. The French Revolution has come and gone, leaving the right of association, in English-speaking countries at least, as intact as it left the Church.

A paper on the "Federation of Workingmen's Clubs" is well worth more attention than it can receive here. Perhaps its promoters had valuable hints from *L' Oeuvre des Circles Catholiques*, which grew up in Paris under the fostering care of De Mun and

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[1] See the *Forum*, July 1895. Successful Efforts to teach Art to the Masses; Hamlin Garland, A. C. Bernheim, Jane Addams.

La Tour du Pin, until the little circle of the Boulevard Montparnasse developed in a few years into a mighty organization containing hundreds of clubs.

T. S. Peppin, on "The Club and Institute Union," differs materially from Mr. Ingram. Whereas the latter's organization forbids the sale of intoxicants, Mr. Peppin's experience indicates that such a prohibition means failure and dissolution. Strict decorum is demanded of the 33,000 members of the Club and Institute Union; twopence a member is the average nightly expenditure for drink, and charges about the clubs being drinking dens are founded upon the hazy impressions of transient visitors to smoky premises where workmen are recreating with billiards, newspapers, and beer. One thinks naturally of Father Kolping's German clubs, or of the General Assembly of German Catholics entertained by the Catholic students in the Commers, where patriotism and piety mingle freely with beer and tobacco. Time and place create particular policies, and though the great Von Ketteler headed no crusade for Total Abstinence, he might have done so had he been made Cardinal Archbishop of Westminster.

The "Repton Club" is destined for that particular species of lower class boy common to all countries,—the sort Father Drumgoole so nobly cared for in the city of New York. Whoever has read the life of Dom Bosco, the Italian priest who founded the Salesian Society for aiding friendless boys, will remember the group who abused him on the street and, being invited in return to sleep in his loft, absconded before morning, carrying blankets and bedding away with them. The English countertype of these youths is at home in the Repton. Mr. Legge tells us that he recruits from the boys who stand at street corners, abuse passers by, and eventually combine in gangs which assault inoffensive persons, terrorize the neighborhood, and sometimes fall foul of the police. At the time the club was organized the candidates were not just the right sort, being harmless and well-behaved; but after sending around a scout to find how the land lay, the corner-boys appeared one night in numbers sufficient to drive away every respectable member,—a consummation highly satisfactory to the club's director. Bagatelle and the boxing inevitable in a well-ordered English club, form the staple of amusement; and when time hangs heavy the members prod the ceiling full of holes with bagatelle cues. Catholic work among boys and girls of the poorer classes is of course far from being a new departure, but the recent formation of the Catholic Social Union of London by the present Cardinal Archbishop may be taken as evidence both of good work previously done by non-Catholics, and of the Church's readiness to accept improvements when timely and good.

The "Charity Organization Society" is an attempt to coördinate the various activities at work among the poor. Mr. Bailward's paper tells of "Oxford House Coöperation" in this praiseworthy effort. Mr. Cyril Jackson, again, tells of the "Children's Country Holiday Fund", and how the society in charge was happy enough in 1894 to have enabled 28,000 little city folk to get a fortnight's change of air and scene.

"Women's Settlements," affording satisfaction to a longing for charitable work which sisterhoods cannot meet, have had great success. Besides those mentioned above, there are now the Canning Town, the Wesleyan, the Friend's, the Catholic, in Bow, and two parochial quasi-settlements at Blackheath and at York House. Several contributions come from the women-workers in these settlements. A paper by the head of Mayfield House speaks of the great activity developed in that establishment, and a contribution from Miss Mary Talbot tells the story of "St. Margaret's House." A paper on "Thrift and Social Intercourse" mentions the success of women visitors who, animated by the spirit which, centuries ago, dictated the Montes Pietatis, or ecclesiastical pawn-shops, travel from house to house with the unfailing regularity of tax-gatherers and induce the poor to lay aside a pittance each week that it may be safely accumulated in a post-office bank against a day of need.

Three papers remain for hasty mention. The warden of Mayfield House speaks of residents' share in reforming political abuses and improving local administration—a sphere where university training is at a premium. Mr. Jay, of Magdalen College Mission, speaks of "Shelters" as one of the methods of evading the evil results of the rent system which drives so many homeless Londoners into misery. Finally, Canon Barnett, on "Hospitalities," emphasizes the need of some substitute for that intercourse between the classes which was formerly supplied in the close relations of feudal lord and followers.

The cursory reader will at once appreciate the possibilities of "Social Settlements." No doubt there exist a thousand obstacles to perfect success, and differences exist as to methods even among those working side by side. The very movement is jealously watched by some who think it disparages the life of an unassuming citizen dwelling at home and influencing his poorer neighbors as opportunity allows. One may not venture to speculate upon the proportion of imperfect motives impelling residents to their sacrifices—pride, rivalry, momentary enthusiasm, restlessness—these and other motives may play no small part in the movement; but, when all has been said, the work of Settlements claims approval and strong praise. In the United States surprising progress has been made. A recent publication of the College Settlements Association[1] catalogues seventy-six houses of the general character of Settlements, each varying a little, more or less, from the method of its fellows, as is natural and proper. There is as yet no Catholic Settlement in this country, a fact significant for the students of the Catholic University. The Honorable Secretary of the Catholic Social Union of London said, in reproach to the Stoneyhurst men, that their attitude contrasted with that of Oxford and Cambridge students, who took to Settlements as easily as to a course in political economy. Coöperation with the local conferences of St. Vincent de Paul would not be too hard a task for some enterprising spirit to imitate.

JOHN M. MCSORLEY.

Academy of Moral Sciences.

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[1] Bibliography of College, Social, and University Settlements. Allied Printing Trades Council, Phila., Pa., 1895.

UNIVERSITY CHRONICLE.

General Intelligence.

The Right Reverend Rector at New Orleans.—The Rector arrived in New Orleans, on his visit to the Winter Schools, Ash Wednesday, February 19th, and on the following day lectured before the school on Philosophic Thought at the End of the Century. On Sunday, the 23d, he preached in St. Joseph's Church to the pupils and instructors of the school, and a large assemblage of residents and visitors, on Jesus, the Light of the World. Again on Monday, the 24th, and on Wednesday, the 26th, he addressed the school, his subject on the former occasion being the Philosophy of History and on the latter the Philosophy of Art. On Sunday, March 1st, he preached on the Transfiguration, as illustrative of the intellectual and moral aims of the Catholic Winter School. At the close of his last lecture the Rev. Father Nugent, C. M., one of the principal promoters of the school, paid a warm tribute to the University which gave the Rector an opportunity to urge its claim to the financial support of the wealthy Catholics of the South as well as of the West and North. According to the statements of the press the lectures of the Rector proved a most welcome addition to the curriculum of the school, and it is hoped that he will be able to accept the invitation which has reached him—to reopen them at the Western Summer School.

Donation of Colonel O'Brien.—Col. P. B. O'Brien, of New Orleans, one of the most highly-honored inhabitants of the Crescent City, who has just erected the Church of the Sacred Heart which will be a lasting monument of his piety and zeal, presented to the Rt. Rev. Rector while in New Orleans a check for $1,000 towards the current expenses of the University, and announced his intention of providing in the future for the endowment of three new professorships.

The Very Reverend Vice-Rector.—During the Lenten season the Very Reverend Dr. Garrigan delivered a series of discourses on Faith at St. Paul's Church, Washington.

Spiritual Retreat.—A three days' spiritual retreat for the lay students of the University was given from March 25th to 28th. The Right Reverend Rector conducted the exercises.

Dr. O'Gorman Made Bishop of Sioux Falls.—The announcement of the appointment of Rev. Thomas O'Gorman, D.D., Professor of Ecclesiastical History, to the See of Sioux Falls, South Dakota, was received with profound regret at the University, where his practical wisdom, as well as his learning and ability as an instructor, has been of inestimable value in the formation and development of its various departments. Dr. O'Gorman was born in Boston in 1843, resided during his boyhood in Chicago and St. Paul, and from the latter was sent to France with John Ireland, the present archbishop, to be educated for the priesthood. He was ordained priest in St. Paul in 1865, and served for eleven years as the missionary in charge of a large and growing district now containing fifteen distinct parishes. In 1877 he united with the Paulist Fathers in their mission work and preached two Lents in the Cathedral of New York. In 1885 he was appointed president of the Seminary of St. Thomas, in St. Paul, and taught philosophy and dogmatic theology. He was called to this University in 1890. His labors on the mission and as an educator have been supplemented by many others in the field of letters. As a writer in the *Catholic World* and other periodicals, as a staunch advocate of sound principles of public education, and as the author of a recent history of the Church in this country he ranks among the first of our literary men. His consecration is now appointed for the second Sunday after Easter in St. Patrick's Church, Washington, the consecrator being Cardinal Satolli.

Feast of St. Thomas—Conferring of Degrees.—The most notable events in the local history of the University since the last issue of the BULLETIN occurred on Saturday and Sunday, March 7th and 8th, in connection with the celebration of the feast of St. Thomas of Aquin. At 9.30 A. M. on Saturday the Rt. Rev. Rector celebrated Pontifical High Mass in the chapel, at which the professors and students of all departments of the University assisted in academical costume. At 4 P. M. of the same day a large audience gathered in the assembly room of McMahon Hall to witness the award of the first secular degrees ever conferred by the University. The students, lay and clerical, the professors, Vice-Rector, Rector, and His Eminence Cardinal

Gibbons entered in procession, the Cardinal, Rector, Vice-Rector, and professors ascending the platform, while the students filled the body of the hall. The venerable Mgr. McMahon, without whose presence these celebrations would be incomplete, occupied a seat at the right hand of the Rector. The ceremonies opened with an address by the Rector, congratulating the faculties and friends of the University on the success which had attended its efforts in the brief period since its lay schools were inaugurated, as evidenced by the attainment of the degrees about to be bestowed upon its students, declaring that the University never would compete with sister institutions as to the number but only as to the excellence of its pupils, and asserting that the high standard which it had set for itself at its foundation had not been and never would be lowered. The Rev. Dr. E. A. Pace, Dean of the School of Philosophy, then delivered an oration on St. Thomas, which may be found among the leading articles in this number of the BULLETIN. When he concluded Prof. W. C. Robinson, Dean of the School of Social Sciences, presented to His Eminence, as Chancellor of the University, Mr. James Lawrence Kennedy, of Penn's Station, Westmoreland Co., Pa., as a candidate for the degree of Bachelor of Laws, stating that Mr. Kennedy had already been for several years a member of the bar of the Supreme Court of Pennsylvania, and had been attracted to the University by the opportunity it offered him for reviewing his past studies and advancing to new and more intricate subjects, upon which, after months of close application, he had passed a rigorous and satisfactory examination. Mr. Kennedy advanced to the Chancellor and received his diploma; then, kneeling, the hood peculiar to the degree of Bachelor of Laws was placed upon his shoulders, and, rising, he delivered a short and appropriate address. Dean Robinson next presented, for the degree of Master of Laws, Mr. Edmund Borrows Briggs, formerly a student of Seton Hall, a graduate of Georgetown Law School in 1875, and for more than twenty years a practicing lawyer in New York city, Florida, and Washington. He also received his diploma, was invested with the hood of his degree, and briefly acknowledged the honor, and the educational advantages by a use of which he had been able to attain it. Dr. Pace, Dean of the School of Philosophy, then spoke of the world-known achievements of Prof. Charles Warren Stoddard in polite literature, of his value to the University both as a teacher and model of rhetorical expression, and of the honor which the University would confer upon itself as well as him by awarding him the degree of Doctor of Letters. This degree was conferred in the same manner as those preceding; whereupon Dr. Pace again arose and presented Rev. George M. Searle, C. S. P., Professor of Mathematics and Astronomy, for the degree of Doctor of Philosophy, reviewing his past labors in those branches of learning and his eminent services both to science and religion. The Chancellor having bestowed upon him the diploma and hood of his degree, Professor Searle replied in a half humorous, half serious address, in which he deprecated his personal unworthiness of the honor he had received and thankfully accepted it as a tribute to the intellectual field in which he labored and to the sciences which he endeavored to represent. His Eminence the Cardinal closed the exercises with an acknowledgment of the satisfaction which the occasion had afforded him, reminding his hearers that religion and science are inseparable aspects of one infinite truth, that no education in one can be complete without the other, and that in the natural and social sciences the wisdom and knowledge of God is no less essential than in the more abstract spheres of metaphysics and theology. Thus ended a memorable event in the history of the University, and especially in that of the Law Department in which the two recipients of degrees in course are still continuing their studies, pressing on toward wider knowledge and higher honors.

Symposium on Saint Thomas.—On Sunday evening following, the Literary Society of the School of Theology gave a public entertainment in McMahon Hall in honor of the same feast. The program consisted in part of vocal and instrumental music by Revs. John W. Cummings, James F. Dolan, and Joseph H. Tettemer, and in part of the following papers which were read by their authors: "St. Thomas and the Present Century," by Rev. Francis Gilfillan, "St. Thomas and his Philosophy," by Rev. Joseph H. Tettemer, "St. Thomas, a Bachelor of Theology," by Rev. John W. Cummings, "St. Thomas' Theory of Property," by Rev. James M. Kirwin. All the papers were attentively listened to by the large and intelligent audience who manifested their satisfaction in spontaneous applause. To those most familiar with the subjects they also exhibited much research and some very independent thinking on the part of their authors, giving rise to discussions which have scarcely yet subsided. After the reading of the papers the Rector complimented the musicians and the writers, suggested some important additions to the ideas presented, and in an earnest and eloquent exhortation adjured the students of the University, of whatever department, to follow the example of St. Thomas in his purity of life, his constant reference of all knowledge to its source in God, and his sweetness and exquisite refinement of thought and feeling which manifested itself particularly in his Office of the Blessed Sacrament.

Public University Lectures—Father Cleary's First (Father Mathew) Lecture on Temperance.—The winter and spring course of public University lectures was opened on February 6, 1896, by Rev. James M. Cleary, C. T. U. of A., who spoke upon the subject of "Temperance Work in all Lands." Premising that in the order of nature as well as in historical sequence virtue is prior to vice and is man's normal condition, the lecturer described the almost universal tendency of man in nearly every age to degrade himself by the abuse of some species of intoxicating drinks, and the moral reaction from this degradation as manifested by the efforts which he constantly puts forth to rescue himself through the medium of legislation, by associations for mutual reform, and by recourse to the aid of religion. His sketch in this portion of his lecture of the life and work of Father Mathew was of intense interest, as any one familiar with the subject and the speaker can well imagine. Perhaps, however, the most striking part of his address was his delineation of the relations between the revenues of civilized nations at the present day and the liquor traffic, showing that so-called Christian governments, for the maintenance of their enormous standing armies and their costly civil lists, have become committed to the protection and even the promotion of an agency which works untold ruin and devastation among the individuals and communities over which they rule. In this unholy alliance between the modern political society and drunkenness the lecturer pointed out the most persistent and insuperable obstacle by which the cause of temperance is now confronted.

Commissioner Knapp's Lecture on Railroads.—Few lectures hitherto delivered in the University courses have made a more profound impression on the audience than that of February 13th by the Hon. Martin A. Knapp, one of the Commissioners of Interstate Commerce, on "Some Effects of Railroads on Industrial Progress." As economic conditions more than any others, perhaps more than all others put together, determine the social, moral, and religious character of a people, so whatever affects industrial progress, whether beneficially or adversely, must indirectly control in a large measure all the other interests of man. How potent a factor in industrial progress the modern railroad system is, and how its proper use or its abuse of its peculiar powers can raise or lower men in the economic and consequently in the social, moral, and religious scale, was the truth which the lecturer developed and applied to actual conditions in this country at the present time. After describing the origin and rapid evolution of railroad transportation, Mr. Knapp laid down the following propositions as evident from the nature of the railroad enterprise itself:

1. That a railroad is a highway, and that, like other highways, it is subject to public use.

2. That public use means the right of the public to use the highway on equal terms, not necessarily at all times or gratuitously, but without discriminations in favor of one portion of the public against the other.

3. That as all railroads derive their peculiar powers from the state in consideration of the public service which they render, the state should compel them to deal fairly and justly with the public, treating all passengers and shippers with entire impartiality.

4. That only the Federal Government can exercise this authority over railroads, since all State legislation is necessarily local and influenced by local conditions, while the railroad system of the country cannot be territorially divided by the lines of States, but must be controlled and regulated as a whole.

How far the railroads of the United States have been permitted to depart from these first principles, and how necessary the assertion of Federal authority over them had become at the date of the passage of the interstate commerce act, the lecturer then described in detail. The enormous and premature development of railroad enterprises, the scandalous frauds perpetrated by their promoters upon the public and individual investors, their eager and not always honorable competition followed by combinations in which from devouring one another the associated companies turned to prey upon the public; in a word, the treatment of the entire railroad question by the railroads themselves as if their corporate financial welfare was the only measure of their duty, made up a startling picture of an evil which few of our citizens have ever adequately conceived.

The methods and effects of the discriminations made by the railroads in reference to individuals and communities were classified under these heads:

(1). Where advantages in prices or accommodations were given to certain persons as against their competitors, thereby paralyzing the business of the latter and of all others whose enterprises were dependent upon theirs, and securing to the favored few a monopoly to which the railroads as well as the public eventually became subject.

(2.) Where similar advantages were conferred upon certain localities, building up one town or city at the expense of another, crippling and depopulating whole communities, and acquiring over the favored locality a political control unsurpassed by any ancient despotism.

(3). Where discriminations were made between kindred and competing articles, as between raw materials and the finished product, thus creating and destroying industries and enriching or impoverishing large populations at their will.

In view of the foregoing abuses the necessity for the interference of the Federal government becomes apparent. The strong arm of the law must hold the actual balance between the railroads on the one side and the public on the other, doing equal justice to both, harmonizing conflicting interests and preserving commercial integrity and honor, or the welfare of the whole nation is imperilled. For under modern social conditions the railroads are the centre of our industrial life. Our personal, domestic, and business interests depend upon the proper reconciliation of the rights of shippers and transporters; and in the rapid movement of all forms of business into corporate hands, where competition ceases and cost of production and distribution is to be the measure of the price of all commodities, the railroad question has already become the most important which any nation has yet been called upon to solve.

Senator White's Lecture on Washington.—The third lecture of the course was delivered on February 20th by Hon. Stephen M. White, United States Senator from California. His subject, most appropriate to the time, was George Washington, which he treated with especial reference to the political character and principles of Washington as exhibited alike in his life and his writings, particularly in his Farewell Address. This memorable document the lecturer analyzed and commented upon in detail, making it the text for a discussion of ideal American citizenship, commending it chiefly for its noble and wise utterances on the necessary relations between good citizenship and pure morality and between pure morality and personal religion, and closing with a warm tribute to Martha Washington, whose name he prophesied would descend to future ages in almost equal honor with that of her famous husband.

Dr. Quinn's Lecture on Olympia and the Olympian Games.—On the 27th of February Rev. Dr. Daniel Quinn, of the Faculty of Philosophy, entertained a crowded audience with his illustrated lecture on Olympia and the Olympian Games, the substance of which will be found on another page of the BULLETIN.

Dr. Schoenfeld's Lecture on Germany.—The fifth lecture of the course was delivered by Prof. Hermann Schoenfeld, Ph. D., on German Culture at the Opening of the Sixteenth Century. In introducing the lecturer the Rt. Rev. Rector spoke of the great value of the German language and literature as a means of intellectual culture, and made an earnest appeal for the endowment of a professorship of German at the University. Dr. Schoenfeld then proceeded: To understand German history one must study Germany not only as an empire, but as an institution. When Pope Leo III. crowned Charlemagne the German Empire began, but its critical period of development was not reached until the fifteenth and early portion of the sixteenth centuries. Then, while national interests were determining the laws of the states, there was still an underground of literature and culture, and the religious movements of the age shaped the inner and outer life of the people. Political life always rests on religious ideas, and the attempt of those who forgot that holy things must reform men—not men reform holy things—to overthrow and rebuild this religious system cost Germany one hundred and twenty-five years of misery and civil disorders, in which how much might otherwise have been accomplished for the progress and enlightenment of the German race no one can ever know.

Prior to this epoch the rulers of Germany, often absent from its territory for years, exhibited little interest in their people, while their people in turn cherished but slight regard for them.

True some small reverence for imperial dignity survived, and whatever influence was exercised by Pope or Kaiser was favorable to peace and culture; but the knights in their castles asserted their rights as free lords, the power of the peasants manifested itself in frequent outbreaks, and universal chaos and tumult followed. The territory of ancient Germany was dismembered. The Slavs appropriated one part and erected the Kingdom of Poland; France, on the other side, claimed still more, and what remained consisted of many petty states warring between themselves. Thus, while the institutions of other countries were firmly established, Germany was but a geographical outline and not a state.

In A. D. 1493 the Germans at last began to appreciate the value of imperial power and to yield and expect imperial rights and protection. In August of that year the sovereign appeared in the person of Maximilian, the new founder of the house of Hapsburg, and the reorganization of the empire was commenced. The reign of Maximilian was a period of transition and unrest; factions between the feudal lords, strifes between cities, the suppression of the peasant power, and various foreign alliances, led to war and rebellion on every hand. Yet even in this age of disturbance German literature was fostered by the emperor, and the desire for universal freedom, stimulated by the example of the Swiss, flourished and prepared the way for later independence.

In 1519, at the close of Maximilian's reign, Charles of Spain was chosen emperor. He was a great ruler. In the midst of their religious controversies he went among the Germans, established liberty and consolidated institutions, and though in the devastations which followed, the evolution of the German Empire was arrested for four generations, yet the foundations then laid have remained unshaken to our day.

Father Cleary's Second (Father Mathew) Lecture on Temperance.—Father Cleary's second lecture took place on March 12th, his subject being "Temperance Work in our Age and Country." He stated that although this is an age of marvellous physical and political development, yet its real prosperity is to be measured by the virtue and intelligence of the people, and an evil that attacks this virtue and intelligence aims a blow at civilization and society. Practical men will consequently never cease, in spite of all discouragements, to strive to remove such evils by every lawful and honorable means. As the worst enemy of virtue and intelligence is intemperance in the use of intoxicating drinks, which is ever increasing in spite of all our national and social progress, the drink evil is the one above all others which upright and patriotic citizens should be united to suppress.

Some indeed have been deterred from joining the great temperance movement of the age because among its supporters are found fanatics and hypocrites; but every good cause numbers such among its advocates, and the harm they may occasion is not to be compared with that in opposition to which they are arrayed. The fanaticism of indifference is immeasurably more injurious than any fanaticism of reform. What the temperance cause needs is wise leadership, and in these days wise and courageous leaders are not lacking.

The early settlers of this country were sober, hardy, and industrious men and women, and until nearly the middle of the 17th century drunkenness was little known among them. Total abstinence was not their ordinary rule, but temperance, and the danger of exceeding moderation was guarded against by laws forbidding the drinking of healths, punishing drunkenness, etc. In Canada the Jesuits procured regulations which prevented their Indian neighbors from obtaining spiritous liquors at home, but the Dutch of New York were always ready to supply them. In the 18th century New England rum was imported from the West Indies and soon became an article of domestic manufacture, distilleries being established in numerous parts of New England. With the French and Indian war intoxication became so common that the Continental Congress in 1774 recommended the suppression of these distilleries, but public opinion did not support the recommendation, and the free use of rum extended until among the clergy as well as the people drunkenness was too frequent an occurrence to attract particular attention. During this century the interests involved in supplying the demand for drink have become so vast and powerful that liquor dealers now rule the country and can elect any official through the votes which they control.

The serious efforts to stem this tide of ruin are mostly of modern date. The first temperance sermon was preached by a Connecticut minister in 1805. In 1795 Dr. Rush had published an essay on the effects of intemperance which was indorsed by John Adams, afterward President of the United States. In 1789 the first temperance society was organized in Litchfield, Conn., pledging its members against the use of distilled spirits. The cause was also advocated by several leading clergymen of the same State, especially by the famous Dr. Lyman Beecher. The essay of Dr. Rush led in 1808 to the formation of a permanent association in New York, followed in 1813 by a similar one in Massachusetts, for the purpose of preventing men from becoming drunkards. None of these societies adopted the total abstinence principle, and their success was consequently limited. But in 1826 another organization was established in Boston with a total abstinence pledge, and under its auspices Rev. Nathaniel Hewit was in 1827 appointed an organizer, and soon raised the membership to 100,000, among whom were 12,000 reclaimed drunkards. A drinking club in Baltimore, composed of six convivial associates, in 1842 mutually pledged themselves to total abstinence and founded the far-reaching Washingtonian Society, adding to their number 1,000 members the first year. Other societies under various names and rules soon sprang into existence, and many of them still continue their good influence and works.

When Bishop Carroll was consecrated, in 1789, Catholics in this country were few, but as soon as they commenced to multiply the same evil manifested itself among them. As the rum traffic grew disreputable among the descendants of the Puritans the newly-arrived Catholic pilgrims took it up, and the Catholic saloon-keeper became a prominent factor among our people. The Church has ever been vigilant and active in her endeavors to prevent and remedy this evil, and in the three Plenary Councils has definitely asserted her position and warned her members against the danger they incurred. On every side societies for the promotion of temperance sprang up, and these in 1872 were united in the Catholic Total Abstinence Union of America, which was approved by the Third Plenary Council and subsequently by the Pope. Finally in 1894 the Bishop of Columbus took strong and positive ground against the Catholic saloon-keepers in his diocese, disqualifying them for office in all existing church societies and from membership in all societies that might thereafter be organized. This action received the approval of the Apostolic Delegate, and the stand thus taken now defines the true position of the saloon-keeper before the Church and in the eyes of the whole world. Whatever may be the state of things in other countries, certain it is here that both the sale and the use of intoxicating liquors is destructive to the citizen and a constant menace to society, and every man, especially educated Catholic young men, and above all the clergy, should earnestly co-operate in every proper effort to exterminate the saloon and save the people from its baneful influences.

Prof. Greene's Lecture on Some Uses of Nature Study.—The seventh lecture of the University course was delivered on March 19th by Prof. Edward Lee Greene, LL.D., on "Some Uses of Nature Study." Dr. Greene introduced the discussion of his subject by protesting that the title of his lecture should not be interpreted to imply that in his view the chief value of the study of nature was to be found in its utilitarian results. He claimed for nature study a far higher mission, although until four hundred years ago men had been accustomed to investigate the external world only as a field from which were drawn the materials for their physical support and gratification, and even less than two centuries have elapsed since those who explored nature for her own sake were generally regarded as harmless idlers, or suspected of magical acquirements and designs. This disposition seems to be perpetuated in many of our modern schools and colleges where the cultivation of the physical sciences is, through some unaccountable fatuity, almost entirely neglected.

But, among the more intelligent and progressive, nature study is beginning to assume great importance. Its intellectual value lies in its capacity to develop powers of observation, analysis and synthesis, classification and delineation. The discipline thus obtained, whether in the kindergarten, the laboratory, or in the actual contact with the natural objects, promotes originality of thought and reliance on one's own judgments, as well as clearer conceptions of the external world and the meaning which underlies all its phenomena. As subjects of study in the curricula of educational institutions the physical sciences approximate in character and importance to the classic languages, by drill in which the memories and analytical faculties of past generations of scholars were cultivated in a high degree,—a cultivation which is not acquired under our modern elective system. Of this the history of science affords many illustrious examples, among which may be mentioned Professor Asa Gray of Harvard University, who, although no collegian, ignorant of any modern language but his own, and familiar with Latin only in its botanical phraseology, nevertheless, by assiduous nature study, became one of the closest observers, one of the most exact analysts, and one of the most accurate delineators of all the votaries of science. Nor are the benefits of such discipline now confined to the professional teachers and students. On every side merchants and bankers, lawyers and clergymen, and others of various avocations, are turning to the practical study of nature as a recreation for both mind and body, and finding in their original researches into the phenomena which surround them not only a refuge from their ordinary labors, but sometimes profit and renown.

Libraries and the New Library Committee.—The new library committee appointed in January consists of the Rt. Rev. Rector, the Librarian, Father Orban, and a representative from each School of the University,—Dr. Bouquillon from the Faculty of Theology, Dr. Shea from the Faculty of Philosophy, and Dr. W. C. Robinson from the Faculty of Social Sciences. The general condition of the libraries has much improved, though the possibilities of further development are almost infinite and additions of every kind and in any quantity are urgently desired. Besides the general University library there are now fourteen special Departmental libraries, each located in the seminarium of the Department to which it belongs, where it is in constant use by the students. These are as follows: Moral Theology, Scripture, Church History, Philosophy, Psychology, Chemistry, Physics, Mathematics, Botany, Classic Philology, Oriental Philology, Economics, Political Science, and Law. These Departmental libraries are the tools and appliances of the instructors in the work of education, and their maintenance and increase is, therefore, one of the chief obligations which the University owes to its students.

Feast of St. Paul the Apostle.—The feast of St. Paul the Apostle, patron of the School of Theology, was fitly commemorated on Saturday, January 28th, by the entire University. Cardinal Satolli celebrated Pontifical High Mass in the Chapel, all the professors and students being in attendance. After the Mass a sermon was preached by Rev. Dr. Grannan, Dean of the School of Theology, giving an appreciative review of the character of St. Paul as a man of intellect and as a man of action.

The Athletic Association.—The Athletic Association has permanently organized, with the following officers: President, William

T. Cashman, of Boston, Mass.; Secretary, Richard Kerens, Jr., of St. Louis, Mo.; Treasurer, George J. Twohy, of Norfolk, Va. Since its formation in the Fall Term the Association has progressed favorably in its endeavor to promote a healthy interest in athletics. Recognizing the need of the *corpus sanum* to the efficiency of the *mens sana*, the faculty have heartily coöperated with the students, and by this means the obstacles incidental to the new enterprise have been happily overcome. A beginning has been made in foot ball, and despite adverse conditions a creditable eleven has been put on the field. The necessity of indoor exercise during the winter months has been met by the equipment of a temporary gymnasium in the basement of McMahon Hall, and appliances sufficiently complete for the requirements of the present students have been erected therein. With the opening of spring the candidates for the base-ball team began active work on the field. The prospect for a first-class nine is excellent, most of the men being experienced players, who formerly occupied positions on the teams of their respective colleges. Francis P. Guilfoile, of Waterbury, Conn., has been elected manager and Thomas J. Tighe, Jr., of Bath Beach, N. Y., captain. The schedule of games includes, among others, the Yale Law School, Ursinus, Columbian University, Mt. St. Mary's, Georgetown, Trinity, University of Virginia, and Gallaudet, and probably Seton Hall, Manhattan, and Rockville.

Corner-Stone Laying, St. Anthony's Church, Brookland.—The corner-stone of the new Church of St. Anthony of Padua, to be erected in the village of Brookland, a few blocks from the University, was laid on Sunday, February 9th, by Cardinal Satolli, assisted by the professors and students of the School of Theology and by clergymen from Washington and Georgetown University. The sermon was preached by Rev. Dr. O'Gorman on the Symbolic Significance of the Temple and the Altar in the Catholic Church, illustrating his meaning by referring to the dome of the Capitol and the Washington Monument, which rose into the sky in full view of the audience, as symbols of political faith and patriotic citizenship.

School of Theology.

Work of the Professors.—Besides the regular work of the professors in their class-rooms and academies and in the columns of the Bulletin, we have to notice the following academical work: In the *American Catholic Quarterly Review* for January, 1896, Rev. Dr. Péries, Professor of Canon Law, has an article on "Episcopal Elections" and articles in the January and February numbers of the *American Ecclesiastical Review* on "The Examining Judge in Ecclesiastical Cases."—Rev. Dr. Shahan lectured in Buffalo, March 4, on "Robert Emmett"; March 14, at Notre Dame Convent, Govanstown, Baltimore, on "Old Nuremberg, the Jewel of the German Renaissance," and in Philadelphia, March 17, on "Literature and Art in Mediæval Ireland."

Literary Society of Divinity Hall.—At the meeting of January 19, 1896, a paper was read by Rev. John J. Corcoran on "Degrees in Universities;" on January 26th, a paper by Rev. A. J. Carey, on "Epigraphy as a Science;" on February 9th, a paper by Rev. J. H. Tettemer, on "Music in Catholic Worship." At the meeting of February 9th the semi-annual election of officers took place. Rev. Paul Aylward, of Milwaukee, Wis., was chosen president; Rev. Francis J. Sheehan, of Philadelphia, Pa., vice-president; Rev. Joseph H. Tettemer, of St. Louis, Mo., secretary, and Rev. John J. Sheehy, of Buffalo, N. Y., treasurer. Rev. James M. Kirwin, of Galveston, Texas, and Rev. John A. Fleming, of Hartford, Conn., were elected members of the Literary Committee, of which the vice-president is *ex officio* chairman. The meeting of February 23d was devoted to the commemoration of Washington's birthday, according to the following programme of musical and literary exercises: 1. Instrumental duo—Revs. J. H. Tettemer and J. W. Cummings; 2. President's address—Rev. P. Aylward; 3. Reading—Rev. J. O'Neill; 4. Vocal solo—Rev. J. Dolan; 5. Address by Prof. W. C. Robinson, Dean of the School of Social Sciences, on "American Citizenship as Exemplified in the Character and Life of Washington"; 6. Vocal solo—Rev. J. H. Tettemer; 7. Address by Rev. Dr. Grannan, Dean of the School of Theology, on "Washington"; 8. Chorus—"America." This commemoration was attended by the faculty and students of theology, and was an occasion much enjoyed by all. At the regular meeting of March 8th the feast of St. Thomas of Aquin was celebrated by a public symposium on St. Thomas, which is elsewhere more fully described.

School of Philosophy.

Dr. Maurice Francis Egan.—During the winter term Dr. Egan has continued his courses on "Technique of English Style" with practical work based on theses from Herbert Spencer's Philosophy on "The Art of Construction" with exercises and seminar work on the construction of the "Oration," and the "Short Narrative;" on "Comparative Literature in English," with special reference to the making of "The Idyls of the Kings," and the influence of these works upon them; on Shakespeare's "Measure for Measure," with especial reference to its philology and its relation to ethics. Dr. Egan has also lectured at Villanova College on "Shakespeare and the Modern Novel;" at Chestnut Hill on "The Tendency of Modern Novels;" at the Visitation Convent on the same subject, and in Washington on "St. Francis d'Assisi" and "King Lear." Three volumes from his pen are now in press and will shortly issue: "Lectures on Influences in Literature," delivered at the Madison Summer School; "The Vocation of Edward Conway," and a book of "Stories for Children." At present he is engaged in preparing a paper on "Calderon" for Charles Dudley Warner's "Library of the World's Best Literature" and in annotating "Selections from Newman." He has recently been elected a member of the New York Shakespeare Society on the nomination of Dr. Appleton Morgan.

Dr. Daniel Quinn's Public Lectures.—Admissions to the Hellenic Academy.—Rev. Prof. Daniel Quinn, Ph. D., lectured on March 11th at Johns Hopkins University before the members of the Archæological Association at a meeting held in honor of Prof. B. L. Geildersleeve, who is about to depart for Greece. His subject was Olympia and the Olympian Games." Dr. Quinn is also giving to his students a series of Wednesday afternoon discourses in the Corcoran Gallery of Art on some of the masterpieces of Greek sculpture. On alternate Wednesdays these lectures are in Greek. Mr. Joseph Just won his admission to the philological division of the Hellenic Academy by fulfilling the other conditions and by writing an "*Εἰσαγωγὴ εἰς τοὺς 'Αριστο-*

φάνους 'Αχαρνεῖς''. He has since read a paper in the Academy ''*Περὶ τῶν εἰς τὰ δράματα τοῦ 'Αριστοφάνους Σχολίων· πραγματεία ἱστορική*,'' and a second one ''*Περὶ ἀνδρῶν τινὼν οὓς ἀναφὲρει ὁ 'Αριστοφάνης ἐν τοῖς 'Αχαρνεῦσιν.*'' For admission to the epigraphical division of the same Academy the Rev. A. J. Carey prepared and read a paper in Latin on inscription 564 in the Corpus Inscriptionum Atticarum, and has since his admission prepared another paper in Latin on inscription 573 of the same collection.

Dr. Shanahan's Lectures on the Philosophy of Religion.—A course of weekly lectures, dealing with the important subject of the ''Philosophy of Religion,'' was inaugurated during February. It is conducted by Dr. Shanahan, Assistant Professor of Philosophy, and though intended primarily for the benefit of the Catholic lay students of the University, is open to all others who may desire to attend. A justification of definite religious belief before the bar of reason is a need one feels sooner or later when brought into direct contact with the destructive thought of the day, whether gathered from hap-hazard discussions with a traveling acquaintance, or more plausibly set forth in the pages of modern literature. Not all who believe can analyze their act of faith and see the network of facts and principles upon which such an act is based, and of which ''the reasonable service,'' mentioned by St. Paul, is the direct corollary. Few realize fully the reasonable necessity—the advantages, individual and social—of religion in general, and the Catholic in particular. The Church for many is a nondescript entity which eludes any attempt to peer into its claims and prerogatives. ''Dogmatism'' is a misleading catch-word, which from sheer dint of reiteration gradually assumes the aspect of something arbitrarily imposed on the over-credulous, and ''Tradition,'' once likened to hearsay and folk-lore, suggests a state of primeval twilight, in which the hard lines between fact and fancy were but slenderly drawn. Still more a matter of disconcern to many is the right the Church has to impose all or any of its manifold obligations and the unquestioning assent it requires to certain fixed principles of conduct. Matters such as these, upspringing daily into consciousness, require some philosophic touchstone to be properly seen and measured. And this the more so, as the keynote of the hour is critical, calling for a response likewise critical in kind, as though it were the counter product of sympathetic vibration. To furnish answers to queries such as these, and afford students the occasion of mastering a code of principles well rounded out by facts and reason, is the object intended by the University in this course of lectures. A critical knowledge of religion and religious principles, so keenly felt by all, can not fail to be productive of much good in a Christian Catholic institute of learning.

School of the Social Sciences.

Department of Sociology: Dr. Rooker's Lectures on Ethics.—Dr. Bouquillon's Instruction in Sociology.—The course of lectures by Dr. Rooker on Ethics as the foundation of Social Science, commenced last fall, has been continued on Tuesdays, Wednesdays and Thursdays to this date, with a good attendance of interested auditors from all departments of the University. Those making sociology their principal study have been pursuing their researches under the guidance and with the assistance of Dr. Bouquillon, who, though already overburdened with labors, generously undertook this additional responsibility pending the return of Professor Kerby from Europe.

Department of Economics: Lectures of Hon. Carroll D. Wright. —Mr. Neill's Classes.—The lectures of Hon. Carroll D. Wright, United States Commissioner of Labor, have become, through the importance of their subject-matter and its clear and interesting mode of treatment, one of the prominent features of University life, attracting wide attention and arousing great enthusiasm among his hearers. During the month of February he finished the course on the Science of Statistics, which was introductory to and the basis of those to follow, and commenced the course on Social Economics. The lectures of this course thus far delivered are: Evolution of Manufactures; The Different Systems of Labor,—Slavery, Feudal Serfdom, Wage System, The Factory System; Communism; Socialism, covering five lectures; State Attempts to Regulate Industry. The value of Mr. Wright's work in the University, on account of its intrinsic merit and the direct personal interest manifested by him in the progress of its students in the science of Economics,—one of the most, if not the most important of all those sciences whose principles mould and govern social life,—has exceeded every expectation, and it is gratifying news to all friends of the University that the course is likely to be continued for years to come. Mr. Neill's classes in Economics, some pursuing elementary studies, others following more advanced work in connection with Mr. Wright's lectures, have met regularly three times a week as usual. Taking these two courses together, Mr. Wright's lectures and Mr. Neill's instructions, the present demand upon the University for a scientific and practical education in economics seems to be fulfilled.

Department of Political Science: Professor Robinson's Instruction.—The efforts of the class on Political Science, since the end of the Christmas recess, have been devoted to the investigation, under Professor Robinson's direction, of the political systems and conditions of Egypt, Assyria, and other primitive nations at the dawn of the historic period, and the attempt to trace their respective features to the family customs from which in a far remoter period they were derived. This field of study has never been sufficiently explored, and it is hoped that new light may be thrown by these researches upon the origin and earliest development of the political societies, from which Greece and Rome and all modern nations have received their laws and institutions.

Department of Law: Debating Club.—Parliament.—At the resumption of exercises in January two clubs were organized, of each of which all the students of the department are members. One—a debating club—meets every Tuesday afternoon for the discussion of mooted questions of law and training in forensic oratory. The other—a parliament—meets every Thursday afternoon for the transaction of legislative business and practice in parliamentary law. These clubs, in connection with the regular moot courts, are intended to familiarize the student with the conduct of litigation, the statement and defense of legal propositions, and the management of and participation in the affairs of deliberative assemblies.

Classes and Courses.—During the winter session the candidates for the degree of Doctor of Civil Law have been pursuing their studies under Rev. Dr. Shahan, Lecturer on Roman Law, especial attention being paid to the Law of Contracts, Obligations, Status, and the History of Roman Law. Three of the candidates for the degree of Master of Laws, who selected the Corporation Courses as their degree course, have finished the study of Private Corporations and partially completed Municipal Corporations and Railroad Law. The other candidates for this degree have finished their advanced studies in Real Property and are now engaged on special topics of Pleading, Procedure, and Estates Testate and Intestate. The senior candidates for the degree of Bachelor of Laws have been, and still are, occupied with the subjects of Contracts, Real Property, and Civil and Equitable Remedies. The junior candidates for the Bachelor's degree have finished and been examined upon Elementary Law, and are now studying Real Property, Contracts, Torts, Pleading, Procedure, Criminal Law, and Parliamentary Law.

Degrees Conferred.—Early in the winter session Mr. Edmund B. Briggs, LL.B., an attorney-at-law of twenty years' standing, passed a satisfactory examination on the Equity courses (including Mortgages, Liens, Trusts, and Equitable Remedies) which he had chosen as the condition for his Master's degree. Mr. James L. Kennedy, also an attorney-at-law and a member of the bar of the Supreme Court of Pennsylvania, at the same time sustained a rigorous examination on the General Practitioner's Courses (including ordinary legal subjects) and was passed for the Bachelor's degree. The other conditions required by the rules of the Department having been complied with, the degrees were formally conferred by His Eminence Cardinal Gibbons, Chancellor of the University, on the feast of St. Thomas of Aquin.

Mr. W. L. Clark, Jr., Instructor in Law.—At a meeting of the Senate held March 10, 1896, Mr. W. L. Clark, Jr., of Washington, was appointed Instructor in Law. Mr. Clark is a member of the Bar and is well and favorably known to the profession and to legal educators as the author of text-books on Criminal Law, Criminal Procedure, Contracts, and other topics, published for the use of students by the West Publishing Co. of St. Paul, Minn. He is a young man of genial disposition and pleasing address, and as his work of instruction will lie along the lines of his own writings he will doubtless prove a profitable as well as an agreeable assistant to his students.

Washington's Birthday, Addresses of Prof. Robinson.—At a celebration of Washington's Birthday, held by the Association of the Oldest Inhabitants of the District of Columbia, in Metzerott Hall several addresses were delivered, two of which were by Rev. Dr. Stafford, of St. Patrick's Church, and by Prof. W. C. Robinson, Dean of the School of Social Sciences of this University, the subject of the former being "Washington, First in Peace,'' and of the latter "Washington, First in the Hearts of his Countrymen.'' Prof. Robinson also addressed the Faculty and Students of the School of Theology at their commemoration of the same anniversary on Sunday evening, the 23d, on "American Citizenship as Exemplified in the Character and Life of Washington.''

The Law Library.—Extensive Increase Through the Banigan Library Fund.—The distribution among the libraries of the first installment of Mr. Joseph Banigan's munificent provision for the enlargement of the University libraries enabled the Faculty of the department to add to its library about two hundred and fifty volumes of much-needed reports and treatises. Although this library is now in good working condition, yet the Faculty desire to appeal to lawyers and others interested in its success for donations of law books. In the library of a law school scarcely any law book can come amiss. Old editions, duplicate copies, broken sets, all have their use, and for gifts of these as well as those of later date and more perfect condition the donors will receive a grateful acknowledgment.

BOOK REVIEWS.

Theology.

De Vera Religione, De Ecclesia Christi, De Fontibus Theologicis auctore Ad. Tanquerey, SS.; New York, Benziger Brothers; Baltimore, St. Mary's Seminary, 1896.

We are glad to call attention to another work by Dr. Tanquerey, Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore. In this Synopsis of Fundamental Dogmatic Theology Dr. Tanquerey treats of the True Religion, the Church of Christ, and the Sources of Theological Truth. After some preliminary remarks on the concept, the divisions, the excellence and utility of theology, he goes on to treat the True Religion, of religion in general, of supernatural or revealed religion, of the possibility and necessity of the latter, and of the criteria by which we may recognize it, at which point he discusses the theological doctrine on miracles. A second chapter is devoted to the Christian Religion in particular; first, to the authority of its inspired literature, the New Testament; and, second, to the divine character of that religion as proved by its intrinsic suitability to human nature, its public and social benefits, its complete novelty; further, by the extrinsic evidences of the personal witness of Jesus, His miracles and prophecies, the wonderful spread of His doctrine, the constancy of His martyrs, and the fulfillment in Him of the Old Testament prophecies. Very useful and apropos are the brief expositions of Buddhism and Mahommedanism, short studies in comparative religion, but needed just now when these other world-religions are waking up to a certain proselytism, and meeting with unexpected favor and protection from a society and states that have been nourished on the strong, sweet sap of Christianity.

The Church, how to find the True Church, her nature as an authoritative and infallible teacher, her headship and public signs or criteria, and her hierarchical form of government are the rubrics under which Dr. Tanquerey presents the usual teaching of the Church concerning herself, her aim, her constitution, and her relations to all other societies.

In the third part of this volume Tradition and Scripture are treated as the sources of theological truth, both of them preserved and interpreted in and by the Church which is "the pillar and firmament" of truth, the custodian, witness, and expounder of that doctrinal deposit which Jesus committed to her keeping through the changeful ages and the wavering vicissitudes of society and civilization. Dr. Tanquerey adds considerations on the uses of philosophy, the natural sciences, and profane history. There are also brief excursus on the Roman Episcopate of St. Peter, the series of the Ecumenical Councils, the ecclesiastical writers of the first six centuries, and the decrees and canons of the Vatican Council.

We have already expressed in the BULLETIN (April, 1895, p. 325) our sincere opinion of the work of Dr. Tanquerey. He has a true sense that the living Church is a testimony to herself; hence his consequent large use of the great bishops, priests, and theologians of the time. The Church of Christ is no voiceless, lonely sphinx, shut up in hieratic mystery and explicable only by a discussion of ancient texts and a piecing together of scraps of parchment or fragments of marble. No true theologian disdains those faint echoes of the past, for they have their use in the mighty judgment hall of historical theology; but he knows that the living tribunal of the ecclesiastical magisterium, in all its grades, remains forever the best witness and interpreter, and also the best adapter of Christian teaching to the conditions of human life and activity. You will find here Newman and Manning, Bossuet and Massillon, St. Thomas and Suarez, De Rossi and Perraud, Catholic writers of varying intelligence and prestige, it is true, but nevertheless all witnesses to the faith, and each with reasons, proofs, and persuasions suitable to his own time and the temperament or conditions of contemporary humanity. Dr. Tanquerey makes good and frequent use of non-Catholic writers like Mallock, Liddon, Mill, Gore, and Schaff, of whom his students hear daily in after life, and whose good and bad qualities they ought to be acquainted with if they would speak with the persuasion of superior knowledge to congregations that are growing in literary culture and refinement and are forever putting to their clergy questions, old as the world if you will, but made novel and piquant by some trick of style, or some new discovery, or some popular philosophy; hence this recognition of the modern element in theology and of the actual wants of the minds with which we deal is a merit of the first class. We would not have our readers believe that Dr. Tanquerey has written a theology out of this century's literature alone; far from it. He has linked *nova et vetera*, and while in the body of his teaching he expounds the doctrine of the ancients, the notes pay due attention to the claims of the actual Church.

Some will miss here and there a favorite author or proof; others will think that certain doctrines ought to be more or less insisted on; still others will desire another general plan. It is impossible to suit all minds in the making of manuals, especially of theological manuals, to the filling up of which so many elements concur, and which can be envisaged from so many points of view. We hope that a second edition will correct a too great number of typographical errors. Thus (p. 443), *vivam et ineffabilem* ought surely to read *vivam et infallibilem. Henrick* (p. 23) ought to be *Kenrick*, and (p. 51) *Moelher* ought to read *Moehler*; (p. 145) *Zachn* should be *Zahn*, we think. We noticed many others,—hence our insistence on the only disfigurement of a valuable book.

Evolution and Dogma, by Rev. J. A. Zahm, Ph. D., C. S. C. Chicago, D. H McBride & Co., 1896.

It is a pity that such a book should be needed; but the fact is, as the author tells us, that for a certain class of minds "Evolution" is a bugbear. Accept it or deny it; in either case one is sure to be wrong with somebody. Dr. Zahm proposes to get rid of this imaginary dilemma, by showing what Evolution is and what it is not, how far it may go and where it touches the confines of dogmatic truth. His work, accordingly, is divided into two parts. In the first, after sketching the history of the Evolution idea, he presents the arguments for and against it. He shows pretty clearly that Evolutionism is not an entirely new doctrine, and that the fact of Evolution is not to be confounded with any of the hypotheses which are advanced to explain it. His conclusion is that, while the process of evolution must be admitted, the "ideal theory" belongs to the future. He is neither Darwinian nor Lamarckian; he is simply expectant. The second part of his book might well have been subdivided, so as to treat Evolution first from a philosophical point of view, and then in its bearings upon revealed doctrine.

Haeckel might have been disposed of before the Vatican Council was cited, and in less space. However, the pages devoted to Monism and Agnosticism are instructive, as they show how quickly certain systems of philosophy appropriate scientific truth and give it their coloring. But most readers will turn to the chapters that deal with the religious aspects of Evolution, or rather of "theistic Evolution," that, namely, "which admits the existence of a God, and the development, under the action of His Providence, of the universe and all it contains." The main difficulty is removed by the distinction between primary and secondary, or derivative, creation. According to St. Augustine and St. Thomas, God created the primordial elements out of nothing (primary creation), and endowed them with latent energies to be developed in the course of time (secondary creation). To this evolutionary process the rational soul is an exception, being created directly by God and infused into the body. These are weighty problems, and Dr. Zahm has handled them carefully. His anxiety is not so much to defend any particular scientific position, as to convince Christians that the findings of true science cannot conflict with their cherished belief. His book will be helpful to a large class of readers. To a smaller class it will suggest the idea that the soundest Apologetics must be the scientific work of Catholics. If we had more men like Mivart, Pasteur, Vanbeneden, and Carnoy, the so-called "conflict" would be out of the question. Theoretically, facts of science are common property; in reality they belong to the school that discovers and interprets them. There is more comfort in homesteading on the scientific domain than in disputing the title of previous occupants. *Anteire, non subsequi decet.*

Das Alter des Menschengeschlechtes nach der Heiligen Schrift, der Profangeschichte und der Vorgeschichte, von Prof. Dr. P. Schanz; Herder, Freiburg im Breisgau; B. Herder, St. Louis, Mo., 1896, pp. vii–100, being vol. I., No. II., of "Biblische Studien;" price 43 cents, net.

We noticed in the last issue of the BULLETIN (January, 1896, vol. II., No. I., p. 129) the first number of these "Biblical Studies," a series of special researches undertaken in response to the earnest call of Leo XIII., and carried on by German Catholic professors of Bonn, Freiburg, Paderborn, Muenster, Prague, Breslau, and Tuebingen, under the direction of Prof. O. Bardenhewer, of Munich, and with the approbation of the Archbishop of Freiburg. The second of these studies is entitled "The Age of the Human Race." Before indicating its contents it may be well to say that the author, Dr. Schanz, is professor in the Catholic theological faculty of Tuebingen, and is well known for his extensive work on Christian Apologetics. It may also be of interest to our readers to listen to the preface which the learned writer feels bound to indite: "Little books need no long preface, indeed, need no preface whatsoever. Nevertheless, the newly-awakened 'Biblical Question' in Catholic Germany demands that I define my position, all the more so as I have chosen for my coöperation in this work an interesting theme that grazes very close on fundamental principles. Without anticipating the views of the editor of this series I think I may say that Catholic exegesis can hope for solid development and general esteem only by utilizing the rich treasures of modern science in union with the inalienable legacy of its brilliant past. If the fathers and the scholastics did not disdain to make use of the truths of profane science in whatever quarter they found them, the Catholic theologian of the present is justified in bringing forth from his treasures both old and new; he is even conscience-bound to do so. It is true that an anti-Scriptural and unbelieving spirit is often visible in Biblical criticism and in those natural sciences which affect most closely the history of creation; yet I find in this a fresh reason why the Catholic scholar should not rest content with mere negation, but strive to separate the chaff from the wheat. The great influence of modern science on the world's cultured circles can no longer be arrested or dissipated by the mere ignoring of the fact. The Catholic faith, which we all maintain and defend, leaves sufficient margin for the scientific movement. The danger of admitting too much, always existing in a period of transition and which all do not avoid with equal success, is scarcely greater than that other danger of intensifying the conflict between facts and science by too tenaciously holding on to the letter, when the Church herself permits the broader and larger view.

"I do not speak here of the discussion of scientific difficulties during the period of instruction. Nevertheless, when we remember what widespread unbelief the theological student must meet and deal with when he goes out into the world, there can scarcely be any doubt as to the course of the professor·

From every quarter comes to us the cry that infidel science is filling the minds of the multitude with doubt and denial. How can the effects be healed if the causes are not appreciated? The efforts which the clergy of France are now making to infuse new life into their hitherto mechanical teaching and thus to reconquer their lost influence upon the educated public show clearly enough that instruction ought not to be out of touch with the ideas and the progress of the present. If I recall a pseudo-Augustinian commonplace it is because numerous unhappy events of the present make it necessary to insist that our personal views ought not to blind us to the common purpose. It is in this spirit that I have written this little book. Even those who do not share all the views of the author in this broad province may find something that will inspire and direct him."

The origin of the first men, says Dr. Schanz, their intellectual and moral make-up, their increase and spread, the unity of their descendants, their division into races and language-families, and especially the date of their origin, or the length of their entire history, are questions very difficult in themselves. Especially is this the case with the last question, in which Christian faith and revelation have so serious a stake, and which can be gravely prejudiced by the narrowness of traditional views as well as by the confusion of false science. Three sources of information are open to us,—the Bible, Profane History, and Pre-historic time. The Old Testament gives us some chronological data; profane history furnishes proof of human culture at remote dates outside of the chosen people; the pre-historic time gives us evidences of human existence and activity at a period when the earth was first made habitable for man.

As to the Bible, the chronologies of the ten patriarchs from Adam to the Flood do not agree in the three texts by which the Pentateuch has come down to us,—the Hebrew, the Samaritan and the Septuagint or Alexandrine Greek. It is possible that there are gaps or breaks in the patriarchal genealogies, as the Abbé de Broglie and Cardinal Meignan allowed, and that in the list of genealogies the same word may have been used for a people, its common ancestor, and its territory. Long ago Melchior Canus, Tirinus, and Le Quien found it necessary to make these or similar suppositions, which are therefore not new "effugia" from the arguments of unbelieving critics. Dr. Schanz examines briefly but conscientiously the several attempts to reconcile the grave discrepancies of the biblical chronology, especially the pre-diluvian, notably the system of "artificially constructed generations" of Gutschmid, and the minor or "religious" year of the Abbés Chevallier and Dumax. He concludes that it is impossible to construct from the Pentateuch any absolutely sure calculation of the time that intervened between the Creation of Adam and the Deluge, seeing that the tradition of the Hebrew text reckons a much shorter time than the Septuagint, which nevertheless has always enjoyed great authority in the Church, and is yet the text of the Oriental churches. From Adam to Christ the difference in the chronologies of these two texts of the Old Testament amounts to nearly 2,000 years, so that the age of the human race, according to them, and supposing that there are no lacunae in their lists of generations, may vary from 6,000 to 8,000 years. Nor can the variations be ascribed to the faulty tradition of the texts,—they were probably there from the beginning, and are owing to the sources whence the texts drew their chronological statements. "The sacred writers had no intention of furnishing an unbroken chronology, nor does the doctrine of inspiration demand it, since it cannot have been the intention of the inspiring Spirit to make revelations in matters which had little or nothing to do with the religious life" (Cf. Schaefer, "Die biblische Chronologie," Muenster, 1879; Lederer, "Die biblische Zeitrechnung," Speier, 1888; Schanz, "Zur Lehre von der Inspiration," in the *Theologische Quartalschrift*, 1895, p. 177, sqq.).

As to the evidence of profane history, the traditions of the Indo-Germans, the history of the Chinese peoples, and especially the Assyrian and Egyptian histories, now based on a multitude of monuments, show that a fine culture and advanced human development existed at least four thousand years B. C., and were naturally the result of a long evolution in the domains of language, religion, science, and art. How far back must we go to find the first appearance of man on the earth? According to the Abbé Moigno and the Abbé Vigouroux, the Scripture offers no fatal limit, and so far the data of science, especially of historical science, do not justify the extremely great antiquity that some writers delight in asserting. "Establish," says the latter, "the age of man and of the ancient peoples on good arguments, and the Bible will be found not to oppose these results. The genealogies of Genesis are probably imperfect, and can, therefore, not be looked on as the basis of a sound chronology. The Scriptures had as little intention of enlightening us about the age of heaven and earth as about the age of mankind." Very interesting and instructive are the pages of Dr. Schanz in which he sums up the results of geological and archæological research as far as they demonstrate the presence and activity of man on this earth at some very remote period. Here he is the skilful apologist who is not handling his weapons for the first time. The results of his very useful study he describes in the following words:

"1. The Holy Scriptures give and intended to give no perfect chronology. Their individual details of chronology are imperfect and incomplete, so that no sure figures can be drawn from them. The three texts which contain the Pentateuch, differ greatly on this point from one another. It is probable that the Septuagint elevated the figures, possible that the Samaritan intended to bring about a due reconciliation between the different statements of the Hebrew, though even this is not free from objections. Since the Church has always allowed the use both of the original text and of the Septuagint, and has decided for neither, the exegete may choose for the beginning of mankind from four to six thousand years before Christ, and if necessary, may go beyond the latter figure.

"2. Ancient history, notably that of Egypt, Assyria and Chaldaea, shows us a very high civilization some four thousand years before Christ. Its existence postulates a lengthy period of growth, i. e., the pre-Christian civilization covers a period of at least four or six thousand years. And since this civilization was not overthrown by the Deluge, but was continued through the sons of Noah, its widespread existence in the Orient at the postulated time may be reconciled with the Deluge by an earlier dating of the latter. In any case some six or eight thousand years are requisite from this point of view.

"3. The results of pre-historic science are uncertain and arbitrary as yet, nevertheless the general opinion of specialists cannot be easily set aside when they maintain that a great number of centuries must have intervened before humanity, already widespread and divided into races, arose from the inferior or degraded condition of the paleolithic period to the highest culture.

"4. Since the question of the age of mankind does not affect the inspiration of Holy Scripture, or the infallibility of the Church, the Catholic exegete may accept the results of science as far as they appear based on good arguments. A contradiction there might be, not between science and faith, but between true science and a faulty interpretation of the Bible."

"Nehemias and Esdras," by A. Van Hoonacker, H. Engelke, Gand and Leipzig, 1895, pp. 90.

It is always a pleasure to read anything from the pen of Dr. Van Hoonacker, as all his works are characterized by originality, thoroughness, and painstaking research. He is well equipped for his work and is acquainted with the methods of modern biblical critics, some of whom, especially A. Kuenen, he has more than once driven from the field. The Catholic University of Louvain may well be congratulated on having him on her staff of professors.

According to the tradition of the Jews, Esdras was the restorer of the Aaronic ritual, of public worship, and of the whole sacrificial system of the law, after the return of the Jews from the Babylonian captivity. He is represented as the second Moses who republished, if he did not rewrite, the Pentateuch. Several of the early Fathers and many recent theologians have been induced by this Jewish tradition to adopt the same opinion and to exaggerate beyond measure the rôle played by Esdras in the restoration of the Jewish commonwealth. Advanced critics have taken advantage of this exaggerated importance of Esdras, to fix upon him the composition of the "Priestly Code," which forms a large portion of the Pentateuch as we now have it.

Dr. Van Hoonacker proves that, not Esdras, but Nehemias is the hero of that epoch, the builder of the walls, the restorer of public worship, and the real founder of the subsequent Jewish commonwealth. He was the strong, unflinching, uncompromising leader of the people; Esdras is merely one of his many very pliant and very obedient instruments for good. So long as the former lived, Esdras was the scribe, the priest, the reader, the interpreter of the law, but not the writer, not the legislator.

In our Bibles the book of Esdras comes first in order, Nehemias second. Many have thought that the two men, whose history they contain, must have lived in the same order, and that Esdras was the first, not only in time, but also in importance. Dr. Van Hoonacker reverses this order, and contends that Nehemias took charge in the twentieth year of the reign of Artaxerxes I, and that, only after his death or retirement, Esdras succeeded him in the seventh year of Artaxerxes II. It is Nehemias who finds everything in disorder; who takes three days to study the situation; who goes around the city, inside and outside, at night, accompanied by only a few trusty men; who assigns to each group of inhabitants their share of the work of reconstruction; who took the first steps towards preventing mixed marriages for the future; who had the priests read the law in public to the people; who renewed the covenant with God; who induced the people to confess their sins; and who makes them promise to observe the law, and to sign a new covenant with their God. Nehemias heads the list, and Esdras appears nowhere on it. He is here mentioned for the first time at the reading of the law. All this makes it evident that Nehemias was the first leader on the spot since the time of Zorobabel. At his arrival Nehemias finds all in chaos, and the people humiliated by their neighbors. He rebuilds the walls of Jerusalem and makes it the stronghold of the nation. Esdras comes on later. On one occasion, while waiting for the people to assemble, he remains in the chamber of the High Priest Johanan, who was the grandson of Eliaschib, who was the High Priest at the time of Nehemias.

We should judge of the rôle of these two men by the Bible, where alone is contained all the information we possess about them, and not by the Talmud, which was written 600 or 800 years after the books of Nehemias and Esdras. Even so, the part played by Esdras is in every way worthy of a great and good man, and so important that it needs not to be exaggerated by the fabrications of the Rabbins and of later apocryphal writings.

Lyra Hieratica. London: Burns & Oates. New York: Benziger Bros., 1896.

"Lyra Hieratica" is a volume of poems brought together from various sources. In this selection the editor, Rev. T. C. Bridget, of the Congregation of the Most Holy Redeemer, has displayed a keen appreciation of what is suitable to the purpose, announced in the preface by printing only such as are recommended by their inherent excellence or peculiar applicability. To make a collection of poetry that would meet the divergent tastes and needs of priests, ecclesiastical students, and laymen is no easy task. For the most part the compilation follows out the intent of the editor. And this intention is to open to the laity the holiness and influence of priestly life, to impress students with the sacredness of their vocation, to invigorate their zest for study and good deeds, to become to the priest himself a constant companion, offering food for meditation upon his inestimable privileges, and under a pleasing form telling the story of his own and of other priests' lives.

The book is divided into four parts, of which the third, "Phases of Priestly Life," is the best. Both the greater warmth of the subject in comparison with the others, and the poets from whom the excerpts are chiefly made account for its excellence. Aubrey De Vere, Fr. Faber, Dante, Chaucer, Longfellow, Milton, Adelaide Proctor and John Banim make up the illustrious contributors. In this part we read the story of the ordinary priest's daily life and catch its beauty and sweetness. To our mind the most effective selection in the whole book is Banim's "Soggarth Aroon," in which the poor Irish peasant testifies his simple affection and gratitude for the kind-hearted priest, his best friend. Let any one of the three classes for whom the book is intended learn in these lines the lesson of perfect charity:

Who, in the winter's night, Soggarth Aroon,
When the cold blast did bite, Soggarth Aroon,
Come to my cabin door,
And on my earthen floor
Knelt by me, sick and poor? Soggarth Aroon.

Who, as friend only met, Soggarth Aroon,
Never did flout me yet, Soggarth Aroon;
And, when my heart was dim,
Gave, while his eye did brim,
What I should give to him? Soggarth Aroon.

Some of the verses in this volume appear for the first time in print. Probably among these are several noticeably inferior ones, which, notwithstanding that they serve the editor's purpose, might have been left out. The editor himself has contributed largely and moderately well. What strikes one most in his verse is a burning zeal and a high conception of his office. "A Priest's Answer" is one of the best of his efforts, and the following, taken from it, contains a perfect profession of conduct for his brethren:

A priest I am, the lowest and the least,
Yet I will love Thee, Christ, my royal Priest;
With all my priestly soul I'll honor Thee,
For Thou hast stamped Thy priestly mark on me.

Altogether the work has been well done. With the editor, we believe that these sweet songs and poems will prove more efficacious than a didactic poem or prose treatise upon the subject.

Philosophy.

Philosophiae Theoreticae Institutiones secundum doctrinam Aristotelis et S. Thomae Aquinatis. Second edition, 2 vols., in octavo. Rome, Libreria di Propaganda Fide, 1896.

The second edition of Mgr. Lorenzelli's philosophy which has just been published, is a credit to the distinguished internuncio at the Hague and the former fellow-professor of His Eminence Cardinal Satolli in the Propaganda. There are many reasons which bespeak for it careful consideration. In the first place, it is an unbiased exposition of the doctrine of St. Thomas and not an after-thought which strains the great Dominican's text to one's own shade of meaning. It is a study of the words themselves which St. Thomas wrote, and nothing is warped from the context, but everything viewed according to the received principles of hermeneutics. This is all the more pleasing, as there is scarcely a philosophical aberration nowadays that does not in some wise endeavor to make St. Thomas the head and heart of its significancy. In the second place, Mgr. Lorenzelli has realized a point that seems to have escaped so many, that the Summa Theologica is not the only work of St. Thomas. The commentaries which the Angelic Doctor wrote with more direct relevancy to philosophic matters are as so many undiscovered manuscripts to a large number of writers. Furthermore, it is hardly a debatable point that between the apparently opposite views which the Angel of the Schools at times professes, the Summa must be the final court of appeals, as it represents the more solid views of his maturity and levels many opinions which in his earlier years and according to the lights he then had, he enthusiastically entertained. Where the Summa is silent, let his other works speak. When both speak, as it were, together, the Summa alone must be recognized as having the right to close the discussion. For, as the phrase runs, in it St. Thomas rises superior to his former self (*seipso maior*) and rejects his earlier position as insecure.

The foregoing remarks pertain to the interpretation of St. Thomas, and will serve to keep one from being hoodwinked by the perplexity of so many counter views. A few remarks as to the doctrine expounded in these pages. Under the head of Logic, he speaks of the criterion of truth at some length and assumes a position not generally held, but which commends itself at once as a keener ultimate analysis than the usual one of objective evidence. The statement of his thesis is itself pungent, and opens up a clear perspective. "Since evidence is the ultimate term which the intellect strives to reach in scientific knowledge, the evidence of any proposition is not rightly put forward as the criterion of its truth." In this position he is supported by Cardinals Battiglini and Pecci, especially the latter, who has devoted some time to the consideration of this problem.

In metaphysics we are pleased to note that he holds the real distinction between "nature and supposition," and supports his view with cogent interpretative references to the Summa. As to the famous question of the "middle science" (*scientia media*), he holds that the division St. Thomas made of "the science of simple intelligence and the science of vision" is complete and not needful of any intermediate member; nay, exclusive of such. In extenuation, however, he adds in a footnote which appears only in this edition, that "if by middle science is understood nothing else than the divine knowledge of future conditionates, there is nothing inadmissible in it." In this he follows the stand taken by Satolli, Pecci, Binsecker and others. The admission of a third member in the divine science can find due apology only in the direct disproof of the completeness of St. Thomas' division.

These are only a few selections from Mgr. Lorenzelli's theoretical philosophy. The only drawback in this, as in the previous editions, is that some modern opinions are refuted throughout from pure theoretical standpoints with no direct entrance into the heart of the subject from the adversary's own point of view, which, we take it, is an indispensable mode of procedure in the age in which we live. However, these two volumes present a consistency in theoretic doctrine and afford air-minded students a grasp on the real Thomistic system which they will search for in vain amongst many other philosophic writers.

L'idee par l'Abbé C. Piat, professeur à l'Institut Catholique de Paris. 1 vol. Paris, Poussielgue, 1895.

This interesting contribution to neo-thomistic thought is timely and pleasing. The distinguished author attacks his subject from the very first lines of his preface, and almost before the reader is aware plunges into the depths of the problem of epistemology.

He frankly asks himself four questions, and answers them with an unmistakable clearness in some 350 subsequent pages. 1° What is the relation of ideas to consciousness? Above and beyond the purely subjective is there not some stray beam of objectivity discernible? 2° What is the relation of an idea to those three distinguishing traits of abstract, universal and necessary, which make it a thing apart from the images of sense? Whence come they? Where do they belong? In other words, are they housed in consciousness itself or exclusively attached to ideas? 3° What kinship have ideas with the empirical phenomena? Are they a passive mental residue or the product of the soul's activity? 4° What is the relation between knowing and being? Are they so merged each in the other's self as to be completely and inseparably identical?

The answer to the first question may be skeletonized in seven conclusions. 1° Consciousness seizes phenomena as so many absolutes. An object of direct consciousness does not change into something else by the intervention of indirect consciousness. And if the object of thought remains radically the same, if the term of thought does not change under the differing lights thrown on it by consciousness, direct and indirect, thought itself cannot change but in *intensity*. For, assuredly, the same object must needs produce the same thought in correspondence with it. 2° Phenomena are the living acts of soul and, in consequence, one's knowledge of himself is measured by his acts. 3° Whatever consciousness brings to light in an idea may be affirmed of the idea itself, for consciousness does not change an idea on the core of mere intervention. 4° Consciousness is distinguishable from ideas because of its capacity to measure their intensity and duration, and has in consequence an activity peculiarly its own. 5° Consciousness, not ideas, constitutes personality. The inference, therefore, that reason must be impersonal because truth is one, falls to the ground for lack of interest. 6° Ideas viewed as representations are hyperorganic; they are not mere movement, nerve-vibrations, or undulations of cerebral molecules, but *modifications* of soul. 7° The thinking subject is indivisible with an indivisibility not explainable by an intimate association of material particles. For, although the road from unity to multiplicity is inferentially traffickable, the other end is barred. Simplicity precedes composition and produces it. Hence it is that the fusion of consciousness is an unscientific myth.

The second question receives alike its due meed of consideration. Abstractness, universality, and necessity belong to ideas, and are not forms of thought arbitrarily imposed or spun out into a triple web by consciousness, but aspects of concrete realities which rational thought has stripped bare of particular, limiting, and individualizing conditions. They are a trinity of characters into which all reality is finally analyzed when passed through the human intellect as through a prism. Abstractness is a result of mental activity which grasps reality in a higher way than sense, and understands it according to its own peculiar nature. Universality is a like result of the mind's mode of operation and flows from the very essence of ideas themselves. Is it not of the essence of the circle to be universal—unlimited as to particular realizations? Necessity is a corollary of universality and is a direct result of the mind's penetration into the connections, logical and real, which bind together the hierarchies of things.

In answer to the third question the author proves that these characters of universality and the like, as well as ideas themselves, come from empirical phenomena, and are not freaks of the mind's creation. He exposes at length the disentangling process which the mind pursues in obtaining objects fitted for its own sphere, a process known to St. Thomas and the schools under the name of "illuminatio phantasmatis." The chapter devoted to this consideration is a successful attempt to put old wine in new bottles without the usual accompaniment of breakage.

His fourth and last question is a forceful exposition of the Thomistic theory of being and its all-important relations to knowledge. Idea is neither adequate nor essential to being, and hence the idealistic principle is but the groundstone of other though subsequent paradoxes. Being is the basis of idea and not idea of being, as Hegel contended. The great delusion of philosophers has been the confusion of subjective with real extra-conscious being, and the author devotes much space and time to the eradication of any such notion. "Knowledge does attain unto the absolute and is not a bundle of relativities," is the author's conclusion from the admitted facts of physiology, psychology, and the sciences in general, as well as from the principles of soundest metaphysics.

This work is in the right direction. It is clear and straightforward. The value of counter views is carefully weighed before his own conclusions are definitely drawn. His portrayal of the differing modern systems touching this point is thoroughly fair-minded, and we doubt if they lose any of their native strength in his pages. Furthermore, the happy faculty the author has of rejuvenating old truths in form and expression is one to be imitated. Under his flowing pen St. Thomas is not made to speak in a language none may nowadays comprehend, but in the scientific phraseology through which the modern world speaks and writes. To those inclined to look upon St. Thomas as an old-time writer whose influence has long since been moribund or who know nothing of scholasticism but the opprobrium attaching to the name, this work of Professor Piat is a most effectual illuminant and a striking example of the vitality inherent in the principles of the Angel of the Schools.

Art and Travel.

A Handbook of Greek Sculpture, by Ernest Arthur Gardner. Macmillan and Co., London and New York, 1896.

Mr. Gardner's world-wide reputation naturally causes us to expect a model work from him when he assumes the task of writing a handbook on sculpture. The present work satisfies our expectations. Knowledge of Greek sculpture may be acquired partly in libraries and partly in museums. Both sources of information must be well exploited if we wish to arrive at the best results.

In ancient times theoretical works on sculpture were quite numerous. There was the " Kanon " of Polykleitos, and Euphranor's treatise on coloring and proportion, the historical treatise in which Doris of Samos wrote concerning the most celebrated artists, and the five volumes of Pasiteles on the most famous works of art in the world. But all of these treatises unfortunately are lost. Thanks, however, to the compiler Pliny, many valuable statements taken from the writings of these specialists are to be found in his *Historia Naturalis*. Still it perhaps wounds the pride of sculptors to learn that Pliny treated of them and their art under the heading of "mineralogy." Another rich mine of information is Pausanias, who in the reign of Hadrian visited all of the important places in Greece, and jotted down in brief but quite correct notes descriptions and lists of what he saw. His notes are still extant, and fill three duodecimo volumes.

Archæology comes to our assistance not only by continually presenting to us ancient works of art in marble or bronze or other material, either in the original from the old master-hands, or in ancient replicas of variable accuracy, but also by finding numbers of inscriptions, such for instance as have been collected by Loewy in his "Inschriften Griechischer Bildhauer," and which assist us in discovering the number and character of the works of various sculptors, together with the approximate date at which they were made, and the locality where the works were erected. Again archæology in general offers us coins and gems and pottery and other minor works of art which often contain in miniature reproductions of pieces of popular sculpture.

But the monuments themselves, the statues and reliefs, that still exist,—and every museum in Europe is full of them—tell the history of ancient sculpture more reliably and more attractively than would even the history of Pasiteles, if we had it. In art museums, however, excepting the Berlin museum of casts and the superb collection of originals in the National Museum at Athens, little attempt, if any, has as yet been made to arrange the monuments of Greek antiquity in any systematic order. This lack of correct historic grouping greatly lessens the usefulness of such grand collections as those of the Vatican or the Louvre; but to have read Gardner's handbook beforehand will be the opening of new kingdoms of thought even to the tourists that sprint through all Europe in three months,—although it must immediately be added that the book is intended not for them but for the young collegian or university student who is engaged in the real study of the art of Greece. But art is in many respects like religion. To speak more correctly, it is one of the outward expressions of religion. And just as religion itself has an absorbing interest for all mankind, so does art possess attractions for us all.

In the history of human progress it is not always the most perfect results that are the most interesting or the most instructive. Thus, in the history of sculpture the rudest xoanon may under certain respects be more important than the Marsyas of Myron. The present volume traces for us the history of Greek art from its first rude but life-germed beginnings up to its highest glory in the days of Pheidias. A second volume will soon follow, leading us from that high preëminence of artistic greatness where, surrounded by his noble rivals and worthy pupils, stands the maker of the Olympian Zeus and the Athena Parthenos, down along the path of gradual but irregular decline to the beginnings of another period of excellence, to the first stages of Byzantine art.

A perusal of this book will convince us, if we ever doubted it, that art is, at all times and in all of its stages, conventional. The noblest artist feels that visible nature, though even ineffably sublime, is not an adequate picture of the ideas of eternal beauty which he contemplates in his soul. He strives to carve into the Parian block forms more beautiful than those ever beheld by any mortal eye, and to congeal therein a crystal inspiration that gleamed down to him from the very eye of God. This he cannot do without resorting to symbolism; and symbolism is conventionality. Just as figurative language is less perfect than is straightforward speech, but yet is capable of arousing thoughts that are beyond the reach of the latter, so also conventionality, though an imperfection in itself, is in art often able to show us almost which way to look for heaven's unmoulded beauty.

Wanderfahrten und Wallfahrten im Orient; by Dr. Paul Keppler; 2nd edition; Herder, Freiburg im Breisgau; B. Herder, St. Louis, Mo., 1895, pp. 515.

This extremely beautiful volume, with its 109 illustrations, plans, and charts, executed in the best style of modern art, is the outcome of a tour through the Orient by the author and the publisher. Dr. Keppler, who has spent many years in teaching New Testament Exegesis at the University of Tuebingen and who, though young, has already published numerous works, is admirably fitted to write such a book. He is one of the foremost among the professors of Catholic Germany, and Freiburg in Baden now rejoices in having recently secured him for her university staff.

This work tells us how Dr. Keppler and his publisher visited Egypt, the land of the Pharoahs, scented the air of the desert, skirted along the coast of Syria and Asia Minor, lingered along among the monuments of Greece, and terminated their tour in Constantinople. This is the course usually followed every year by crowds of tourists, but with this important difference, that in this case, the journey is described by a man who is alive to the beauties of nature, who is master of a captivating style, and is prepared for the work by years of study devoted to the New Testament and to the history of Bible lands.

Palestine, where the "Word was made Flesh and dwelt amongst us", must ever remain an object of interest to both Christians and non Christians. It is the cradle of Christianity, it is the central point around which turns the history of the world, it is the theatre of the great work of Redemption of the human race. Crumbling walls, prostrate columns, broken aqueducts, dried-up reservoirs, and cities in ruins, tell us of a glorious past and of a wretched present; while the persistent presence of the unspeakable Turk and the equally persistent discords of Christian nations seem to forebode an almost hopeless future.

At the same time the author, though keenly alive to the actual condition of the country, prefers to look upon it in the light of its once glorious past, and sketches in soft and delicate colors the most interesting scenes in the life of our Lord, and sometimes startles the reader by the unexpected light which his remarks about objects around him throw on so many passages of the Gospels. He shows how lessons can be taught at every turn in the road, and he is the learned and classical dragoman whose duty it is to explain the hidden meaning of it all. He gathers illustrations of the Sacred Writings from the hills and valleys and mountains, from the lakes and plains and uplands, from the soil and skies and the setting sun. He makes the birds of the air sing canticles and allegories, the fig trees speak parables, and the lilies of the valley, clothed in more than Solomonic splendor, recall the beautiful moral lessons taught once by the

"Word made Flesh," as He moved over the same country and made use of the same objects to give point to the same teaching.

Of the many works on travel through the Orient some are merely or chiefly edifying in character, some are merely historical, some topographical, some give only the subjective reflection and personal musings that occur to the writer during the course of his rambles in Bible lands. Some address only the reason, some the will, some the imagination, some the devotional instinct, while others are written from a skeptical and hypercritical standpoint or in so credulous a spirit as barely to escape the imputation of superstition.

But the writer of the present volume has united in his work, to an extent not easily attainable, all the good qualities that we have a right to expect from a man who is at the same time a poet by nature and an exegete by profession. Hence, whether he describes the tombs, the temples, or the pyramids of Egypt, the ocean-like waste of the desert, the phosphorescence of the blue Mediterranean, the architectural beauties of a Greek temple, the scenery and Oriental costumes of Palestine, all is tastefully and elegantly depicted and is made naturally to impress some eternal truth on the mind of the reader or to illustrate some scene in the life of our Lord as described in the Gospel.

As might be expected, Jerusalem, Bethlehem, the Jordan, Nazareth, Mt. Thabor, Mt. Hermon, Lebanon and the Sea of Galilee, are the principal points of interest, the descriptions of which are full of instructive historical and exegetical interest and of pleasing, elevating thoughts. Such a work is well suited to the needs of the scholar on account of the solid substructure of scientific materials underlying all its parts, and to the needs of the Christian family, for the same reason and for the edification it will surely afford. The student will profit by the fearless yet judicious tone with which the author meets the sneers of those skeptical writers "who are satisfied with any argument that helps on a thesis directed against Christianity or the Church and are satisfied with none that helps either."

Natural Sciences.

An Introduction to Chemical Crystallography, by Andreas Fock, Ph.D. Translated and edited by Wm. J. Pope, with a Preface by N. Story-Maskelyne. Clarendon Press, Oxford, 1896.

"One of the most important problems of science relates to the origin and growth of crystals and the empirical laws which govern crystallization. The importance of the question is only second in magnitude to that of the beginning and development of living organisms, and yet but little attention has been hitherto paid to it."

Why this question is so important and what little is known is exceptionally well told in this little volume of 190 pages, the ninth chapter of which begins with the foregoing quotation. The book is a very readable one, although it treats of some of the most difficult discussions in theoretical chemistry. It has improved, moreover, in the hands of the translator-editor. As the Oxford professor of mineralogy has pointed out in his preface, the charm of the book is owing largely to the plan of devoting each chapter to the special consideration of one idea. The historical development of the subject, although concise, is quite completely and interestingly given. The recent great advance in our knowledge of the constitution of the liquid state is due in greatest measure to Van't Hoff's generalizations of the gas laws for (dilute) solutions, and the interpretation of the equilibria phenomena in terms of the Willard Gibb's phase rule. And the most promising step towards a working hypothesis of the constitution of the solid state is the extension of these ideas by Van't Hoff in his conception of solid solutions, already bearing fruit in the brilliant experimental researches of Rooseboom and others. For an understanding of this work, a knowledge of crystallography and its present relations to chemistry and molecular physics is essential, and is what our author tries to give us, although there is no attempt to usurp the place of the larger special treatises, such as Lehmann's. Incidentally, many practical points of special interest are discussed, such as the identification of compounds by their physical or crystallographic properties, fast assuming importance, as our confidence in the "all sufficiency" of melting-point determinations wanes. The entire book, including the preface by Professor Story-Maskelyne, is very suggestive, and will probably appeal to others interested in the future development of science, as well as thoes for whom it was more especially prepared. Full references to the literature are given and the book is well indexed.

History.

Lehrbuch der Kirchengeschichte, von Alois Knoepfler, auf Grund der Academischen Vorlesungen von Dr. Karl Joseph von Hefele, Bischof von Rottenburg. Herder, Freiburg im Breisgau; B. Herder: St. Louis, Mo., 1895; pp. xxi, 748. Price, $3.00.

Professor Knoepfler, of Munich, contributes his manual to the long list of similar text-books. He tells us that the basis of his lectures on Church History was the course taught by his master Hefele, and that the notes of that course are incorporated in the present volume. We have here, therefore, much of the teaching and the spirit of the great historian of the councils, the erudite theologian and patrologist, who contributed so much to form an entire generation of the German priesthood in the quiet academical town by the lovely Neckar, where his memory yet hovers and influences the ambitions and the methods of the men whom he trained.

The work is divided into the usual three epochs—Antiquity, Middle Ages, and Modern Times—to each of which are devoted, respectively, 185, 278, and 277 pages. Each of these epochs is in turn divided into periods, within which the external and internal history of the Church is succinctly treated, but with so much good order and luminous disposition of the vast material that scarcely a detail of importance for a young theologian or the general reader is left out. The history of heresy is particularly well done, as might be expected from one of the school of Hefele, and the history of Christian literature and manners is given a large space. Original authorities and modern literature are cited with such fulness as is beseeming to a one-volume manual. Chronological tables and a lengthy index close the volume, which also contains a list of the abbreviations used in notes for the purpose of gaining space.

We could have wished a larger treatment of the history of the Catholic Church in America than is given in this manual,—only a few lines on pages 307, 593-94, and 689 being granted to the ecclesiastical vicissitudes of millions of mankind during several centuries in the New World. No doubt Dr. Knoepfler would have liked to treat more fully this important part of Church history, if the circumstance of space would permit it. But we fear that such brevity of notice tends to diminish the relative importance of the Church in America, and hope that future writers of manuals of Church history will grant to us, our trials and struggles and glories, that suitable consideration which belongs to so fair a portion of the Lord's vineyard.

Grundlinien der Patrologie, von P. Bernhard Schmid, O. S. B. 4th edition, Herder, Freiburg im Briesgau ; B. Herder, St. Louis, Mo., 1895 ; pp. 232. Price, 60 cents.

We can recommend to beginners in the science of patrology, or literary history of early Christianity, this little manual. It consists of two parts, in the first of which the concept of the science, and the authority of the fathers in general, the notion of patristic criticism and the right use of the patristic literature, as well as the helps thereto, are treated briefly but correctly and sufficiently. In the second part the early Christian literature is divided into four epochs—the Apostolic Fathers; the fathers and writers from A. D. 150 to A. D. 325 ; the Christian writings from A. D. 325 to A. D. 461, and, finally, from A. D. 461 to A. D. 700.

More could not be put in so few pages, and no author of importance has been omitted, though only the outlines of his life-history and works could be given where the space is so limited, and the main idea is to introduce the science into all seminaries of theology and schools of ecclesiastical learning.

Geschichte des Breviers, Versuch einer quellenmaessigen Darstellung der Entwicklung des altkirchlichen und des roemischen Officiums bis auf unsere Tage, von P. Suitbert Baeumer, Benediktiner der Beuroner Congregation, Herder, Freiburg im Breisgau ; B. Herder, St. Louis, Mo., 1895, pp. xx. — 637 ; price $2.65.

If this book has been lying on our table longer than was proper, it is because we intended to make it the subject of a lengthy review in which the outlines of the history of the Breviary would be so drawn that its growth and use would be plain to every one, and the narrative serve as a source at once of edification and information. After the Sacred Books the Church cherishes her liturgical books—the Missal, the Pontifical, the Music-books, the Ritual, the Martyrology, and last, but not least, the Breviary. They are the *accepta et expensa* of her long spiritual life; they contain the deposit of her own teaching and interpretation. Across their pages moves the solemn procession of life as the Church views it, with all its high duties and grave responsibilities, all its cruel deceptions and pitfalls, all its glimpses of eternity and its struggles thitherward. These books are at once her formularies of prayer and her codes of conduct and of law. In them the Holy Spirit has left a special impress of grace, and dignity, and authority; and no religious society ever produced or preserved a great literature of prayer so pure and moral in tone, so elevated in sentiment, so rich in spiritual experience, and so saturated with the love and the faith, the joys and the woes of countless generations in Christ, so replete with the mystical solemnity of a worship that never ends, of a divine communion that is incessant. In itself the Latin Breviary is one of the most astonishing of literary creations. Its substance or *ossatura*, so to speak, is the Psalter of David, and for centuries it was scarcely more than the organized recitations of the Psalmist's communings with the Lord. But even then it was the public prayer of the Church, and in ages it grew as she did, *circumdata varietate*, until to the voice of David were allied other inspired voices of prophets and evangelists and apostles, and in time the voice of the Church herself in prayers of exquisite feeling, inimitable elegance, concision, and profundity; voices, too, of the martyr from his rack and the confessor from his dungeon, the virgin from her cell, and the hermit from his desert; voices of the East and of the West, from every rank and condition and epoch of mankind, until it seems like the mighty music of some vast organ that reaches from earth to sky and binds heaven and earth in one great flood of harmony.

The work of Fr. Baeumer, unhappily deceased, follows the formation of the Breviary through the patristic, the mediæval, and the modern time. In the first period we see the life-germ of the Breviary in the ecclesiastical floræ, or set times for prayer during the day. Feasts and fasts soon appear, and their influence in the first three centuries is made evident. Other chapters treat of the post-Nicene period, and the ecclesiastical chant of the ancients, of the canonical hours in the fifth and sixth centuries, and of the share of the Western Monks in the evolution of the office.

The Middle Ages, from Gregory the Great to the Council of

Trent, are the most remarkable period in the history of the Breviary. Fr. Baeumer discusses at length the share of St. Gregory in the making of the office, the influence of the Benedictines and the history of the institution in England and France. Next follows the internal development of the office, the order of the hours, the psalms, hymns, and lessons, the important modifications of the Carlovingian period, the reconstruction under Gregory VII. and his successors, the additions and changes of the thirteenth, fourteenth, and fifteenth centuries, down to the famous *Breviarium Sanctae Crucis* or Breviary of Cardinal Quignonez, constructed by order of Clement VII., and whose history makes one of the most interesting pages of this book.

Reform of the Breviary was long an object of ecclesiastical activity. Murmurs of dissatisfaction are heard as early as the end of the thirteenth century in the Chronicle of good Fra Salimbene, and cease not thereafter. In the sixteenth century we have the labors of the Theatines, the work of the Council of Trent, that of the commission established by Pius IV. and Pius V., ending in the *Breviarium Pianum* (1568). Gregory XIII., Sixtus V., Gregory XIV., Urban VIII. have each had a considerable share in the creation of the Breviary as it is. Authorized and unauthorized reforms have been planned again and again during the eighteenth and nineteenth centuries. Benedict XIV. intended to carry out the work of reformation to a finish, but his death interrupted the movement. Under Pius IX. a commission was established to examine the question of the necessity of a reform of the Breviary. Petitions in the same sense were offered to the Vatican Council by bishops of Italy, France, Germany, and Canada. In these petitions the bishops refer to the reform of certain lessons of the second nocturn, of some hymns, the distribution of the psalms, the frequent transference of offices of the Saints, the choice of the commemorated Saints, and, above all, the length of the Sunday and ferial offices as too great for our modern clergy. These and other propositions were delayed for the time, the last step being the publication (1884) of an *Editio Typica* of the Roman Breviary by order of Leo XIII.

The volume closes with five excursus, on the origin and early history of the word Breviary, on the oldest traces of the Preces Feriales, on the Milanese or Ambrosian Office, on the Roman

Lessons about A. D. 800, and on the apocryphal legends in the Breviary. We cannot close this notice of the best liturgical study of this century without translating a paragraph from the closing chapter (p. 596):

"The Roman Catholic Church of to-day prays in perfect harmony and in organic union with the Church of the earliest ages, with the Church of all the centuries, though in forms whose details are often richer and more fully developed. To-day her Holy Office is made up of psalms, spiritual canticles and hymns, prayers and lessons from the Scripture. It was not otherwise in the Temple of Jerusalem and in the synagogues of the chosen people, as the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse show us.

The Roman Breviary in particular, in whatever form—Monastic, Ambrosian, Roman-Frankish, or Dominican—is a splendid monument of Catholic tradition, and manifests in itself, and in the approved particular forms of the daughter-churches, the loving attention and the laborious study of the Popes of every century, as well as of many other ecclesiastical toilers on this difficult ground. It contains the marrow of the Scriptures of the Old and New Testament, the prayers that have come down from Moses and David, from the Lord Jesus and the Apostles, from all the Saints throughout nineteen centuries. It tells us the moving story of the Kingdom of God since the Creation, the Passion of Christ, the sufferings of the martyrs, the trials of the confessors, the labors of the hierarchy,—popes, bishops, and priests, the charitable lives of holy men and women, the virtues of holy youths and pure virgins, the tears of humble penitents; and it binds all things together, the beginning of the world with the thought of him who to-day guides the course of the Church as the representative of Christ."

The translation of this work would be a noble accomplishment for any one desirous of rendering a service at once to the cause of history and piety, for it breathes throughout the aroma of virtue, and represents in part the enormous and accurate liturgical erudition of a man too soon torn from the scene of his literary successes.

Cardinal von Geissel, aus seinem hand-schriftlichen Nachlass geschildert von Otto Pfuelf, S. J. Herder, Freiburg im Breisgau; B. Herder: St. Louis, Mo., 1895; pp. xvi, 695. Price, $3.30.

The life of Johann von Geissel, Archbishop of Cologne, coincides with a very thrilling period of Church history, the long struggle of the Catholic Church in Germany with an all-powerful Cæsarism on the one side, and on the other with remarkable intellectual currents within her own limits. Successively bishop of Speier and archbishop of Cologne, he had to bear the brunt of many a severe struggle, in which the object was to save the principles and essentials of Catholicism without waging a war to the death for the rest. The bitterness of public life in a "confessional" state, the defence of the Church against the encroachments of the government, the controversies arising from the famous Pilgrimage to the Holy Coat of Trier, the vicissitudes of "Deutschkatholicismus," the July Revolution, and the making of the Prussian Constitution are all vividly pictured in this interesting volume. Nowhere more than in Prussia have certain questions of a "mixed" nature, in which both Church and State have an interest, been brought before the bar of public opinion, and nowhere has the eternal antithesis been more consequentially fought out. Mixed marriages and the schools have brought to the front all the claims of the modern state, but also all the power of resistance which is yet inherent in the Church. Two chapters in this volume deserve especial commendation—the description of Hermesianism in the archdiocese of Cologne and the account of the completion of the great Cathedral. This first volume is written with the aid of original documents, though in a running narrative. On the appearance of the next we hope to come back to one of the great ecclesiastical figures of this century, and to touch more at length upon the history of the Church in Germany in the first half of this century.

Les Assemblees Provinciales de la Gaule Romaine, par Ernest Carrette; Paris, A. Picard et Fils, 1895; large 8°, pp. 503.

The Romanization of Gaul was one of the most far-reaching of the results of Roman conquest. It brought the Greco-Roman culture to each individual member of the mighty Celtic family that once owned the fair regions of what is now France. Their ardor and susceptibility, their sense of the artistic and their passion for discourse and for fine literature, soon made these Neo-Greeks the channel of Hellenic refinement and Roman policy. The old institutions of Gaul, barring the stubborn and untractable Druidism which brooked no rival, were made the intermediaries of the new civilization so insinuating that the Gaul of the *braccae* and the *sagum* was soon filling the City with its *Jeunesse dorée*, the Senate with its persuasive pushful politicians, and the forum with its *gens d'esprit*. On the blood-soaked soil of Gaul the spirit of Rome cast new roots, made alliance with the Celtic nature, and caught from this racial crossing the promise of a political life that shall outlive many rivals, new and old; for in it are combined, in rare proportions, the demands of the heart, the fancy, and the general healthy reason of mankind.

M. Carrette studies the Roman treatment of one of these institutions,—the provincial assembly, once the annual *concilia* of the Druids, the chieftains, the tribes,—an institution which Cæsar found upon his arrival, and which was the source of the fierce national resistance that the dictator met with for nine long years, and which was only broken by the sacrifice of one million of men.

M. Carrette develops the history of the assemblies of Gaul,—embryo parliaments,—from the first conquests of the Romans down to the downfall of the empire. Their apogee was in the early imperial centuries, when the cult of Rome and Augustus, the finances, the control of the provincial administration, and the public needs,—roads, bridges, and the like,—were the object of their special attention. Later on, under Byzantine rule, they still had much to do with the moderation of taxes, the appeal by deputation to the emperor, and the surveillance of the imperial lieutenants. M. Carrette initiates us into the personnel and the attributions of these assemblies, the nomenclature of their officers, and the details of their functions. He gives us a deeply interesting page of institutional history, none the less important that it offers us the nearest approach to a parliament that the imperial system could tolerate. To the students of church history and mediæval institutions the most useful pages are those (411-429) in which he shows the provincial assemblies of the Druids and the Gallo-Romans passing over into the hands of churchmen, and attached to the ecclesiastical synods, which thus borrowed from the Roman administration the term *concilia* or councils (Vicat, Vocabularium utriusque Juris, v. Concilium; cf., the De Vit edition of Forcellini), as they had already taken up the nomenclature of dioceses and provinces. Herr Bresslau showed long since that the Roman imperial chancery passed over into the hands of the fourth-century popes, from whom it has come down as Curia Romana; and M. Fustel de Coulanges, a competent authority, tells us that "when the imperial authority disappeared, the Christian Church preserved within herself an image of the institutions of the empire and a portion of its spirit. Through the Church the political and administrative traditions of the empire were handed down to succeeding generations." M. Bimbenet has shown that in this decay of the imperial system the bishops were the sole representatives and mandatories of every class of society (*Revue Critique de législation et de Jurisprudence*, Vol. XXI., p. 70).

M. Carrette has received many criticisms, some flattering, others less so. Our opinion is that he has produced a valuable and reliable study on one of the most important of ancient institutions. The codes of the Roman and the Barbarian *leges*, the monuments of history and of literature, the inscriptions (notably the bronze plaque of Narbonne, found in 1888), the imperial edicts, and especially that of Honorius (A. D. 418), have furnished him with the materials of his work. He has used largely the writings of Bernard, Barthélemy, Marquardt, Flandin, Duruy, De Lessert, Monceaux, Guiraud, Hirschfeld and Beurlier for the earlier part of his work. The pages of the latter part are graced by the names of such institutional scholars as Viollet, Tardif, Fustel de Coulanges, De Valroger, and Lavisse, while the labors of the deserving Abbé Gorini are not passed over in silence.

Law and Political Science.

A Manual of Elementary Law, by William P. Fishback, Dean of the Indiana Law School; pp. xxvii., 467. Bowen-Merrill Co., Indianapolis, 1896.

The great development of legal education during the past thirty years and the consequent increase in the number and excellence of law schools has naturally resulted in the preparation of treatises adapted to the peculiar necessities of students. The advantages offered in such works to a beginner in the law can only be appreciated by those who were compelled to commence their own studies in books whose rules were stated in unintelligible terminology and illustrated by references to cases which only profound lawyers could understand. How acceptable these adjuncts to legal education have proved to both law students and professors is indicated by the constant production and ever widening field of such series as the Student's Series, published by Little, Brown & Co., of Boston, and the Hornbook Series of the West Publishing Co., of St. Paul. Among these handbooks, in the different series, have been several which attempted to cover the entire science of the law and present its general principles and outlines to the student as an introduction to the study of its special branches, of which the well-known manuals by Walker, Robinson, Smith, and Ewell are examples. To these has now been added another by Professor Fishback, of the Indiana Law School, a handsomely bound and well printed volume, written in narrative rather than didactic style, and consequently more easy and intelligible to the student, and treating the reasons and history as well as the technical interpretation of the legal propositions it discusses. The general scope of the work is similar to that of its predecessors above mentioned, but it introduces some new topics and in some instances amplifies the statement of the old. Regarding the different mental habits and qualifications of students, the multiplication of such manuals, with their varied methods of presenting legal subjects, cannot but be useful, and there are doubtless many who will find in this new candidate for scholastic favor a clearer guide than has hitherto been obtainable. The book is, moreover, a book of to-day, and its author deals with questions as they now arise in the professional mind, not merely as they are propounded in the treatises or cases of a century ago. On some of these his language is especially pointed and forcible. For example, in discussing the duty of courts to interpret the law as it exists instead of manufacturing law to suit the cases, he says: "Judge-made law, or law made by one man, is, in this country at least, an abomination. It is a usurpation by one branch of the government upon the powers of another. It is the foulest injustice to remove landmarks, and to corrupt the law is to poison the very fountains of justice. Judicial laws are always retrospective and are worse than retrospective statutes. Against retrospective statutes there is the bar of constitutional provisions. There is no such bar against the capricious legislation of a judge. A judicial superseding of legislative intent is an act of mere executive insubordination.

It is dangerous and may easily become the source of the gravest abuse." Various other subjects are considered in a way entitled to high commendation, such as Decedent's Estates, The Statute of Frauds, Injuries to Civil and Political Rights, and Negligence. In using this, as well as other elementary text-books, the student needs the caution that to many of the general rules therein presented there are exceptions, arising under local laws, of which a work of this character can of course take no notice.

The Pattee Series of Illustrative Cases. Illustrative Cases in Realty, by W. S. Pattee, LL.D,, Dean of College of Law, University of Minnesota. Part I., "Land," p. 177; part II., "Estates," pp. XI., 539; part III., "Title," pp. VIII., 532–781. T. and J. W. Johnson & Co., Philadelphia, 1894, 1895. Illustrative Cases in Torts, by James Paige, LL.M., Professor of Law in the College of Law, University of Minnesota, pp. XVII., 776.

Probably at this day no legal educator, whether committed in the main to the case system or the text-book system of instruction, would venture to assert that the training of a law student was complete until he had investigated to some extent the practical interpretation and application of the rules of law as exemplified in the published decisions of our courts. Certainly no one who, after having held his pupils down to the close drill work of the elementary text-book until they have acquired a knowledge of the meaning of legal terms and definitions and some familiarity with legal propositions, has placed before them well-selected cases for their examination, and listened to their expressions of pleasure and relief at the readiness with which they now comprehend and recollect the principles that in the abstract statement were sometimes obscure and always difficult to retain, can hesitate to acknowedge the debt which legal education owes to the case system even when adopted merely as an adjunct to the more ancient method. While the selection of appropriate cases for the use of his students devolved upon each individual professor, the introduction of the case system into his text-book work, though but to a slight degree, imposed upon him much additional labor; but as the series of students' text-books appeared in answer to the advancing demands of legal education, so similar series of selected cases are now being prepared and published to meet this new requirement. The cases collected and printed for the Harvard Law School by the professors of that faculty have long been favorably known and extensively used. To these have been added others for

Columbia Law School, and finally general selections for professional and professorial use have begun to issue from the press. Of the latter class is the Pattee Series—so named from its principal projector and contributor—a series which now contains collections of cases on Agency, Commercial Paper, Contracts, Domestic Relations, Personalty, Realty, and Torts, and in which it is intended to embrace Cases in Pleadings, Criminal Law, Constitutional Law, Corporation Law, Insurance, Bailments, Evidence, etc., etc. The excellent style in which this series is presented to the reader commends it to his favor, irrespective of its intrinsic merit. Large and legible type, from clear paper, a convenient size for reading and carriage, are features not to be overlooked in books for the daily use of students and teachers, while the interior arrangement and comprehensiveness of the text itself leaves no room for criticism except for the want of indices to the respective volumes,—a want which not even a perfect table of contents can supply. The Cases on Realty are distributed into three parts—one relating to "Land," or the corporeal and incorporeal objects governed by the law of Real Property; the second, to "Estates," or the rights and interests which may be acquired in such objects; the third, to "Title," or the means by which such rights and interests are originated, transferred, and extinguished. The cases are selected with judgment (principally from among American decisions) and are capable of being comprehended by the student, a task not easy to perform in view of the enormous mass of decided cases on the law of Realty and the abstruse questions which many of them present. A headnote to each case announces the principle which the case is intended to illustrate, and cases modifying, affirming, or denying the doctrine of the illustrative cases are cited in the notes. The latest volume of the series is the Cases on Torts, the selection covering the three great divisions of the subject—the Nature of Torts and Tort-Feasors in general, the Nature of Specific Torts, and the Form and Effect of Legal Remedies. On these topics one hundred and fifty-one leading cases are printed in full and a large number of others are referred to in the notes. The analysis of the Law of Torts, which forms the basis of the arrangement of the cases, is philosophical and exhaustive, and on every one of the elemental doctrines into which the law is thus resolved cases are dresented, making the study of the subject in this concrete form as complete as could be desired. The black-letter headnotes to the cases appear in this as in the other volumes of the series—an indispensable feature in collections of cases for the use of tyros in case-law. That this volume will demonstrate its value in the practical work of the seminarium and class-room as its predecessor has already done, its author and publisher have every reason to expect.

A Treatise on the Law of Torts, by Sir Frederick Pollock, Bart, Corpus Professor of Jurisprudence in the University of Oxford, elaborated with Notes and References to American Cases by James Avery Webb, of the Memphis Bar; pp. xxvi., 803. The F. H. Thomas Law and Book Company, St. Louis, Mo., 1894.

Any volume from the pen of Sir Frederick Pollock, whether relating to ethics or jurisprudence, is certain to command attention, not less from the eminent position of its author than from the assured value of the work itself; and were the present treatise now for the first time offered to the public, it would for both these reasons receive immediate acceptance and commendation. But Pollock on Torts is one of the pillars on which the fame of its author rests. Originally published in 1877, it took the foremost rank at once among the text-books on that subject. Though preceded by the voluminous works of Addison and Hilliard, it was the earliest attempt to discuss the law of torts from a philosophical standpoint, and to reduce its multitudinous rules and definitions to the ultimate principles on which they rest. No subsequent competitor has so improved its presentation of the subject as to crowd it from the field or even to diminish its utility to the lawyer and to the student. This edition of 1894, from the third English edition, is enriched with numerous notes by the American editor, Mr. James A. Webb, explaining the departures of the American from the English rules, and citing many cases supporting, qualifying, or contradicting the propositions stated in the text. The arrangement of these notes is admirable, the editor in most instances stating the doctrines of the cases cited and not contenting himself with simply giving a reference to the case itself, thus adding greatly to the value of the original work both as a digest of authorities for the practitioner and a manual of instruction for the student.

Miscellaneous.

The Family Sitting-Room Series: A Lady and Her Letters; Making Friends and Keeping Them; Questions of Honor in the Christian Life by Miss Katherine E. Conway. Boston: The Pilot Publishing Co., 1896.

These are admirable booklets, full of the kindly wisdom of experience, and appealing somewhat in the character of lay-sermons to a very wide circle of persons, who either seek or need information on a multitude of nice points, which can only be solved according to the received ethics of social intercourse. Written chiefly for the home circle, and more particularly for the author's sisters, they contain much that everyone might learn, or knowing, recall to memory. The expression is always correct and elegant in these pages, while the sentiment is fed from the springs of religion, genial common sense, and the science of those canons of politeness and savoir-faire which are valid the wide world over, because they are the "fine flower" of natural charity. From the last page of the "Questions of Honor" we copy a thought which is typical of the work and might easily serve as an introduction to these exquisite manuals of Christian courtesy and gentleness:

"Let the Catholic woman be not merely what she must be for her own soul's sake—pure, truthful, charitable, grounded in her faith and exact in its practice; but let her be with this, for the sake of others and for the extension of God's Visible Kingdom, sweet-spirited, cheerful, courteous, patient, generous, large-minded, minutely honorable and faithful; graciously attentive to all social duties and observances, fluent of speech at need, and, withal, steadfast and courageous as any martyr-mother or maiden of the olden time, should she be compelled to choose between God and mammon."

BOOKS RECEIVED.

Acknowledgment under this heading does not preclude further notice.

The Circus Rider's Daughter, by F. von Brackel, translated by Mrs. Mary A. Mitchell. New York, Benziger Bros., 1896. $1.25.

Fabiola, or the Church of the Catacombs (illustrated). New York, Benziger Bros., 1896.

The Outlaw of Camargue, from the French of A. de Lamothe, by Anna T. Sadlier.

Text-Books of Religion for Parochial and Sunday Schools. I. The Primer: What little children should know. By the editor of the *Monitor*, San Francisco, Cal., 1896 (illustrated), pp. 95, 8°.

The Following of Christ, by Thomas à Kempis, translated from the original Latin by the Rt. Rev. Richard Challoner, D. D., with practical reflections and prayers, devotions for Mass, etc. New York, Benziger Bros., 1896. 32°. 50 cents.

NECROLOGY.

ALBERT STOECKL, historian of philosophy, teacher, and publicist, died at Eichstaett, November 15, 1895. He was born March 15, 1823, at Moehre, near Treuchtlingen, and received his early education in the schools of Eichstaett. With the exception of eight years at Munich (1862–1870) he spent his entire academical career as professor in the episcopal seminary of Eichstaett, where his great pedagogical talent found a suitable province. He took part in the discussions awakened by the Vatican Council, and in the politico-religious struggles of the last two decades in Germany. But he was best and most widely known as a historian of philosophy. He was a member of several philosophical academies, and a contributor for many years to the *Katholik* of Mayence, and to other theological, philosophical and pedagogical journals. There are many articles from his pen in the Kirchenlexicon of Herder, the Staatslexikon of the Goerres Society, and in other publications of the same nature. We take from the sympathetic necrology in the *Katholik* of January a list of his chief philosophical and pedagogical writings: Lehrbuecher der Religions Philosophie, 2d ed., 1878; Lehrbuecher der Æsthetik, 3d ed., 1889; Lehrbuecher der Geschichte der Philosophe, 3d ed., 1888; Lehrbuecher der Pedagogik, 2d ed., 1880; Geschichte der Pedagogik, 1876; Das Christenthum und die grossen Fragen der Gegenwart, 3 vols., 1879–1880; Geschichte der Neueren Philosophie, 1883; Geschichte der Philosophie zur Zeit der Kirchenvaeter, 1891; Grundzuege der Philosophie, 1892; Lehrbuch der Apologetik, 1895. Stoeckl was one of the most solid and voluminous writers of Catholic Germany, and his manuals of the ecclesiastical sciences have contributed no little to the elevation of the studies of philosophy and theology. Tireless and devoted as a teacher, he has left his impress upon the priesthood of Germany for generations to come.

GUILLAUME RÉNÉ MEIGNAN, Scriptural scholar, Cardinal of the Holy Roman Church, Archbishop of Tours, died January 26, 1896. He was born April 11, 1817, ordained to the priesthood in 1840, and for three years held a professorship in the College of Tessé, founded by Mgr. Bouvier. In 1863 he was appointed professor at the Sorbonne and Vicar-General of Paris, in 1864 Bishop of Chalons, in 1882 Bishop of Arras and Archbishop of Tours, and in 1893 was elected to the cardinalate. Among his published works are "Les Prophétes Messianiques" (1858), "Les Deux Premiers Livres des Rois" (1878), "David, Roi Psalmiste Prophete" (1889), "M. Renan refuté par les Rationalistes Allemands" (1863), "Les Evangiles et la Critique an XIX^e Siècle" (1864), "Le Monde et l'Homme Primitif selon la Bible" (1869), "Leon XIII., Pacificateur" (1886), "Le Christ et l'Ancien Testament, Quatre Siècles de Lutte contre Idolatrie" (1892). He was one of the first prelates to accept the reconciliation of the Vatican with the republican form of government in France, and ardently supported the policy of pacification which the Holy See under the present Pope has adopted toward all nations, whether within or without the visible fold of the Church.

MARIANO ARMELLINI, Christian archæologist, died at Rome, February 24, 1896. He was born in the Alban hills, near Rome, in 1852, and most of his life was spent in the Eternal City with whose destinies for weal or woe his family was long associated. A Christian gentleman one felt the nobler for having known; a typical Roman with the mosaic of virtues and refined qualities so conspicuous in a school of savants now fast disappearing, Mariano Armellini was for many years the especial idol of the American student body, whose happy privilege it was to travel with him to the Tiber's mouth or follow him with tapers in the windings of the catacombs. If master in his specialty, he was nevertheless so humble and unpretentions that reverence for his knowledge was often lost sight of in the love instinctively upspringing in the hearts of his student hearers. Greater tribute cannot be paid him than to say that over weary leagues of land and sea the news of his untimely taking-off strikes those who knew him with that sense of personal loss which a clear head and a kindly heart make felt by their disappearance. Engaged in literary pursuits from his earliest years, he rounded out his course of studies most creditably by the doctorates of law and divinity. Subsequently, for a quarter of a century he devoted himself to the study of Christian archæology under the great De Rossi, who looked upon him as one of his most promising disciples. An untiring searcher, he was rewarded with many important discoveries, not the least of which was the one relative to the chair of Peter in the Ostrian cemetery. For many years he was professor of archæology in the Propaganda and Roman Seminary, editor of the "Voce della Verità," custodian of the Vatican Archives, secretary of the Società Cattolica Artistica Operaia di Roma, one of the founders of the "Collegio dei cultori dei Martiri," and the choice among others, of Leo XIII. to continue the master-piece of "Roma Sotterranea," which was interrupted by De Rossi's death. He was a striking figure in the streets of the Eternal City, whose walls shut in for him a parallelogram of earth and sky he never tired of studying, and whose stones and inscriptions spoke out to him the hidden story of their inner selves where to so many others they had lain for ages dumb. He is indeed a loss to science and religion, to the highest interests of which his noble life was dedicated. We append a full list of his publications, as given in the "Vera Roma," under date of March 1st, 1896: Scoperta d'un graffito storico nel cemeterio di Pretestato sulla via Appia, memoria, Roma, 1874; I cimiteri cristiani nella via Latina, Roma, 1874; Le Catacombe e il protestantesimo, lettura popolare tenuta il 28 Febb., 1875, alla Società Artistica Operaia, Roma, 1875; Scoperta della cripta di Santa Emerenziana e di una memoria relativa alla cattedra di S. Pietro nel cemetero Ostriano, Roma, 1877; Le catacombe romane descritte, Roma, 1880; Il cimitero di S. Agnese nella via Nomentana descritto ed illustrato, Roma, 1880; Il reggimento civile di Roma nel Medio Evo; La croce sul Campidoglio, discorso letto il 23 Aprile, 1882, alla Primaria Associazione Cattolica Artistica ed Operaia di carità reciproca in Roma; Un censimento della città di Roma sotto il pontificato di Leone X. tratto da un codice inedito dell'Archivio Vaticano, Roma, 1882; Vita di S. Francesca Romana scritta nell'idioma volgare di Roma nel secolo XV. da un codice inedito degli archivi della Santa Sede, Roma, 1882; Lezioni popolari di Archeol. Cristiana, Roma, 1883; Il diario di Leone X. di Paride de Grassi maestro delle ceremonie pontificie dai volumi manoscritti degli archivi Vaticani con note di M. Armellini, Roma, 1884; Descrizione popolare dei cimiteri cristiani di Roma, Roma, 1884; Guide de Rome dediè aux pelerins venus pour visiter les tombeaux des Apôtres, Rome, 1887; Notizie storiche intorno all'antichità del culto di Maria Vergine, Roma, 1887; Un monumento di Belisario in Roma o la chiesa di Santa Maria in Sinodo (Santa Maria in Trivio), Roma, 1891; Le chiese di Roma dal sec. IV. al XIX. Seconda edizione migliorata ed accresciuta, Roma, 1891; Gli antichi cimiteri cristiani di Roma e d'Italia.

ANALECTA.

PHILOSOPHICAL.—All durable history is now gathered from original documents. Little stress is laid on and much less attention paid to second-rate historical sources. Yet by a strange inconsistency, the philosophic views of Catholic churchmen are not thus gathered in and garnered. John Stuart Mill's statement of their various positions is taken as final, and no thought of the originals in which the authors speak out boldly for themselves seem to be for a moment entertained. The authority of Mill in "judging the judgments" of others seems past all criticism. Thus his exposition of the inductive and deductive principles of reasoning, as laid down in his "System of Logic," is an elaborate attempt to score the old views as faulty and groundless. Yet Mill not seldom indulges in the pastime of firing over his adversary's head. Induction and deduction as he exposes them are idols which the mediæval thinkers never worshipped and to whose overthrow not a little of their time and thought was devoted. He simply shatters an idol of his own making. Yet one reads every day in current philosophic literature lengthy disquisitions on the uselessness of the syllogism and the insufficiency of induction, which show but a meagre acquaintance with the real underlying principles of either. They simply evidence a sense of rest and composure in Mill's ability and honesty to set forth the claims of the old views in their true and proper light. But Mill, it must be borne in mind, is not an original source from which one may safely gather the strength of views running counter to his own. He is a very poor pleader of the plaintiff's case, and it is certainly oftentimes very difficult to grasp clearly what he proposes in its stead.

Worse could not be said of Mill than slipped from the trenchant pen of W. Stanley Jevons, who does not hesitate to say that there is scarcely one of Mill's more important and peculiar doctrines which Mill himself has not amply refuted. He overthrew the syllogism on the ground of *petitio principii*, and then immediately sets it up again as an indispensable test of good reasoning. A writer in the *Philosophical Review*, following closely in Mill's footsteps, fathers a like inconsistency as though Mill was incapable of being hoist by his own petard. Mill's stand against induction is likewise inconclusive. He grounds it on the law of causation, and at the same time it was his express doctrine that the law of causation was learned by induction. What he meant exactly by this law, it is very hard to conceive. He speaks generally of this law of causation as universal throughout nature; yet in one passage he makes a careful and guarded point to the contrary. This subversive and contradictory statement has appeared in all editions from the first to the last. It is indeed a mental effort to trace out the course of his fallacies, such is the intricate sophistry of his principal writings. Jevons states unhesitatingly that Mill's authority is doing immense injury to the cause of philosophy and good intellectual training in England. It would appear that he is fast becoming a mischief-maker in our own philosophical circles. The rule should be applied to him that St. Thomas used for his own guidance—"Tantum valet auctoritas quantum rationes allatæ."

HISTORICAL.—Was Fénelon honest in his submission to the Holy See on the occasion of the condemnation of the "Maxims of the Saints?" Some modern critics have denied his sincerity, notably MM. Nisard, Brunetière, and Crouslé. But an excellent article in the *Etudes Religeuses*, of Paris, from the pen of Rev. Fr. Boutié, S. J., disposes effectually of this doubt. His own repeated assertions of intimate adherence to the decision of Rome, the evidence of the Abbé de Chanterac and M. Tronson, as well as his own reply to his suffragan of Saint Omer, show that the great archbishop of Cambrai was neither Jansenist nor an advocate of mental restriction in his relations with his ecclesiastical superiors. It is true that he wrote in 1710 to M. Le Tellier: "The late M. de Meaux (Bossuet) attacked my work, being prejudiced in favor of a pernicious and untenable doctrine, . . . an unworthy teaching which has been tolerated and allowed to triumph. He who erred has been allowed to triumph, and the one who was free from error has been crushed to the ground." But in this letter Fénelon is not speaking of quietism; he is treating of the nature of charity. Outside of the points condemned by Rome, the discussion was still open.

As to the "Maxims of the Saints," Fénelon says in this very letter that he "sacrificed it with joy and docility at the bidding of the Holy See."

M. Godefroid Kurth, professor in the University of Liège, is well known among modern historians for his admirable "Origines de la Civilisation Moderne," which awaits a translator, as well as for his "Histoire Poétique des Mérovingiens," in which the Teutonic epic songs and tales used by Gregory of Tours and other writers of early Frankish history have been extracted from their dull setting of rustic Latin, and placed in such relief, that now all may recognize the outlines of a popular poetic tradition which did service at an early date for certain chapters of Merovingian history, whose original sources were long since lost when the Gallo-Roman bishop of Tours undertook the history of the new masters of Gaul. M. Kurth will rank besides Julien Havet for the delicate skill of his criticism, its justice and appositeness, and the fine sympathetic imagination with which he reconstructs the true situation, equally removed from unreflecting credulity and hero-slaying iconoclasticism. His new work on Clovis is therefore on the level of the best historical and literary criticism; indeed, M. Kurth is one of the most charming of literary critics, as his study of our own Longfellow well shows. History and ethnology, politics and institutions, ecclesiastical and civil origins, the growth of the great Frankish state and the evolution of Church polity, are treated here with accuracy of criticism and full command of the sources of knowledge, especially of the dim bardic world, whose faint echoes one should strain the ear to catch, until M. Kurth, wizard-like, caught them all and harmonized them, and bade them tell a straight tale to the modern world of the good old Belgian life, of Merovaeus and of Childeric, and the deep divine impulses which drove this people ever onward until its high destiny was fulfilled, and the *gens inclyta Francorum* took the place of the degenerate unwarlike Roman, and a new blood was infused into the weary veins of the old masters of Gaul.

In the *Revue des Questions Historiques* for January, 1896, Fr. Chauvin, of the French Oratory, describes at length one of the most interesting of modern historical works, "La France Chrétienne dans l'histoire," published by Firmin-Didot (Paris, 1896, 700 pp., 100 illustrations) on the occasion of the fourteenth centenary of the baptism of Clovis. Some thirty-six writers have coöperated to produce this splendid work under the direction of Fr. Baudrillart, of the Oratory. The work is divided into ten books which treat, respectively, 1° of the early Church history of Gaul; 2° of the service rendered by the Franks to the Church and *vice versa* before Charlemagne; 3° of the formation of France; 4° of France in the service of the Church; 5° of France and Christian mediæval civilization; 6° of the Church and the French fatherland in the XIII. and XIV. centuries; 7° of France and the Catholic Renaissance in modern times; 8° of Christian and French culture in the XVIII. century; 9° of France and the Church in the Revolution; 10° of the mutual services of France and the Church in our day. The names of the Abbé Duchesne and Fr. De Smedt figure beside those of M. Kurth and M. Baudrillart. The younger generation of French scholars sends Imbart de la Tour, Paul Fabre and Paul Fournier. Among the contributors are Ulysse Chevalier and Leon Gautier, H. Wallon and Noel Valois, the Marquis de Beaucourt and the Abbé Pisani, the Prince de Broglie and Cardinal Perraud, the Abbé Sicard, Mgr. d'Hulst, P. Largent and Ollé-Laprune. Many of the colaborers are men of European fame, and the union of their talents has produced a rarely beautiful work, of general rather than of special interest, but fit to be placed in the hands of any one who would know what hope there is in the eldest daughter of the Church, and what are the influences at work for her regeneration.

"The Legal Situation of the Christians at the End of the Second Century" is a very detailed and well-sustained study from the pen of M. Allard, the historian of the Christian persecutions. It appears in the review just cited. Following the dim lights of the New Testament, the historians Tacitus, Suetonius, and Dio Cassius, the Apostolic Fathers, the Apologists, the ecclesiastical writers of the first three centuries, and the Acts of the Martyrs, he reconstructs the juridical status, or rather the absence of status, of the Christian community up to about the year A. D. 200. De Rossi, Lightfoot, Neumann, Hardy and Ramsay, furnish him with useful hints and materials, and the monuments, as usual, are generously used by M. Allard, among whose many studies on the early Christian Church this one ranks, perhaps, as the best. Certainly he is the equal, and in some respects the superior of Aubé and Overbeck.

The history of the mother church of Jerusalem is of surpassing importance for the knowledge of Christian doctrine and discipline in the Græco-Roman period. The pages of Eusebius and the Catechisms of Saint Cyril of Jerusalem throw much light on the origins of Catholic life and habits in holy Sion, and the correspondence of Saint Jerome, as well as the experience of St. Basil and St. Gregory of Nyssa, add much to our knowledge of church affairs in the fourth century. Naturally, Christian interests centred at an early date about the holy places, and in one way or another the ecclesiastical life of Jerusalem has been from the remotest days inseparably connected with the sites made sacred by contact with the person of the Divine Founder. Some ten years ago the Italian Gamurrini discovered in the library of the chapter of Arezzo an ancient document known as the "Peregrinatio Sylviæ," being the account of a pilgrimage to the holy places by a Gallo-Roman lady of the fourth century. To Gamurrini's edition of the text we have now to add Dom Cabrol's "Étude sur la Peregrinatio Sylviæ, les Eglises de Jerusalem, la discipline et la liturgie, an IVième siècle (Paris, Oudin, 1895). The pious curiosity of a female pilgrim more than fourteen centuries ago has left us much curious and valuable information on the churches of Jerusalem after the imperial magnificence of Constantine, on the catechetical teaching at the end of the fourth century, and on the development of the church office or liturgy. In its own way the Peregrinatio is as curious a document and as useful as the Didaché or the Epitaph of Abercius.

The mellifluous Doctor of Clairvaux will always remain one of the most sympathetic figures of the Middle Ages. Mystic and hermit, poet and theologian, statesman and diplomat, he seems to resume in himself the superabundant activity of the twelfth century, that half-way stage of European humanity between the final entombment of ancient classicism by the Northmen and the grandiose new blossoming of the arts and sciences that began with the thirteenth century. The reforms of Cluny, the bitter antithesis of pope and emperor, the gropings and the struggles of new methods in theology and philosophy, the evolution of ecclesiastical teaching, the Western instinct of self-preservation from the all-pervading Islam of the Orient, the painful problem of the Roman people and the bishops of the City, the ambitions and the progress of politico-religious heresies, no less than the literary and social movements of the time, are all mirrored in that wonderful soul of Bernard,—now placid, deep, and transparent as a mountain tarn, and again swept like an ocean by conflicting winds of doctrine and policy. He is called the last of the Fathers of the Church, and with much reason, for he belongs to the old rather than the new period of Catholicism. He is the last intellectual birth of the great Gallo-Roman world, and some of its splendid rhetorical skill, much of its platonism, and more of its unquestioning passive faith, find their last echo in the sweet singer of Fontaines, just at the moment when all the new currents were swelling in that other great but unfortunate soul of Abelard.

For some years St. Bernard has been the subject of many volumes, more or less accurate in their description of the life and times of the man and the saint. Dr. Storrs has written a popular and sympathetic account of him, not devoid, however, of inaccurate and erroneous statements. Two writers have devoted themselves to St. Bernard as to a work of love—Dr. George Hueffer, of Breslau, and the Abbé Vacandard. The latter is the author of several articles on St. Bernard in historical reviews, and the former has already published the first volume of a life of St. Bernard, taken up entirely with a discussion of the original authorities. M. Vacandard gives us now a "Vie de Saint Bernard," in two volumes of about eleven hundred pages in all (Paris, Lecoffre, 1895). It is based, for the sources, on the work of M. Hueffer, but embodies the abbé's own profound and final researches. Though he is a thorough admirer of his subject, yet he does not allow the facts to suffer distortion at his hands, even when they may seem to derogate from the honor of the Saint. Thus he admits that it is impossible to place him among the advocates of the Immaculate Conception. In his review the Abbé's book, the Jesuit Bollandist Delehaye says: "The affair of Abelard's condemnation, which is not precisely the occasion on which the calmness and prudence of the abbot of Clairvaux shone with the greatest éclat, is narrated with remarkable impartiality and in a tone that by no means insists on a judgment of approbation. M. Vacandard has well understood the error of those who imagine that the history of a saint ought to be, from cover to cover, a panegyric. We are often told that not everything in the lives of the saints is an object of imitation; and it is well, over and above, to know that not everything is an object of admiration."

Nevertheless, the purity of intention, the singleness of purpose, the sanctity of the ardor of St. Bernard will never be called in question; and men will continue to look upon him as a flower of mediæval mysticism, a model of Christian virtue, a hero of the most delicate and rare charity, a saviour of the social order in a crisis that was fraught with significance for the future of Europe, and a poet-laureate of the most refined and exalted Catholicism of the Middle Ages.

That the Jews of the Diaspora were indeed widely scattered over the surface of the earth and at an early date has been always well known. The evidences are fully collected in Dr. Schuerer's "History of the Jewish People about the Time of Christ." In the *Jewish Quarterly Review* (October, 1895) are some interesting pages on the ancient Jewish community of Kai-fung-fu in the Chinese province of Honan, and on the texts of their Pentateuch, prayer-books, and liturgical fragments. Father Ricci visited them in the seventeenth century. In 1865 Dr. Martin found them nearly extinct as a community, unable to read their Pentateuchal scrolls and prayer-books, and possessing only the last ruins of their synagogue, erected A. D. 1183. Their traditions are that they came to China from Persia about 58–76 A. D. It seems certain that they were established in China in the ninth century, and their Persian texts are not of the old but of the modern form of that tongue. This recalls the earliest documents we possess concerning the introduction of Christianity into China, the famous inscriptions of Si-Ngan-Fou, discovered in 1625, and published first by Fr. Kircher, S. J., in his "Prodromus Coptus" (1636) and then in "China Illustrata" (1667). It relates the introduction of Christian doctrines by Nestorian missionaries A. D. 635, while the inscription itself was made in 781. In the last century the encyclopædists cast doubts upon its authenticity, concerning which one may consult with profit G. Gauthier, "Inscription Syro-Chinoise de Si-Ngan-

Fou," (Paris, 1858,) and Wylie, *Journal of American Oriental Society*, (Vol. V., p. 277, 1856). The late travels of M. Edward Blanc (*Bulletin Critique*, January 15, 1896, p. 37) seem to prove that the sphere of Greek influence included a Greco-Chinese or Sino-Bactrian kingdom, whose capital was at Khotan, and which was for many centuries the extreme outpost of western civilization in regions where it was little suspected to exist. For the rest, the life-work of M. Terrien de Lacouperie (see BULLETIN, Vol. I., No. 1, p. 129) has something to do with this question of the possible spread of Christianity into China at an earlier date than is usually accepted.

The Egyptian "Book of the Dead" is the subject of an interesting communication from the pen of Dr. A. Wiedeman, of Bonn, in the *Muséon* of Louvain (January, 1896). This important text is now fully known by the publication through the Trustees of the British Museum, of the Papyrus of Ani with interlinear transliteration and translation, (London, 2d ed., 1894-1895). The work is owing to the labors of Mr. Le Page Renouf and Mr. E. Wallis Budge, distinguished English Egyptologists. No ancient document is of more utility in establishing the earliest Oriental views as to monotheism, the immortality of the soul, the future world, etc. For two thousand years before Christ this was the sacred book of the Nilotic populations. Around its central doctrine of the resurrection of man, as guaranteed by the history of the god Osiris, they gradually gathered other doctrines more or less contradictory, but the work remained nevertheless the faithful mirror of the Egyptian views of life and death and divine judgment, reward and retribution. Its various texts or recensions cover a long period of time and make it difficult to pronounce with certainty as to the entire religious system of the Egyptians. M. Wiedeman puts forward the following points in a tentative manner: 1° a solar monotheism, i. e., a belief in one God, creator of the world, who manifests his power in the sun and its works; 2° a cultus of the regenerative forces of nature as seen in adoration of the ithyphallic gods, fecund goddesses, animals, and different vegetative divinities; 3° the perception of an anthropomorphic divinity whose life in this world and that to come was typical for the ideal life of man or Osiris.

A real end-of-the-century book is "Der Antichrist," by W. Bousset (Goettingen, 1895), in which are collected and discussed all the original references to Antichrist in the Christian Fathers and in the writers of the Middle Ages. It is practically a literary history of Antichrist.

The growing interest in Greek studies of a higher order, very perceptible in spite of a certain slackening of academic strictness in the universities of a classical type, is well served by the work of Mr. H. Stuart Jones, "Select Passages from Ancient Writers," illustrative of the History of Greek Sculpture, (London, Macmillan, 1895). In it are collected the most important references, with translations, commentaries, and an introduction. Thus, for instance, the great bronze-founders and their works are discussed apropos of Pliny (Hist. Nat. XXXIV. 55), and the "Canon" of the Greek sculptors is illustrated from Quintilian (XII. 10. 7), Cicero (Brutus, XVIII. 70) and Strabo (VIII). The work is less complete, according to the Abbé Beurlier, than the "Antiken Schriftquellen" of Overbeck, but still extremly useful to the Oxford student in classics, who has to pass an examination on the history of Greek Sculpture from B. C. 600 to 323. We may mention here the series of studies on the sources of Greek art by Mr. Paulin Paris, (Paris, Librairie de l'Art, 1895). "Polycletes" has already appeared, and we are promised "Miron," "Scopas," and "Lysippus."

The late Rudolph von Ihering was a great jurist, as his "Esprit du droit Romain" well shows. He was of opinion that in the institutions of the City there existed a notable residue of ancient Aryan customs and manners, and had the intention of writing one day a history of the development of Roman Law. The partial result of his preliminary ethnographical studies is now printed in "Les Indo-Européens avant l'histoire," translated from the German by O. de Meulenaere (Paris, Marescq, 1895). Canon Taylor has given us in his "Origins of the Aryan Race" the results of the latest studies of philologians, ethnographers, and anthropologists. But here we have the contributions of an eminent jurist, who has taken up the work of Sir Henry Maine, and given us in great detail the evidences which the Aryan immigrations have left in the archaic civil law of Rome and the oldest urban institutions. Fr. Van den Gheyn calls attention to the "peremptory proofs" which this work furnishes, that not the Phenicians, but the Babylonians, were the first sailors of the sea in antiquity.

In the historiography of the 19th century the figure of the late Edward Augustus Freeman is a very prominent one. The historian of the Norman Conquest and of Sicily, the brilliant critic of the *Saturday Review*, the author of the "Historical Essays," and the historian of architecture was no common man. He is popularly known by his just though savage criticisms of Froude's historical method, by his affection for Greece, his dislike of France, his contempt for Austria, and his belief in the new German empire. Whether reading, thinking, or traveling he was always intent upon the pedagogical office of history, and few English writers have been more impressed with the belief that history was the true "magistra vitae" and "testis temporum," or have done more to elevate historical studies in universities. His "Life and Letters" have lately been published (London, Macmillan, 2 vols., 1895), and offer useful instruction to those who care to follow the latest phases of a very far-reaching movement—the transformation of the science of history, both as to the teaching and the writing of it.

PEDAGOGICAL.—Within a twelvemonth a very grave discussion has arisen in Prussia apropos of the nature and degree of state authority within the limits of the universities. Originally bearing on the government control of the appointment, teaching, and intellectual tendencies of the *privat-docenten* or young unsalaried teachers possessing a certificate or authority to teach (Habilitation, Venia legendi), the question has widened out until it now includes the general and particular relations between the state and the universities. It would seem to be the intention of the Prussian state to exercise a more immediate and positive control over the teaching and the teaching corps of its many great academic centres; hence it consulted, as a preparatory step, the well-known jurist, Dr. Hinschius, whose motivated opinion, given early in December, 1895, to the Minister of Instruction, justifies on historical and legal grounds the future policy of Prussia with regard to the state universities, and practically abolishes the academical fiction that they were independent corporations, whose certificates of authority to teach could not be withdrawn or suppressed without violating ancient rights and privileges of the most sacred kind. Dr. Hinschius, well known to the learned world from his great work on the "Comparative Ecclesiastical Law of Catholics and Protestants," and to the political student from his share in the May Laws and the Kulturkampf, was at once answered by fifty-three of the ordinary professors of Berlin, among them such celebrities as Diels, Harnack, Hirschfeld, Kekulé, Kiepert, Kirchhoff, Koehler, Mommsen, Paulsen, Scheffer-Boichorst, Tobler, Von Treitschke, and Virchow, who insisted in a manifesto of December 16, 1895, on the legal corporative character of the German universities, and denied that they were mere state institutions subject absolutely to the Minister of Instruction. Dr. Hinschius defended himself, and the controversy has been further prolonged by articles in the *Preussische Jahrbuecher* of Berlin and the *Academische Revue* of Munich.

The consultation of Dr. Hinschius, though it could not but rouse the academic pride of such learned men as are found among the "fifty-three" signers of the counter-declaration seems based on good historical and legal arguments. As a matter of fact, the state of Prussia has been wont to interfere in the internal affairs of its own universities; they are all, moreover, with the exception of Greifswald, that holds its statute from 1465, creations of the state of Prussia, all dating from the Reformation period or thereafter—Marburg, 1521–'41; Kœnigsberg, 1544; Kiel, 1665; Breslau, 1702–1811; Goettingen, 1737; Berlin, 1809; Bonn, 1818; the Academy of Muenster (Catholic), 1832. As the historian Stein in his work on Academic Jurisdiction (Leipsic, 1891) says: "The universities founded between the Thirty-Years' War and the commencement of this century are state institutions without the slightest trace of autonomy or corporate constitution." The state may have delegated to the academic senate or to the various faculties some of its rights, but it has abdicated none of them; otherwise there would be as many small states within the state as there are universities in Prussia. In other words, while the Minister of Instruction disclaims any intention of putting a pressure on the freedom of academic thought, he maintains not only the right of disciplinary surveillance, but also the immediate jurisdiction over the universities, a jurisdiction, which according to him, the state possesses over every teaching society, and without which it would be impossible to secure the common weal and the reign of internal peace.

The above statement of facts we have summarized from the *Revue Catholique des Revues*, (Paris, March 5, 1896). Whoever has read Dr. Janssens History of the German People since the Reformation, and notably vol. VII, pp. 136-211, cannot but admit with Dr. Hinschius that the post-Reformation universities of Germany have lost all right to that status of autonomous corporations which their mediæval prototypes created and rounded out. They did this under the eyes of the popes, and they were so powerful in their independence that their professors could suspend their teaching when their rights were violated, and this without shocking public opinion. In the BULLETIN for July and October, 1895, and for January, 1896, we have quoted many documents to show the admirable internal freedom of these little republics of learning. It was the Church which chiefly created them; to her they looked for protection against the encroachments of civil authorities or the abuses of profane interference; they stood as impersonal powers between Church and State, incarnating the spirit of law, the supremacy of reason in human affairs, and the inalienable rights of the mind. We have elsewhere shown (BULLETIN, vol. I. No. 3, pp. 385-86) that they gained nothing by the transfer of their estates and their corporate privileges to the hands of incipient kings and pushful princelets; if they have again grown great in this century without the Church, it is owing to a combination of circumstances, and not to the powerful state control and supervision of which the best university professors of Germany wish to hear as little as they may. And naturally, for the twentieth century will be as devoted to social studies as the nineteenth has been to the study of nature only, and the result of such studies must affect profoundly all governmental systems; hence the prudential measures of the Prussian government, and its inclination to remind its paid agents that it exercises the function not only of Supreme Bishop but also that of Supreme Teacher. It is far from pleasant for such a student of mediæval history as Scheffer-Boichorst to contemplate this attitude of the government, but there is as much if not more logic in its actual conduct toward its own universities as there was when, under the guidance of Dr.

Hinschius and other juristic and historical summities, it undertook to regulate the internal and external relation of the Catholic Church in Prussia.

The system of Higher Education in Germany, which may be more or less affected by this awakening of an old tendency on the part of Prussia, is composed of 22 Universities, properly so called, 9 Technical High Schools, 5 Veterinary Schools, 5 Agricultural High Schools, 4 Schools of Forestry, and 3 Schools of Mines, in all of which there were, at the end of the academical year 1894-1895, 3,662 teachers and 44,465 students. If we desire to obtain a view of the system in German-speaking lands in general we must count in Austria, with 19 similar establishments (including 9 universities), 1,531 teachers, and 18,040 students, while Switzerland has 8 institutions of higher learning, 770 teachers, and 4,557 students. In other words, the great German speaking territory of Europe shows a teaching corps, in the higher order of education, some 6,000 strong, with over 67,000 students! To those who would like to follow the actual movement of the German universities, their courses of instruction, personnel of professors, number of students, etc., we would recommend the important annual published at Strassburg, entitled *Minerva*. The little book of the Dominican, P. Didon, "Sur les Universités Allemandes," is an admirable introduction to the actual life, the daily routine of study, and the ordinary working of a typical German university. The most voluminous work on this system is "Die Deutschen Universitaeten" in two large volumes, edited by Prof. Lexis, of Goettingen, for the German government on the occasion of the Chicago Exposition. A portion of this work, the contribution of Professor Paulsen, has been translated into English under the title "German Universities: their Character and Historical Development"; New York, 1895.

LITERATURE.—French historians of English literature are new-comers in that field, but since Taine they have been warmly welcomed, bringing as they do qualities of appreciation, sympathy, and criticism that are rarely found elsewhere on the Continent, and which surprise us all the more when we remember how little the France of the last century understood or studied the other vernacular literatures of Europe. The English translation of the first volume of Jusserand's "Literary History of the English People" (Putnam, New York) puts before the English-speaking public a valuable book, which treats in the only volume yet issued the literary development of England from the earliest knowable efforts down to the Renaissance. M. Jusserand has seized better than Taine the various elements that go to make up the literature of the so-called Saxon period, but in which the Celt, the Roman, the Dane, and the Norman had large though varying spheres of influence. Formerly the Celtic elements in English were unknown or ignored in the histories of our literature, and their several beauties set down to the general credit of the Low Dutch tribes who overflooded Britain in the latter half of the fifth century. But this is no longer possible since the truth has been made known by Matthew Arnold, Ten Broeck, and especially by Stopford Brooke in his "History of Early English Literature" (London, 1892). In the work of Jusserand the Celtic influences are duly enumerated and appreciated. From the *Bulletin Critique* (December 15, 1895) we translate the following summary of the chapters pertinent to this subject.

"One of the chief merits of M. Jusserand's book is the proportional treatment of the Celtic origins of English. Long disdained or ignored because of their very great antiquity, the fundamental importance of these elements is now recognized. Men imagined once that the unaided Celtic genius was a sterile one, but to-day its productions fill them with astonishment, some of the Celtic poetry written down in the seventh or eighth century being of a much earlier date as composition, and the manuscript literature having been once so abundant that even to-day its relics would fill one thousand octavo volumes. Here is a splendid flowering of all epic traits or elements, and especially of those literary qualities most characteristic of the Celt,—the dramatic gift which, either on the stage or in the romance, is the most marked feature of English literature, and the passion of public discourse which plays so great a rôle in the political life of Great Britain. The literary fertility of the ancient Celtic genius, very great in its solitary stage, is much greater when that genius contracts alliances with other races. It has been noticed that a large percentage of the most distinguished English writers were born on the marginal territory between the lands that remained to the Celt after the invasion and those which the Angles and the Saxons took up for themselves. Certain it is that when these Germans fell upon Britain the Celts had six hundred years of literature behind them and were the superior and intellectual race; the possessors, also, of a refined Latin culture. During two hundred and thirty years (A. D. 450–680) the Angles and Saxons had only a pagan poetry, like that of the Scandinavians, the poetry they brought from the banks of the Weser or the Elbe. After their complete conversion to Christianity (A. D. 680–870) a new poetry arises, and precisely in Northumbria and other frontier neighborhoods, where the vicinity of the Celts and especially the labors of the Irish missionaries had prepared the soil. This poetry is not that of Scandinavia; instead of the storm and the tempest, it delights in the scenes of peaceful nature; battle and death are not its only themes—it looks out over the entire and varied scene of life, and is saturated with the spirit of sentimentality. Henceforth the sad, grave character of the Teuton is wedded to the enthusiastic and emotional nature of the Celt, and from this fusion arises the impassioned determination, the sentimental energy of the Englishman. In the seventh century poems of Caedmon and in the later song of Cynewulf one finds the love of the dialogue, the striving after scenic effects, and the theatrical distribution of the personages which announce the presence of the dramatic genius. The fusion is now complete, but the Celtic qualities yet predominate in English poetry."

One of the literary gems of the season is the "Lafontaine" of M. Georges Lafenestre, the noted art critic (Paris, Hachette, 1895). It fits in admirably, says the reviewer in the *Bulletin Critique* (February 15, 1896) after Regnier's complete edition in eleven volumes of the "Oeuvres," and after M. Taine's brilliant pages on the poet. Here is the "Bonhomme," the "Grand Enfant" who has made ten generations of children laugh and weep, and has taught as many generations of adults the hard and homely truths of nature in language so kindly and sweet, so convincing and so picturesque that he has been accepted as one of the great schoolmasters of humanity and ranked with Homer and Dante and Shakespeare. There is a certain Gallic *finesse* and shrewdness about Lafontaine, a certain delicate accuracy of observation, and an artistic *mise en scène* of his simple mechanism, a rare choice of perfect word and musical phrase, which make of him the world's one inimitable *conteur*. We would know nothing of his life, his patrons, his struggles, his surpassing simplicity, his distractions, and yet the "Contes" and the "Fables" would give us the measure of this great child-soul, weak and erring *quâ homo*, but ardent and spiritual, perspicacious and sympathetic, liberal and generous, rare specimen of a great cosmopolitan man, the pet and the critic of society like Horace, the example of its weakness and shame like Ovid, the echo of its aspirations like Victor Hugo, and the mirror of its superb but clouded glories like Goethe. M. Lafenestre has limned the immortal fabulist with the colors of sympathy and art, but with the shadings of truth. His life and his works have never met a more skilful friend, and though he passes lightly over the un-Christian side of the great writer's life, he does not fail to note his admirable patience and Christian constancy in the hour of death. No literature can show his superior for "expressive and concentrated composition, healthy and natural sentiment, love of clear-cut thought, transparent expression, and simple, picturesque, living language." Esop and Pilpay have enlightened many generations, but Lafontaine alone had the secret of the sweet, joyous land,—

Where waters gushed and fruit-trees grew,
And flowers put forth a fairer hue,
And everything was strange or new;
Where sparrows were brighter than peacocks here,
And their dogs outran our fallow-deer,
And honey-bees had lost their stings,
And horses were born with eagles' wings.

Fresh evidence of the interest taken in Celtic studies is shown by the announcement of a *Zeitschrift für Celtische Philologie.* The new journal, of which the first number is now out, has for its editors Prof. Kuno Meyer, of University College, Liverpool, and Dr. L. C. Stern, of Berlin. These well-known scholars have secured the co-operation of other leaders in the Gaelic movement both in England and on the Continent. The articles announced for the forthcoming number are important, as well for the subjects handled as for the high standing of the contributors. Among others we note two papers by Rev. R. Henebry—"Conach," and "An unpublished Irish poem." The whole list of contents evinces a truly scientific spirit and appeals to every student of Celtic lore. We wish the *Zeitschrift* success not only as a venture in one of the richest fields of philology, but also as an interpreter of the delicate thought and elevated feeling that inspired the literary labors of the Gael.

In the *Contemporary Review* for January Jan Stefansson brings forward a rather interesting argument to prove that Shakespeare must have been at Elsinore. His contention is based primarily on the fact that the author of "Hamlet" shows a remarkable acquaintance with Danish customs and a local knowledge of the royal residence. The greatest actors, it is claimed, have found difficulty in getting Queen Gertrude to "look here, upon this picture, and on this." Shakespeare, on the contrary, from his description of "the counterfeit presentment," seems to have had in mind a room in Kronberg castle "hung with silken tapestry, in which were woven a series of historically true portraits of Danish kings in their due order of succession." That such a room existed in reality is evident from documents bearing the dates 1585 and 1603. Shakespeare, moreover, was familiar with such details as the student-life of the Danes, their custom of drinking "cannon healths," and the correct form of their family names which he substituted for the corruptions that were current in the English of his time. The question naturally arises: How did he obtain this information? Stefansson's answer hangs by three links. He takes it that "the English actors in Denmark in 1586 were some of Leicester's players bent on seeking their fortunes abroad." Then, as some of these players were associated with Shakespeare throughout his career, being in fact his tutors in the profession, it is probable that he joined them under Leicester. Finally, circumstances made it convenient for 'gentle Will' to accompany these actors on their foreign tour in 1585. The conclusion is that "his visit with them to Elsinore may be safely located in the region that lies between probability and certainty." In this "region," of course, there is room for individual opinion, but the reasoning which we have here outlined is at least suggestive.

ARCHAEOLOGICAL.—Lovers of Christian Archæology in particular, and of antiquity in general, will be pleased to know that Leo XIII. intends to encourage the science founded by De Rossi. The following letter to the Cardinal-Prefect of the Vatican Archives has brought out the assurances that the "Roma Sotterranea" will be continued, and that we may soon expect the fourth of the great folio volumes:

Signor Cardinal: Amongst the many reasons which render the death of the illustrious Archæologist Giovanni Battista de Rossi serious to all the students of Sacred Archæology, that it left unfinished the very admirable work of "Roma Sotterranea" was not the least.

This having been undertaken and carried on under the auspices and by means of the munificence of our predecessor, Pius IX., of happy memory, was received with universal applause both for the light which it brought to the history of Christian antiquities and for the new arguments which went to confirm Catholic dogmas and tradition. We, who no less than our predecessor, were generous in the Pontifical protection to De Rossi, whose merits we highly appreciated, deplore more than anything else the interruption of his learned researches. It was always, however, our strong desire that the work so advantageous to religion and to history, should have the continuance which all scholars wished for it. And now, desiring to satisfy this common desire, we turn to you, Signor Cardinal, as the President of the Commission of Sacred Archæology, and by your means to the same commission we entrust the arduous and honorable undertaking. And this we do with the greater good will, it being known to us that amongst its members there are not wanting those who have been formed in the studies of Christian Archæology by the guidance of De Rossi himself, and who have learned from him not only his methods of research, but likewise the profundity of his views never separated from an eminently religious spirit. We trust that the commission will joyfully know how to respond to our wishes and to the charge with which we honor it, certain that our favor will not fail it. And in such confidence, Signor Cardinal, we impart to you with all our heart the Apostolic Benediction. From the Vatican, December 31, 1895. Leo XIII. Pope.

The classic peoples of antiquity and the Middle Ages believed, as a rule, that the instruments of the stone age discovered from time to time were owing to thunder-storms. The Egyptians believed that these objects were fragments of the stony vault of heaven showered down by the storms, and something similar was the belief of the Greeks, Romans, Arabs, and the mediæval world. M. de Mély, in the *Revue Archéologique* (November-December, 1895, p. 326,) tells us that the ancient bibliography of the subject is a large one, including passages from Damigeron, Pliny, Seneca, Claudian, Saint Isidore and others, not to forget the "Lapidaries" of the Middle Ages, the most interesting of which have been treated by M. Solomon Reinach in his "Antiquitès Nationales," vol. I., p. 78. These legends and the qualities of such "thunder-stones" were fairly well known for the West; but until lately it was not so familiar to many that similar beliefs existed in the remote Orient, and that the stone age has left in Japan and China traces of its passage in the supernatural virtues ascribed to the stone hatchets, hammers, knives, needles, and ornaments that the soil yields up from time to time. M. de Mély summarizes, in this connection, the remarkable book of Geerts—"Les produits de la nature Japonaise et Chinoise" (Yokohama, Lévy, 1878–1884).

CELTIC ARCHAEOLOGY:—During the past summer five large-sized gold fibulæ were discovered in the bed of a stream either in the county of Wexford or Waterford, Ireland. They were sold by the finder to a jeweller in the city of Waterford, and purchased from him by W. G. D. Goff, Esq., Glenville, Waterford. By his permission Dr. Frazer exhibited and described these fibulæ at a meeting of the Royal Irish Academy, and Mr. Edmund Johnston, of Grafton street, Dublin, contributed a valuable statement of the art processes employed in the manufacture of these and similar gold ornaments, tracing all the stages of the process. These indicate no mean effort of early art, as one of the fibula weighed near eighteen ounces of gold, and the entire weight of the five fibulæ amounted to twenty-eight ounces. The largest fibulæ was solid; others were made with hollow handles, requiring special treatment in forging and bending the bow-shaped portions of such ornaments. Mr. Goff has deposited this find in the Museum of the Royal Irish Academy for the present, and it is to be hoped he may permit its permanent acquisition by this national collection, which is far the richest in Europe of gold prehistoric finds.

DEPARTMENT OF LAW.

Announcement for 1896-'97.

The Law Department of the Catholic University of America has been established for the purpose of affording to those who may desire it an opportunity to study the science of law in its principles, its reasons, and its historical development, and to secure a thorough training in those intellectual and physical operations which constitute the practice of the law. Having these ends in view it has adopted such courses and methods of instruction, such regulations concerning the time and place of study, and such conditions for its degrees, as in its judgment are best calculated to ensure to the individual student the most rapid advancement in sound legal learning, and to extend to intelligent and earnest men, whatever may be their age or residence or occupation, the widest facilities for obtaining an adequate knowledge of the law.

LOCATION, BUILDINGS, AND APPLIANCES.

The Catholic University of America is located in the northern suburb of the city of Washington, about three miles from the Capitol and Pennsylvania Avenue, from which it is easily accessible through the B. & O. R. R. whose station adjoins the University, or the electric street railway whose cars every few minutes pass its gates. Its situation is high and healthy, while its ample grounds and its contiguity to the Soldier's Home Park and other extensive reservations give to its members abundant opportunity for every form of exercise and recreation.

The rooms at present occupied by the Law Department are in McMahon Hall, one of the largest and most commodious college buildings in the United States, heated by steam and lighted by electricity, and consist of lecture rooms, a seminarium, and private offices for the professors. The seminarium is furnished with separate tables for the students, and contains a well selected law library sufficient for purposes of study and for practical use. In the same building the departments of Philosophy, Literature, Chemistry, Physics, etc., are established with their libraries and laboratories, and the instruction therein given may be enjoyed by law students without extra charge. In the basement are the gymnasium, recreation and cloak rooms, a news-stand, and a restaurant at which excellent meals can be obtained at reasonable rates during the working hours of every day. The general reading-rooms and library of the University are also open to all the students.

The proximity of the University to the city of Washington is not the least among its numerous advantages, especially to students of law. In Congress the rules of practical legislation, of parliamentary law, and of political oratory, as exemplified in the discharge of their official duties by the foremost men of the nation, can be studied under more favorable circumstances than anywhere else in the world. The Supreme Court of the United States is the arena in which the ablest lawyers and advocates of our time conduct their forensic battles, and where a watchful student may in a few hours learn more of legal principles, of the forms of legal reasoning, and of the power and methods of forensic oratory, than in weeks of private study. In the various executive departments, whose numberless and complex operations constitute the administration of the Government of the United States, there is presented to the student an object-lesson in administrative law, most of whose details he is at liberty to investigate and the knowledge of which may prove of priceless value to him in his future years. The Congressional Library, already containing more than 700,000 volumes and soon to be located in the most magnificent and convenient building ever devoted to such purposes, is also subject to his use. Add to these exceptional privileges the museums and art galleries, the lecture courses, the conventions of learned societies and other organizations, and the varieties of social phenomena with which the life of the National Capital abounds, and it is evident that in the city of Washington the student of law, as of the other social sciences, enjoys advantages which no other locality in the country can present.

TERMS AND VACATIONS.

The scholastic year of the Law Department begins on the first Tuesday of October and ends on the 15th of the following June, with short vacations at Christmas and Easter. Students can, however, enter the department and commence their studies at any time during the scholastic year; and will receive their degrees whenever the conditions therefor are fulfilled.

DEGREES.

The degrees conferred by the University upon those students of the Law Department who have complied with the prescribed conditions as hereinafter stated will be as follows: Bachelor of Laws (LL. B.); Master of Laws (LL. M.); Doctor of Civil Law (D. C. L.); Doctor of Ecclesiastical Law (J. E. D.); Doctor of Civil and Ecclesiastical Law (J. U. D.); Doctor of Laws (LL.D.). These degrees will be granted in the order above named, except the D. C. L. and J. E. D., either of which may be taken before the other.

CONDITIONS FOR DEGREES.

Every applicant for a degree must be a matriculated student of the University, of good moral character, and must have completed and passed satisfactory examinations upon the courses of study prescribed for that degree. Applicants for the degree of Bachelor of Laws, unless already members of the bar or Bachelors of Laws of other law schools, must as a general rule have been resident students of the University during the time occupied in both their Junior and Senior Courses of study; but those who have pursued the branches embraced in the Junior Course at another law school or under the direction of a competent professional instructor, and have passed a satisfactory examination thereon, will be excused from residence except during the prosecution of their Senior Course. Of Bachelors of Laws who are applicants for the higher degrees, and of attorneys-at-law who are applicants for the Bachelor's degree, residence, though earnestly recommended, is not required. The courses of study leading to the advanced degrees have been formulated with a special view to the needs of those who may desire to make a systematic investigation of the more difficult branches of the law under the guidance of the Law Department and yet are unable to leave their homes or places of business to take up their work at the University. Such students will be regularly matriculated, and will receive in writing the same directions in their studies which would be given orally were they present at the University.

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COURSES AND METHODS OF INSTRUCTION.

For greater convenience in the arrangement of studies the various branches of the law have been classified under the following courses:

I. Jurisprudence.
  a) Nature and Attributes of Law. *b*) Fundamental Legal Conceptions. *c*) Origin and Development of Law. *d*) Forms of Law. *e*) Fundamental Principles of Law.
II. History of Law.
  a) Prehistoric Law. *b*) Primitive Asiatic Law. *c*) Egyptian Law. *d*) Grecian Law. *e*) Roman Law. *f*) Continental Law. *g*) English Law. *h*) American Law.
III. Elementary Law.
  a) Elements of the law of personal rights and liabilities. *b*) Elements of the law of relative rights and liabilities. *c*) Elements of the law of corporate rights and liabilities. *d*) Elements of the law of contract rights and liabilities. *e*) Elements of the law of real property. *f*) Elements of the law of personal property. *g*) Elements of the law of torts. *h*) Elements of the law of crimes. *i*) Elements of the law of pleading. *j*) Elements of the law of evidence. *k*) Elements of the law of procedure. *l*) Elements of constitutional law. *m*) Elements of administrative law. *n*) Elements of international law.
IV. The Law of Domestic Relations.
  a) Husband and Wife. *b*) Parent and Child. *c*) Guardian and Ward. *d*) Master and Servant.
V. The Law of Contracts.
  a) Agency. *b*) Bailment. *c*) Bills and Notes. *d*) Insurance *e*) Partnership. *f*) Sales. *g*) Suretyship. *h*) Warranty.
VI. The Law of Real Property.
VII. The Law of Mortgages and Liens.
VIII. The Law of Corporations.
  a) Private Corporations. *b*) Public Corporations.
IX. The Law of Highways.
X. The Law of Railroads.
XI. The Law of Waters and Water-courses.
XII. The Law of Telegraphs and Telephones.
XIII. The Law of Patents.
XIV. The Law of Copyrights.
XV. The Law of Trademarks.
XVI. The Law of Shipping and Admiralty.
XVII. The Law of Trusts.
XVIII. The Law of Conveyancing.
XIX. The Law of Wills and of Intestate Estates.
XX. The Law of Torts.

XXI. The Law of Civil Remedies.
  a) Actions and Defences. *b*) Damages. *c*) Pleading. *d*) Evidence. *e*) Procedure. *f*) Statute of Frauds. *g*) Statute of Limitations. *h*) Bankruptcy.
XXII. The Law of Equitable Remedies.
  a) Jurisdiction in Equity. *b*) Remedies in Equity. *c*) Equity Pleading and Procedure.
XXIII. Prerogative Writs.
  a) Mandamus. *b*) Prohibition. *c*) Quo Warranto. *d*) Habeas Corpus.
XXIV. The Law of Crimes.
XXV. The Law of Criminal Remedies.
  a) Penalties. *b*) Pleading. *c*) Evidence. *d*) Procedure.
XXVI. Forensic Medicine.
XXVII. Forensic Oratory.
XXVIII. Constitutional Law.
  a) English Constitutional Law. *b*) American Constitutional Law. *c*) Local State Constitutional Law.
XXIX. Statute Law.
  a) Federal Statutes. *b*) Local State Statutes.
XXX. Administrative Law.
  a) Parliamentary Law. *b*) Revenue Laws. *c*) Military Laws. *d*) Police Powers.
XXXI. Roman Law.
  a) Institutes of Roman Law. *b*) History of Roman Law. *c*) Law of the Pandects.
XXXII. Ecclesiastical Law.
  a) Elements of Ecclesiastical Law. *b*) History of Ecclesiastical Law. *c*) The Corpus Juris. *d*) English and American Ecclesiastical Law.
XXXIII. International Law.
  a) Private International Law. *b*) Public International Law.
XXXIV. Comparative Jurisprudence.

The general character of the studies embraced in courses IV. to XXXIV inclusive, is sufficiently indicated by the nature of the subjects to which they relate. The method of instruction in these courses consists in the careful reading and abridgment of the standard text-books on the subject by the student, and the collation and digest of the leading cases, the result of his researches being embodied in a short treatise on the subject, which must be presented to the faculty on his application for his degree. This work is done under the immediate personal supervision of his professors, and is intended not only to furnish the mind and memory of the student with legal knowledge but also to train him in the analysis of subjects and the correct formulation and statement of legal propositions.

The studies embraced in courses I. to III. inclusive are introductory in character and are intended to prepare the student for the investigation of the special branches of the law in the manner just prescribed. Course I. covers the subjects which are generally treated as subdivisions of Philosophical Jurisprudence. Under *a*) Nature and Attributes of Law, the nature of law as a dictate of reason originating in the application of human wisdom to the needs of society, the relations of human law to natural and divine law, and the force and essential characteristics of valid human laws, are examined. In *b*) Fundamental Legal Conceptions, the legal entities concerning which legal rules are made are analyzed and classified. In *c*) Origin and Development of Law, the origin of law in primitive family customs and its development into the legislative enactments of a complete political society are explored. In *d*) Forms of Law, the characteristics and differences of Customary Law, Statute Law, and Code Law, together with the rules governing the construction and interpretation of law, are reviewed. In *e*) Fundamental Principles of Law, the chief definitions and maxims of the common law are studied in their reasons and their application to practical affairs. The method of instruction pursued in this course consists of lectures, based upon printed syllabi placed in the hands of the student, with references to works of authority which he is expected to read and from which he is required to compile a general statement of the matters of the course. The principal works used in this course are St. Thomas, Austin, Markby, Holland, Lorimer, Sir Henry Maine, Burlamaqui, Blackstone, Broom's Legal Maxims, etc.

Course II. includes a historical study of the systems of law prevailing among the different divisions of the human race since the origin of political society, with a comparison of their principal features, and with a particular view to the origin and development of Anglo-Saxon jurisprudence. The method of instruction is the same as in Course I., the works used being the historical treatises bearing upon the subject, especially Reeves' History of English Law and the recent History by Pollock and Maitland.

Course III. covers the elements of all those branches of the law to which the attention of the student is generally directed during his preparation for the bar. The instruction is given by recitations in some standard elementary text-book on each subject, such, for example, as the Students' Series, published by Little, Brown & Co., or the Hornbook Series of the West Publishing Co., supplemented by a limited number of illustrative cases.

In order to secure a proper chronological arrangement of studies and thus observe their logical succession, the Courses I. II. and III., above described, are called Junior Courses, and are obligatory upon all students of the Department, and must be completed before any of the other courses can be commenced. The other courses, from IV. to XXXIV. inclusive, have no necessary logical sequence and are elective within the limits about to be declared. To meet the requirements of all varieties of students, some of whom may contemplate a general practice, while others are preparing to devote themselves to a special branch of the profession, these elective courses are grouped as follows:

I. General Practitioner's Courses, including IV. Domestic Relations; V. Contracts; VI. Real Property; VII. Mortgages and Liens; XVIII. Conveyancing; XIX. Wills and Intestate Estates; XX. Torts; XXI. Civil Remedies; XXII. Equitable Remedies; XXIV. Crimes; XXV. Criminal Remedies; XXVI. Forensic Medicine; XXVII. Forensic Oratory.

II. Contract Courses, including V. Contracts; XVI. Shipping and Admiralty; XXI. Civil Remedies; XXII. Equitable Remedies.

III. Real Property Courses, including VI. Real Property; VII. Mortgages and Liens; IX. Highways; XI. Waters and Water-courses; XVIII. Conveyancing; XXI. Civil Remedies; XXII. Equitable Remedies.

IV. Torts and Crimes, including XX. Torts; XXI. Civil Remedies; XXIV. Crimes; XXV. Criminal Remedies; XXVI. Forensic Medicine; XXVII. Forensic Oratory.

V. Corporation Courses, including VIII. Corporations; X. Railroads; XII. Telegraphs and Telephones; XXI. Civil Remedies; XXII. Equitable Remedies.

VI. Estate Courses, including IV *c*. Guardian and Ward; XVII. Trusts; XIX. Wills and Intestate Estates; XXI. Civil Remedies; XXII. Equitable Remedies.

VII. Monopoly Courses, including XIII. Patents; XIV. Copyrights; XV. Trademarks; XXI. Civil Remedies; XXII. Equitable Remedies.

VIII. Equity Courses, including VII. Mortgages and Liens; XVII. Trusts; XXII. Equitable Remedies.

IX. Procedure Courses, including XVI. Shipping and Admiralty: XVIII. Conveyancing; XIX. Wills and Intestate Estates; XXI. Civil Remedies; XXII. Equitable Remedies; XXIII. Prerogative Writs; XXV. Criminal Remedies.

X. Constitutional Law Courses, including XXVIII. Constitutional Law.

XI. Statute Law Courses, including XXIX. Statute Law.

XII. Administrative Law Courses, including XXX. Administrative Law.

XIII. International Law Courses, including XXXIII. International Law.

XIV. Roman Law Courses, including XXXI. Roman Law.

XV. Ecclesiastical Law Courses, including XXXII. Ecclesiastical Law.

XVI. Comparative Jurisprudence Courses, including XXXIV. Comparative Jurisprudence.

These groups of courses are not final or exclusive, but may be still further extended by the substitution of elements to suit the peculiar needs of students as they arise. Diversities in the apparent scope of these groups do not indicate their comparative difficulty or the measure of time or labor required for their investigation. On the contrary, the narrower the specialty the more complete and thorough must the knowledge of the student be in order to render his acquirements of practical value to himself, and a group comprising but one course (as, for example, Roman Law) may thus demand a longer period and greater assiduity of application than one composed of numerous subdivisions.

Of the foregoing groups of courses, from I. to IX. inclusive are styled Senior Courses, and from among these the student who has completed and passed a satisfactory examination upon the studies of the Junior Courses may select one or more on which to prepare himself for his examination for his Bachelor's degree. The method of instruction is by individual research under constant supervision, as already described; and upon finishing his elected courses and presenting his results in writing, he may apply for his degree.

The Senior Courses, together with groups X., XI., XII. and XIII., constitute the Master's Courses. Bachelors of Laws, aspiring to the degree of Master of Laws, may select from these groups one or more, not including those on which they received their Bachelor's degree, and upon completing it in the manner before described and submitting its written result will be examined for the Master's degree.

Masters of Laws may become candidates for the degree of Doctor of Civil Law or Doctor of Ecclesiastical Law at their option. Candidates for the Doctorate in Civil Law must pursue the courses in Roman Law. Candidates for the degree of Doctor of Ecclesiastical Law must pursue the courses in Ecclesiastical Law. In either case the candidate may elect, in addition to his prescribed course, one or more of the other courses specified. The required mode of study in these courses, and of presenting its results, is the same as in the courses for the previous degrees.

Doctors of Civil Law who fulfil the conditions required for the degree of Doctor of Ecclesiastical Law, and Doctors of Ecclesiastical Law who fulfil the conditions required for the Doctorate of Civil Law, will receive the degree of Doctor of Civil and Ecclesiastical Law (J. U. D.).

Doctors of Civil and Ecclesiastical Law (J. U. D.) desiring to obtain the degree of LL. D. must elect from the foregoing groups of courses, not previously taken by them as conditions of any degree, such a number as in the judgment of the faculty may be necessary in order to complete their knowledge of the Common Law. When these courses have been finished in the manner already described, and the candidate has presented an original treatise on some legal topic selected by him with the advice of the faculty which the faculty deem worthy of publication, he will be admitted to an examination for that degree.

In addition to these courses and methods of instruction in the rules and principles of law, a practical training in professional work is afforded by means of a Debating Club, a Parliament, and a Moot Court, in which all students are expected to participate. Sessions of these are held every week under the direction of the professors. In the Debating Club legal questions alone are discussed, thus making the exercise a supplement and review of previous study. In the Parliament all varieties of legislative business are transacted in accordance with the Rules of Order adopted in the House of Representatives. In the Moot Court trials of cases involving questions of fact and law are conducted by the students, acting as judges and counsel. In all these exercises particular attention is paid to oratorical manner as well as to conformity with legal doctrine and method. These exercises and their preparation occupy a considerable portion of the time of the student, and are intended to be a prominent feature of his legal education.

PERIOD OF STUDY.

No specified period of study is required as an indispensable condition for any of the foregoing degrees. The courses prescribed for each degree must be completed, and a thorough examination thereon must be sustained; but the length of time necessary for this in any given case will depend so much upon the personal characteristics and circumstances of the student that no invariable rule concerning it can be adopted. As nearly as the faculty can judge from the scope of the courses to be pursued, and from their experience of the progress generally made by those who zealously devote themselves to legal study, the degree of Bachelor of Laws should be obtained in from two to three years, and the Master's degree in from one to two additional years. The courses leading to the Doctorate of Civil Law or Ecclesiastical Law are sufficient to occupy the attention of the student for three years, but as these may be commenced in connection with his Senior and Master's courses, if he chooses, they may be finished in from one to two years after he has taken his Master's degree. Doctors of Civil and Ecclesiastical Law should be able to complete the courses selected for the degree of LL.D. in from two to three years. But, after all, the rapidity of his advancement in legal learning and honors rests with the student himself. Inasmuch as only to a very limited extent, and that in those rare cases where it will be to the manifest advantage of the students, they will be grouped in classes, no one will be forced into hurried and superficial work in order to keep up with others, and no one will be hindered by his alliance with more dilatory and inattentive associates from reaping the full fruits of his own quicker apprehension and superior diligence.

REQUIREMENTS FOR ADMISSION.

While it is regarded as most desirable that every student of law should have received a full collegiate education and have obtained the degree of Bachelor of Arts, no rule requiring this as a condition of admission to the Law Department has yet been made; nor does it seem expedient, under the present state of professional opinion on this subject, to prescribe any inflexible regulations as to the previous acquirements of the student. Every case must be decided on its own merits, and such deficiencies in prior education as might prove a hindrance to success in legal study must be supplied by private instruction in connection with the introductory courses of law. But good moral character and studious habits are indispensable, and no one will be permitted to remain in the Department who does not manifest an earnest disposition to make the best use of his natural endowments and of the educational advantages here afforded him.

No one will be admitted as a candidate for any of the higher degrees unless he has already taken the degrees preceding it in the order herein named. But such preceding degrees need not have been conferred by this University. When they have been received from other institutions, whose conditions for the degrees are fairly equivalent to those above prescribed, their holders will be accepted as candidates for the next higher degree upon presentation of their diplomas or certificates.

TUITION FEES.

The tuition fees will be as follows: For the Junior Courses one hundred dollars; for the Senior Courses one hundred dollars; for the Master's Course one hundred dollars; for the courses leading to the Doctorate of Civil Law one hundred dollars; for the courses leading to the Doctorate of Ecclesiastical Law one hundred dollars; for the courses leading to the degree of Doctor of Laws (LL. D.) two hundred dollars. A limited number of scholarships have been provided for deserving students who are unable to pay tuition fees, and annual scholarships will be awarded as prizes to students of superior attainments entitling them to free tuition during the ensuing year.

SPECIAL STUDENTS.

Special students, not candidates for a degree, may enter the Department at any time and pursue such legal studies as they may desire, and will be charged a tuition fee proportionate to the work they undertake.

PERSONAL EXPENSES.

Good board and rooms can be obtained in the vicinity of the University and in most parts of the city of Washington for $25 a month. As much of the work prescribed for the students can be done in the law library of the Department the expense for text-books and other incidentals is always moderate.

For further information address Prof. W. C. Robinson, Dean, &c., at the University, Washington, D. C.

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> "Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

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INTERNATIONAL ARBITRATION.[1]

I am glad to have the privilege of raising my voice in the cause of International Arbitration. I do so in the name of the Catholic University of America, and I am confident that, in emphatically endorsing the efforts of this assemblage in behalf of international justice and peace through arbitration, I am uttering the sentiment of the millions of Catholics throughout the land.

Who that is a man, and especially who that is a Christian, or a believer in religion at all, could fail to sympathize with such a cause? Eminent statesmen and economists have discoursed to you on the practical facts which demonstrate the disastrousness of war, and the desirableness of making arbitration its substitute in settling the quarrels of the nations. Let me ask you to glance at the subject in the light of the principles which constitute us men and Christians.

As long as men are men, limited in intelligence and biassed by selfish interests, there will be disputes between men and between nations. But men and nations are bound to settle their disputes in a human, that is in a reasonable, manner. Brutes settle their disputes with tooth and claw. Savages settle them with bludgeon and tomahawk. Men that cannot claim the excuse of savage ignorance are bound by the eternal laws of their being to settle them by the rule of truth and justice.

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[1] Discourse delivered by the Right Reverend Rector of the University at the Peace Congress held at Washington, D. C., Thursday, April 23, 1896.

"But," it may be asked, "who is to decide what is true and just but the parties concerned?" Not at all; good sense and justice declare that no one is judge in his own cause. One of the first principles of civilization, of the social organization of human beings on the basis of reason, is that disputes should be settled by the sentence of a competent and disinterested judge. Mere individualism, the system of every man for himself, is excluded by the very rudiments of civilization. And could we for one moment imagine that such a system of savagery would be right as between nations, when it is manifestly wrong as between the individuals composing the nations? Far from it. The greater majesty of the nation imposes all the weightier obligation of acting in all things by the direction of enlightened reason, in nothing by the impulse of savage violence and brute power.

Self-defence is a universally accepted right. But even the right of self-defence is amenable to law and order. It is only under the pressure of exceptional necessity that it may take the law in its own hands and assert justice or repel wrong by its own strength. All things must be done according to order or they are not done rightly.

Militarism was introduced into the world by greed for plunder, by its outgrowth, lust of conquest, and by consequent need of self-defence. Such causes and their sad effect would naturally be eliminated by the advance of civilization. But there are kindred causes ever at work which have thus far maintained militarism as the disgrace and the curse of civilization. Cæsarism sees in it the tool of its ambition, the rampart of its tyranny; but the civilized world is sick of Cæsarism; the great providential tide of democracy and liberty is moving irresistibly onward, and, with Cæsarism, militarism must go.

It has been upheld by the spirit of nationalistic exclusiveness, by that fell spirit, the curse of the old world in past ages, which has made men suspect and hate one another, century after century, because they were born on opposite sides of a river or of an imaginary boundary line. But of that the world is getting sick and tired. Our country has shown mankind that men of all nationalities, coming from countries armed to the teeth against each other for centuries, can meet and mingle as fellow-men, as fellow-citizens, and blend into a united and homogeneous people. Our country is giving the key-note of the future. Everywhere the cry is for the federation of the nations, the brotherhood of mankind. The demand, the movement is irresistible, and, with the insane spirit of narrow nationalism, militarism must go.

It has been upheld by every spirit that has impelled men to hate one another; and, alas! with shame and sorrow we have to acknowledge that men of hate have been cunning in using every motive, even the purest and noblest and holiest, as incentives to the spirit of faction and of sect, as incentives to make men suspect and ostracise and hate and kill one another, for the love of country forsooth, for the love of creed, yea, for the love of God! As Americans we blush to have to acknowledge that even in our own land of equal rights, of civil and religious liberty, of universal brotherhood, the hiss of that serpent of hate is occasionally heard, and its fangs aim death-blows in the dark. The trail of that serpent has been over all history, and its venom has had much to do with the sanguinary wars and the deep-rooted militarism of the past. But the world is sick of it. Only vile or fanatical souls now side with it. The spirit of mutual hatred is from below, is shameful and unworthy and must pass away, and in its slimy folds may it drag militarism with it.

We look to a higher Ideal,—to Him who was foretold as the Prince of Peace; to Him at whose birth the angels proclaimed "Peace on earth to men of good will;" to Him whose salutation was ever, "Peace be with you;" to Him whose legacy was, "Peace I leave you, my peace I give you;" to Him who said, "By this shall all men know that ye are my disciples, if ye love one another." This is the spirit of Christian civilization, for nations as for individuals. The world is meant to be governed, and assuredly must yet be governed, not by hatred and violence and might, but by love and justice and right. Nothing else can be lasting and permanently successful. Justice alone is mighty; love alone is everlasting; truth alone can ultimately prevail; for these are the spirit of the eternal God. What is propped by cannon and bayonets must topple over at last; only truth and justice are immovable and remain forever.

But how, it will be asked, can so exalted an ideal be realized among men? Considering the panorama of blood and carnage presented by history; considering the fact that at this moment the most civilized nations of the earth are armed to the teeth as if for universal war, and annually clamor in their parliaments for stronger and stronger armaments; considering that even in our own country the war-spirit has lately been so rife and that the most imperative and most popular demand just now is for more army, more navy, more and more enginery of offence and defence;—considering all this, how do sensible people expect that the era of hatred and violence can be brought to a close, and the era of justice and peace inaugurated? The answer is manifest; only through such a system of international arbitration as is here proposed. The system of courts, so wisely provided in every civilized country for settling disputes among the citizens, must manifestly be extended to the nations for the settling of differences among them. The quarrels of the nations must be settled, not like those of pulling and scratching children, but like those of reasonable grown-up men, by equity and law. Not the brawl, nor the duel, nor the feud, but the court must be the resource of nations as of men. Every one knows that this is true. The nations recognize it in their hearts. They arm and arm for conflict simply because there is no court before which their quarrels can be laid. If there were, then very shame of the principles and methods of savagery would soon coerce them to disarmament. Our own country has recently been forced to face the possibilities of war, not because she desires it, but simply because there is no court to which national quarrels must be brought; and men who love peace have been compelled to say to our country: "Go to war, if you needs must, for the sake of principle," simply because, as things are, there is no other established means for the assertion of international principle and the maintenance of international right.

But things should not be left so. It is a shame that they are so now, at the close of the nineteenth century. It will be a far greater shame if we leave them so in the twentieth. The difficulties of the reform are no reason why it should not be undertaken. Any fool or poltroon can conjure up difficulties. The duty of the wise and the brave is to face them, and with mingled prudence and strength to overcome them. There will assuredly be difficulties, and serious ones, in the devising and organizing of a system of international judiciary; difficulties in the establishing of the tribunal or tribunals to which the nations can safely trust the settlement of their disputes; difficulties as to the international police power that will, if necessary, enforce sentences, for the tribunals of the world have not yet learned, and probably never will learn, to dispense with the strong arm of authority. But these difficulties are certainly not insurmountable. Let international good will and good sense once take the problem resolutely in hand and difficulties will disappear or gradually reach their solution.

There is a great deal of calm good will and practical good sense in the English-speaking races. In God's name, let them start the glorious experiment, and all the nations will yet rise up and call them blessed.

JOHN J. KEANE.

ON THE HELLENIC PRONUNCIATION OF GREEK.

Perhaps the question of the pronunciation of Greek has for me more of practical interest than it has for most other Western Hellenists. They do not believe in learning or teaching how to speak Greek. I, however, am one of those who continue to regard the fine Greek language as still sufficiently alive to be speakable, and likely to retain that life for ages yet. And since one can not speak without pronouncing, the question of pronunciation is to me of high importance.

Much learned labor has already been expended in collecting material and arguments bearing on this question. Two hostile camps of investigators are in the field. Much truth is discovered by either party, and, indeed, we think it safe to accept nearly all their positive conclusions. Two opposite leaders are Blass[1], who contends for the method of Erasmus, and Papa Demetrakopoulos[2], who hotly defends the pronunciation which Greeks use to-day. It is on the information furnished us by them, by Blass as well as by the Greek of long name, that we base the following general remarks:

I.

It need not here be proved that a living language continually undergoes changes in its pronunciation. Only dead languages take on rigid and unchangeable forms. This is also not the proper place to inquire into how the Greek language was pronounced at different stages of its past life. That is being well done by capable specialists. Still, in passing, we shall have occasion to note the numerous and serious difficulties which a layman may see. We start out in the belief that, on the one hand, it is in the specialist's province to tell us how the language was pronounced at various historic times as far as he can do so, while on the other, it is in our province to say which of the various historic pronunciations we should adopt in practice when we read a passage of Greek aloud, or wish to speak in that tongue.

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[1] The Pronunciation of Ancient Greek; translated from the Third German Edition of Dr. Blass, by W. J. Purton, Cambridge, 1890.

[2] *Βάσανος τῶν περὶ τῆς Ἑλληνικῆς Προφορᾶς Ἐρασμικῶν Ἀποδείξεων. ὑπὸ Θεοδώρου Παπα Δημητρακοπούλου. Ἐν Ἀθήναις,* 1889.

It is, indeed, one thing to know that the Greeks in different countries and at different times have had different pronunciations, and another thing to think that we should be always ready to warp our tongues into pronouncing with historical accuracy whatever variety or sample of Greek language we may have before us. In English it would be very odd as well as useless to change our pronunciation when we wish to read something in English written by a man whose country or whose century is different from ours. How difficult it would be to have one pronunciation when we read the *London Times*, another for the newspapers of Dublin, a third variety when we take up the New York *Sun*, and still another for a California daily ; or again, if we had to have different pronunciations for different times, one for Shakespeare, and another for Newman ; worse than all, what would we do in case we could not easily decide when or where a certain article was written ? We would then be compelled in scientific solicitude not to read at all, or at least not to pronounce any of the doubtful words.

The conclusion which I wish to arrive at is, that just as we must practically get along in English, each of us, with one pronunciation, although we may know that such a course is not scientifically what we might desire, so also in Greek must the same thing occur. And we must in practice adopt one variety of pronunciation out of the many which we know or suppose to be genuinely Greek, and pronounce all varieties of Greek by a method which belongs properly only to one single variety of the language.

Now since the Greek language has already lived a life of some three thousand years, the variety of pronunciations in it must be very large. We do not know them all. Nor have we exhaustive knowledge about any of them, save perhaps of one. The two opposite schools mentioned above are the Erasmianists and the defenders of another system which we are going to call the Hellenic. Although few men indeed should profess to know with full accuracy the pronunciation used for example at a symposion in the days of Plato, yet the Erasmianists base the arguments in favor of their system on the very plea that it faithfully represents that ancient phase of pronunciation. On the other hand the Hellenicists advance as their chief argument the fact that theirs is admittedly a widespread and actual pronunciation of at least the present phase of the living language.

II.

The practical question put to us is, which of these two are we going to adopt? We have no other choice. For although there are some teachers who still cling to private systems of their own or of their literary clique, so to speak, such as those who pronounce the Greek words as though they were spelled with English letters, or those who still ignore the existence of the written accent and hoax the Latin accent on the Greek word, yet the choice for us remains between the two opposed schools mentioned above.

Both Erasmianists and Hellenicists have the habit of giving to each letter or syllable a fixed value, and of then pronouncing it with this value in whatever word or even whatever dialect it occurs. They go on the principle, without admitting it always in words, that differences in sound ought to be indicated by differences in spelling. This principle is no more true in ancient than it is in modern languages. When people become accustomed to read and write to any extent, the written word comes to be practically a thought picture which they look on as a unit, and which they do not think necessary to vary in obedience to every variation of the spoken word which expresses that thought in sound. I wish to apply these remarks just now to the language of Homer. When his poems were committed to writing it is quite probable that even though in the reciting of these cantos a more ancient mode of pronunciation was to be heard, yet when the words were first recorded in alphabetic symbols a local method of spelling, which may have represented a late and local pronunciation, was certainly used. Any one who ever has witnessed a modern Greek, for instance, take down in writing a song or folk-lore story from some octogenarian's lips will understand what I refer to. So, if to all the difficulties enumerated by others we add this one, we see that even after knowing the pronunciation in any given place at the time of Sophokles, say Athens, it would still be a hopeless labor to discover the exact sounds of Homer. The changes in pronunciation from Homeric times down to Sophoklean days may have been many and great. From the time of Sophokles, however, writing and other circumstances, such as the firmer character of the language, may have rendered fewer the liabilities to change. At least this might be true in the Attic dialect which began to have a certain rigidity even before the age of Aeschylos.

If mere Greek sources avail but little to teach us the exact pronunciation of "Homeric times," it is evident that for pre-Homeric pronunciation these sources are of still less help. We must have recourse to other means furnished by the comparative study of grammar, etc. It is clear that the conclusions arrived at in these comparative studies may be rendered less certain by our having often to rely upon data whose truth cannot be fully proven, and by our not always being able to give to our data an absolute value, but merely a relative one, so that the truth of any particular item is only relative to the other items, and may not, perhaps, be itself absolutely and independently true.

Even then if we knew the Sophoklean pronunciation, we would feel that neither could we easily find Homer's therefrom, nor would we imagine it possible to pronounce Homer with scientific correctness by Sophokles' method. Looking in the direction of our own time, we also would not like to be thought to believe that Sophokles' pronunciation is the same as St. Paul's, or as that of St. John Chrysostom, not to mention scholars as late as Photios or Plethon.

Of the two systems in vogue, the one is named from the excellent Greek scholar who devised it, Erasmus of Rotterdam; the other system is variously named, as are many things that have not been fairly treated. One of its names is "The Reuchlinian," after Reuchlin the humanist.

But this name is misleading. We might be entrapped into thinking that just as Erasmus devised the system which bears his name, so also did Reuchlin excogitate the other system. Again, it might lead us to suppose that Reuchlin was one of those who, in this affair, entered into controversy with Erasmus or his disciples and objected to their innovations, and that then his name was accordingly given to the system because he defended it. But this is all wrong. Erasmus and Reuchlin were never antagonists on this point, for the dialogue *de recta Latini Graecique sermonis pronounciatione* first appeared in 1528, and Reuchlin had died in 1523. Nor is Reuchlin in any sense the greatest defender of the system which bears his name. The system had not yet been attacked, and, therefore, needed no defense. Again, the name of "Modern Greek pronunciation" is a poor one, for, although this method is, as a matter of fact, used and loved and defended by the Greek people and their scholars of to-day, yet it is many ages old.

Another name, and the one which may be the best of all, is the "Hellenic" pronunciation. This name would mean that the pronunciation is one used by the Greeks themselves, or the Hellenes. So its principal defect is that it is somewhat assertive in character. For it almost implies that the pronunciation it represents is the right one to use. However, although in general we are not combative, yet we will in this instance dare to stand by a name which also declares our views. How long this name has been in use I do not know; nor do I know whether its use is extensive. I thought it out for myself, and then found that others had already employed it. "Hellenic," then, is from now on our shibboleth.

III.

Let us put clearly the state of the case as it seems to be:—The Erasmian position is in general, that we ought to pronounce all Greek, classic at least, as Sophokles pronounced in conversation, and that moreover we actually do know how Sophokles really did pronounce. The advocates of the Hellenic system teach practically that we ought to pronounce all Greek as the professors in the University of Athens pronounce to-day. And some of these Hellenicists hold that the pronunciation of to-day is not far removed from that of ancient classic times.

We see that each school starting out from different premises agree at least in this, that it is not practicable to have two pronunciations or more, but that accuracy must give way to practicability, and that the pronunciation suitable to one fixed point in the ever-changing stream of language must be applied to all the others, although the application cannot be made in strict accuracy.

Again, we hold that since the Erasmianists are the ones who set up a system of pronunciation contrary to the one in traditional vogue at the time, it is they who were and are the seceders, and it is they who must explain the reason of their secession, or else not be recognized. It must be continually remembered, however, that in this present paper I oppose to the Hellenicists only those who hold that we ought to actually pronounce all Greek (except Romaïc) by the Erasmian method, not those who hold that the Erasmian system really represents some one phase of the ever-changing pronunciation, for so far as I can judge, they may probably be right in this second position.

We feel a certain logical necessity of adhering to what has been handed down to us until we are convinced that tradition is wrong; then it would be our duty to cast it aside. The Erasmianists, starting out on the principle that they ought to pronounce everything as would Sophokles have many difficulties to overcome. They must rely for information chiefly on the spelling of that time, comparing it with previous and subsequent spelling. But at the very beginning it is clear that the Greek alphabet of that time was not accurately phonetic. Orthography, just as all other such practices, is not merely an affair of logical exactitude, but also is subject to habit and established use. Whether the difference between the spelling used in Athens in a certain year and that used by the Ionians of the same year was all due to a corresponding difference in pronunciation, or may not have also been due merely to style or to custom, is something we cannot in many cases now know. We English-speaking people do not have to rack our brains much to understand such statements. The examples in our language are so numerous that one feels them weightless when cited as instances.

We write "labor" and "honor" and the English "labour" and "honour." Still, this difference of spelling is not of itself sufficient to prove a difference of pronunciation in these words here and in England. To learn from a people's writing how they pronounce is possible only when we know the exact value of the letters in their various combinations and know whether they always have the same value or not. This information concerning the language of Sophokles is not easy to find. It might be well not to be any more exacting in this line than in the others. We do not try to reproduce our Greek books on papyrus rolls, nor do we print the words unspaced, nor do we omit accents and modern marks of punctuation in order to adopt the punctuation marks that we might learn from inscriptions, nor do we raise the iota subscript into line, nor do we fail to divide into paragraphs and to begin sentences with capitals, and to use printing-type usually fashioned after modern Greek script, neglecting the more beautiful forms that we could get from inscriptions; all of this we allow, because the Byzantine Greeks who came over from the East and taught us our first lessons at the time of the Renaissance led us into the fortunate habit, and there has yet arisen no Erasmus of sufficient moral force to persuade us to spurn these teachings of Byzantine barbarians. Thus we have kept them all. Their language which they heard and studied from boyhood and thought to be the language of their fathers we learned from them, and then began to despise them as corruptors of the language of the old Greeks, whom they henceforth should not dare to regard as their ancestors. Science had broken that delusion for them.

The original Greek alphabet, we can well imagine, did not accurately represent all the sounds of the Greek language. It was an imported, not a home-grown product. So, if that alphabet ever came to fully represent the sounds of the Greek language it was later, after certain changes had been introduced; and whether the few changes introduced into any special form of the alphabet, say the mode of writing in Attika, not only removed original flaws, but also made the alphabet overtake the continual changes in the pronunciation and keep abreast with them, is a question for comparative philologians and alphabet historians, and a question which they will answer in the negative.

That the history of the alphabet contains many and serious gaps is evident to all students of it. When, however, in the time of Eukleides, a few modifications were introduced into the official alphabet at Athens, we cannot say that thereby the Attic alphabet became accurately phonetic, although it became perhaps more phonetic than it formerly was. The event which took place at Athens on that occasion really was that one imperfect alphabet was substituted for another still more inadequate one. The new substitution continued to have in Athens many of the imperfections which it almost surely had in Ionia. It was the fitting of the alphabet of one dialect on to the language of another. This could not well be done so as to make the new alphabet a perfect receptacle for the old Attic sounds. If a proper alphabet for Ionic it would not be perfectly suited for Attic, but the probability is that it was perfect neither for Ionic nor for Attic.

So we are safe in asserting that difference in spelling does not indicate always a difference in pronunciation, nor does identity in spelling prove identity in pronunciation, for separate letters have, in most languages, no rock-firm sound which of necessity they must be supposed to represent wherever they are met with.

Proofs drawn from etymologies, from puns, from transliterations into other languages, must always be carefully handled. They may mislead. Still, when used aright, they bring information with them.

Other alphabets, like the Koptic, the Gothic, the Russian, and most of all the Latin and its direct derivatives, are all witnesses of some truth or other in regard to pronunciation. They all, together with the other sources of information we have been mentioning, constitute the monumental tradition, so to speak, of the information we have about the values of the letters in classic and pre-classic and post-classic Greek words.

IV.

I now turn to say a few words about another source of information, the modern Greek language and its various dialects. If the Erasmianists, by the means at their disposal, which we have briefly enumerated, cannot succeed in gaining sufficient proof for their hypothesis, then they should listen to the few Hellenicists who say that, perhaps the present pronunciation is nearer to the old classic than is that of Erasmus. I do not say that the Erasmianists should prepare themselves to become converts to all that Hellenicists assert; that would be too sad. But the testimony of scholars is to the fact that in such countries as in Greece languages go on for long, long periods without changing much. So that if any one were to begin with the present alphabets of Europe in order to cut his way back to classic times, he would be, it seems, more inclined to think that by starting from the modern Greek alphabet he could come more directly to the classic than by starting from the Latin or some one of its derivatives. Yet, it may be true that any one of the numerous alphabets which originated from the Greek, either directly or indirectly, may in some way increase our knowledge of the true state of the Greek alphabet at some given period in time past. So the Koptic in Egypt, the Russian in Moscow, the German in Munich, the French, the Roman—all, in so far as they are Greek alphabets by descent, may contribute something to our knowledge of the ancient Greek alphabet. But, however, all are more or less unlike the prototype. And which of all these is most like its original?

Although it always astonishes me to hear an advocate of the Erasmian method defend its almost absolute correctness, yet there is a certain pleasure in the fact; for, after all, the two pronunciations are not so antagonistic as might be supposed. To see that a pronunciation, based as is the Erasmian on the sounds that the letters still kept after passing through the Latin and the German, agrees, except in certain easily classified cases, with the other pronunciation which came down from ancient times in a more localized and, methinks, a more direct tradition, is a proof of how reliable a thing tradition is after all.

That the Erasmian is identical with the Sophoklean, I said, astonishes me to hear, but, nevertheless, it may be true. I am not, on the other hand, astonished to hear modern Greeks assert that their pronunciation also comes from the ancient, because enthusiastic patriotic reasons might easily, under the circumstances, influence their judgment. I feel no obligation to believe either the one school or the other.

The Germans and the Greeks look at this matter from different points of view. The Greek has implanted in him from his first school days, as a second nature, his native alphabet. And in thinking about the alphabet of his ancestors he will always use his own contemporary native alphabet as the standard one to compare by. Likewise the German will use his Latin alphabet as his standard; for in the same way through his early school days has he come to feel the Latin alphabet as the key and base to all studies that deal in alphabets. Is it a wonder if Teuton and Greek when each travels back from separate starting places towards the goal of the ancient alphabet do not come out exactly together? Our sympathies are generally in this matter on the German side, because from them we learn our Comparative Philology, as from them we learn so many other things of science. Comparative Philology may show the proper relations between different alphabets, their relative values, their changes, etc. But when the absolute and independent value of each letter is required (a matter which is usually of not much importance) that depends much on what alphabet the student is to regard as basic for his comparisons. So, if we could for a moment imagine that the science of Comparative Philology was born and raised in Greece, its principles and methods might and should have been the same, but since the finders and users would then have had a different alphabet to start with, they would in certain details and absolute conclusions have differed from the German linguists. Then e. g. perhaps it would be the Greek alphabet that to all appearance was stable throughout the ages and the Latin that underwent more radical changes. In the genealogical tree of languages, perhaps then the modern Greek alphabet would be a more straight descendant from the Eukleidean letters than are the Latin and its offshoots.

For reasons stated, I am determined to think that the "Hellenic" is the best practical pronunciation for expressing the classic Greek language. And only on condition that it could be shown that we ought to pronounce all Greek as did Homer, and that Erasmus' pronunciation is the same as Homer's, or that we should pronounce as Sokrates, and that the pronunciation of Erasmus is that of Sokrates, and so on, will I cease to adhere to the "Hellenic" which I know to be a true Greek pronunciation, although I do not know how much it differs from the Homeric or the Sophoklean. The objection that this pronunciation is not in accord with Western practice is not weighty enough for me; the West is not accustomed to pronounce the language frequently in any way whatsoever. When we except the few professors that can and do read the language, we see that we are few against the several millions of people in the East who speak a Greek tongue and who would easily understand the Western professor if he were patient enough to practice a little, as he would have to do with his school-taught French after reaching Paris.

The assertion that the modern Greek on account of its numerous i-sounds is inharmonious would need to be proved. First, we must remember that the Erasmianists do not kill the i-sound in most of the diphthongs that the modern Greeks pronounce as i. Second, tables compiled by Rangabes and others show some interesting data concerning the frequency of the i-sound in various languages, data that will dispel all gloomy fears that the Hellenicists might have for their pronunciation on this score. Again, if they use the iota very much they resemble the old inhabitants of Attica, who, according to the testimony of Plato, εὖ μάλα ἐχρῶντο τῷ ἰῶτα.

After all very few men would dare to assert that they are aware that when they read Homer they might be mistaken for Plato doing the same thing. The modern Greek reads in his own way and the German in his; neither forgets his own peculiarities, and therefore the German's

Greek will have a Teutonic tinge and perhaps a deep one, while the Modern Greek's will have a Romaïc coloring and that, perhaps, also deep.

In so far as the Erasmianists strive to discover the correct sounds of the Greek language at various times, their success is a deserving one. They need no defense, and although we, the Hellenicists, will strive to convert them to our practical notions of pronunciation, we will, when they teach us theory, continue to be their fervent pupils.

It is, perhaps, fair to think that if the pronunciation of Erasmus were not in vogue in the schools of the West it would not to-day find many men who would wish to introduce it or a similar system, although we are to-day better equipped than was Erasmus to know the true pronunciation in use in any given period of the life of the Greek language.

A strong believer in the righteousness of the cause of the Erasmianists told me lately that he did not, in practice, attempt to pronounce the φ, χ, and θ, as really *p+h*, *k+h*, *t+h*, but merely as *f*, *ch* (as in Ger. Ich) and *th* (as in thin). In this he agrees with most Erasmianists, but not with all. The principle he applies here, however, is ours; but we pronounce the other letters, as well as these three, according to the manner taught us by the Byzantine refugees. Again, I repeat, our Greek books are printed in the West in type which the Aldines and others had modeled from modern Greek manuscripts. These modern Greek letters are no more like the old letters of the inscriptions than are the modern Latin letters, and if, as the Erasmianists say, the Latin alphabet is more faithful to the original Greek than is the modern Romaïc alphabet, then why not print all Greek books in this faithful Western Latin type? How many Erasmianists think of doing this? Yet, this measure would not now be near as radical as was the original measure of Erasmus.

Perhaps the method of Erasmus is correct, but perhaps that of the Greeks is correct. Having to choose between the two uncertainties I prefer the pronunciation which is still to be heard as living voice from living tongue. The faith of the Erasmianists is surely a strong one and is bound up with pride of scholarship. Still they are searchers for the truth. We must await the completer studies of linguists before we can know the full value of modern Greek in this question of pronunciation. Of late, the best scholars are discovering that it is a mine worth working.

All of the above observations are founded on the most rigid conservatism, which we proclaim to be in all things our only principle. We will adhere to tradition till we know that tradition is misleading us.

DANIEL QUINN.

MARTYRS AND MARTYROLOGIES.

I.

By Acts of Martyrs we understand commonly the narrative of the sufferings and of the death of those among the Christians, who preferred to die rather than to deny their faith. They may be divided into two different classes. To the first class belong the Acts properly so-called, which are a copy of the verbal process written during the judicial trial of the martyr by one of the officials of the tribunal.

Copies of this official report were often given or sold by the employees of the court to the Christians, for whom they constituted a precious testimony of the victory of their heroes. In the Acts of Saints Tarachus, Probus, and companions, given by Ruinart, the writer says how he came into possession of those Acts, paying a large sum of money for their transcription. "Quia omnia scripta confessionis eorum necesse erat nos colligere a quodam, nomine Sabasto, uno de spiculatoribus, ducentis denariis omnia ista transcripsimus."[1]

As specimens of this class we may quote the Acts of St. Justin Martyr, given by Ruinart;[2] the "Acta Pro consularia" of St. Cyprian of Carthage;[3] the Acts of the Scillitan Martyrs;[4] the Acts of Appollonius;[5] and others. Besides these extremely precious documents, there is another series of martyrological narratives, which are not like the former ones, a judicial report, but simply recitals of what happened to the martyrs. This second class of Acts are properly called "Passiones" or "Gesta Martyrum."

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[1] Ruinart, Acta Martyrum Sincera. Ed. Ratisb. pag. 451.

[2] Ib., pag. 105.

[3] Ib., pag. 261.

[4] Ib., pag. 132.

[5] Conybeare, Acts of Appollonius, 1893, pag. 35.

They are again of various kinds. Some, indeed, are written by contemporary writers, perhaps by eye-witnesses of the facts which they relate; others were written much later, either from former sources or independently of them. To this class belong, for instance, the letter on the Martyrdom of St. Polycarp of Smyrna, written by the Church of Smyrna to the Church of Philadelphia and all the other churches;[1] the letter of the Churches of Vienne and Lyons on the Martyrs of Lyons of the year 177;[2] the "Passio Sanctarum Perpetuae et Felicitatis;"[3] the Acts of SS. Nereus and Achilleus;[4] and a number of others.

From the simple enunciation of the various classes of Acts, it is evident that not all of them enjoy an equal authority as to the facts which they relate. Those belonging to the first class, if they are found genuine and authentic, are absolutely trustworthy and above exception. They form the best class of Acts, because they are official records, or at least based on them. Unfortunately, the number of such pieces is extremely small. As to the second class, we have to distinguish. If those "Passiones" or "Gesta" were written by an eye-witness, or at least by contemporary authors, they have the same authority as other historical documents of the kind. Their trustworthiness is measured by the qualities of the author; his age, his knowlege, his sincerity, etc.

On the contrary, if these Acts were written after the events which they contain, their credit diminishes considerably; sometimes it is almost null. Still there is one thing to be considered. Let us suppose that certain Acts were written long time after the martyrdom of the saint; if we find out that they rely on contemporary sources they will have in our eyes just as much value as if they were written at the time of the martyrdom. The rest of the Acts, which are written long after the facts of which they speak, can evidently not force our assent. This latter class is, however, the more numerous.

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[1] Euseb. Hist. Eccl. IV. 15. Funk, Opp. PP. Apost, vol I, pag. 282. Ruinart, pag. 77.

[2] Euseb. Hist. Eccl. V. 1. Ruinart, pag. 109.

[3] Greek text by Harris and Gifford, London, 1890; Latin by Ruinart, pag. 137.

[4] Latin text by Boll. Act SS. Mai., vol. III., pag. 6; Greek by Achelis, Texte und Untersuchungen, XI. 2.

We need not be surprised to know that little esteem can be made of such Acts if we reflect that many of them go not farther back than the fifth or sixth century, when more or less all the details concerning the saints's martyrdom were effaced from the memories of the times. Already in the fifth or sixth century we find suspicions expressed as to certain Acts at least. The Church of Rome did not read them in her office, because the authors of them were unknown, and some were believed to be written by heretics.[1] However, it would be entirely wrong to throw away these Acts as altogether useless. They are in many cases valuable from other points of view. First, they present us generally a true and vivid picture of the religious customs, social life and institutions, of manners, and habits of the time in which they were written. Consequently, if we know the time of their origin, we are enabled to gain from them a knowledge of many usages prevailing then in human society. Secondly, if they are mistaken about the particular facts concerning either the personality of the martyrs or of their persecutors, they are generally exact in their *topographical* references. When speaking of monuments, tombs, etc., of the saints, they speak always with full knowledge of the local circumstances.

We can easily understand how this happens. The authors of such Acts wrote at a time when the monuments of the saints were yet intact, when they had not yet disappeared from the surface of the soil or were covered by walls in subterranean cemeteries. This good point of the ancient Acts has facilitated in part the arduous task of the great modern archæologist, DeRossi. Starting from the topographical notions which he could gather from the Acts of Martyrs, from the Martyrologists, from the itineraries of pious pilgrims in the seventh, eighth, or ninth century, and from other hagiographical sources, he made often the most startling and unexpected discoveries. Moreover, it may happen that these Acts, however spurious and legendary they appear, contain a certain fund of historical truth interwoven with the imaginary account of the author. The latter may have had indeed a real, genuine, historical source from which he drew at his pleasure and built up his work on his own responsibility. It is here that criticism comes in, by which we separate the true from the false, the genuine from the spurious, the historical from the legendary. A French savant, Mr. Edmond LeBlant, for many years carried on the delicate work of re-examining the Acts of Martyrs to find out this fund of truth. His book on the Acts of Martyrs gives us the result of his studies.[1]

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[1] Cf. Decretum de recip. vel non recip. libris, Epp. RR. PP. ed. Thiel, vol. I, pag. 458.

II.

In connection with this we may enumerate some rules, assigned by the critics, by which they distinguish genuine Acts from false ones. First, the Proconsular Acts are as a general rule very short, because they contain only a short interrogatory of the martyr and his sentence to death. Second, the same Acts contain, mostly at the beginning, the date by consuls, as for instance in the Acts of St. Cyprian, which begin: "Imperatore Valeriano quartum et Gallieno tertium consulibus."[2] Third, the plainer and the simpler the style of certain Acts is the more reliable are the Acts. The primitive Christians in writing the triumphs of the martyrs had a particular gift of expressing everything in a natural, delicate way, not looking for any superfluous ornamentations.

Anybody must be struck by the differnce in style which exists between the Acts of SS. Perpetua and Felicitas, and any fifth century Acts. However, we must not believe that the absence of a miraculous or a supernatural element is a sign of genuineness. In the very ancient Acts we find often accounts of supernatural visions or miracles. The Acts just quoted are a striking example. Fourth, particular care must be taken in examining the historical data of the Acts, to see whether they correspond to the times to which they claim to belong. Thus, where names of emperors, consuls, and of other civil or military officials of the Roman Empire are mentioned, we must investigate, whether these men really lived at the times to which the Acts refer, or whether their offices were then designated by such names. Likewise the institutions of the Roman Empire, the laws, the geographical division, must be carefully compared with those which really existed at the time of the martyrdom. Almost invariably an author of false Acts is found to be either ignorant of the social and political conditions, or of the chronology of the times of which he writes; he generally speaks of them in terms which betray infallibly his own epoch. Fifth, Acts of a martyr, who is said to have suffered and died in a certain place, are generally not genuine if they lack what is called "local color;" namely, if the writer shows himself to be ignorant of the localities and monuments. He manifests thereby that he is not familiar with the topography of the place, and hence, that he did not write the Acts on the spot, but somewhere else, and only when he received knowledge of the facts from hearsay. Sixth, if in some Acts the martyr is supposed to speak on certain points of our Christian doctrine and to make thereon explanations or commentaries which suppose a later development of that same teaching, we are at once prompted to attribute these Acts to a later period. The reason is very plain. A man who speaks on doctrinal subjects reflects, as a rule, the thoughts of his epoch and employs such expressions as are current in his time. If, then, he speaks in terms which were used only when the question had reached a certain degree of development, it is by all means impossible to consider the piece to be as old as it claims to be.

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[1] Paris, 1893. Cf. Paul Allard, Histoire des persécutions, vol. 1, Introd., pag. XI.

[2] Ruinart, pag. 261.

III.

It may be asked now, how many real and genuine Acts we still possess. As already stated, they are, on the whole, not very numerous. I gave a certain number of them above when speaking of the various classes. Professor Adolf Harnack, of Berlin, exhibits a list of genuine Acts belonging to the first three centuries in his History of the Early Christian Literature.[1]

A few words on the principal collections of the Acts of Martyrs will not be out of place. That the early Christians put a great interest in having the Acts of Martyrs is shown by the fact that they often bought them from the of the court, officials as well as by the solicitude in transmitting them to other churches. This does not mean, however, that they were collected everywhere through orders of the ecclesiastical authorities. The information which the author of the "Liber Pontificalis" gives us in the biographies of the popes—Clement I, (88–97), Anteros (235–236) and Fabian (236–250), who are said to have collected the Acts of Martyrs through certain notaries and subdeacons, placed over the seven districts of the city, seems to be less reliable and inserted by the author, to obtain a certain credit for the numerous "Gesta Martyrum" of his time.[2] Besides the account of Dionysius of Alexandria of the Martyrs of his city, and those of St. Cyprian in his letters, we have no collection of Acts of Martyrs until the time of the ecclesiastical historian, Eusebius of Cæsaraea, who died 340. Two works written or compiled by him treat of this phase of Christian life. The first treats of the martyrs of Palestine, who suffered during the last persecution from 303 till 311. This small book is generally published with his ecclesiastical history. Besides it Eusebius mentions frequently another compilation, which he calls: “*Ἀρχαίων Μαρτυρὶων Συναγωγή.*”[1] This precious work of Christian literature is lost, to the detriment and sorrow of the student of Christian antiquity. Among the writers of the Latin Church we may quote Aurelius Prudentius, who in his “Peristephanon” sang the triumph of a number of martyrs,[2] and Gregory of Tours, who celebrated their miracles in his “Gloria Martyrum.”[3] These two works of the Occidental writers can not claim the merit of the writings of Eusebius, who had at his disposal almost the entire material of genuine and sincere Acts. Coming to our modern times, we have various compilations of Acts of Martyrs. In 1497 Boninus Membritius published his “Sanctuarium sive Vitæ Sanctorum;” towards 1570 Laurentius Surius published the Lives of the Saints according to the order in the Calendar. The most complete compilation of this kind is the “Acta Sanctorum Bollandi,” begun in the seventeenth century and still continued in our days. At present it reaches to the beginning of November. As a supplement there appear in Brussels the “Analecta Bollandiana,” edited by the same society of the Bollandists. A selection of ancient and genuine Acts was made by the French Benedictine scholar, Thierry Ruinart, and published the first time in 1669, with the title of “Acta Primorum Martyrum sincera et selecta.” They were oftentimes reprinted, the last time in 1859, at Ratisbon. The great scholar has evidently taken much pain in severing from his edition everything that was spurious or even doubtful. Still, according to the judgment of critics in our days, several documents must yet be expunged.

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[1] Die Ueberlieferung und der Bestand der altchristlichen Literatur bis auf Eusebius. Part I., Vol. 2, page 816.

[2] Lib. Pont. ed Duchesne, vol. I, pp. 123, 147, 148, and Introd. pag. VI.

IV.

A Martyrology is nothing else but a list of names of saints arranged according to the order of the days of the years.[1] The reason of having these lists is very clear. From the earliest times of Christianity the followers of the new religion used to celebrate every year the anniversary of their saints, whose ranks were then filled from the martyrs alone. The day selected was the day of their martyrdom, the "Dies Natalis," or birthday, as the Christians used to call it. They thought, indeed, that the real birthday of a Christian was not the day in which he first saw the light of this world, but the day in which he was born to a new, happier, and everlasting life. We find a mention of this practice already in the letter of the Christians of Smyrna, when relating the martyrdom of St. Polycarp: "Quo loci nobis præbebit Dominus natalem martyrii ejus diem celebrare."[2]

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[1] Hist. Eccl. IV. 15; V. 4.

[2] Patrol. Lat. ed. Migne, vol. LX.

[3] Migne, P. L., vol. LXXI.

In order to keep exact record of these anniversaries, they wrote them down on a list which they increased as time went on and new confessors died for their faith. To this custom seem to allude the words of Tertullian addressed to a Christian: "Habes tuos census, tuos fastos."[3] In some places the bishops recommended to their clergy to take good care in registering the days in which the martyrs died to celebrate afterwards their memory on their anniversaries. So, for instance, St. Cyprian in his letter to his clergy writes in the following terms: "Dies eorum, quibus excedunt, adnotate, ut commemorationes eorum inter memorias martyrum celebrare possimus."[4]

In this way the so-called calendars of saints were formed. Very likely at the beginning each church had her own calendar, where only the local saints were registered. The most ancient calendars, which have come down to us, are those of Rome, of Tours, and of Carthage. The Calendar of Rome is exhibited in two lists, which are entitled: "Depositiones Episcoporum" and "Depositiones Martyrum." They were ultimately completed towards the year 354. Published first by the Jesuit Bucherius in 1634, they were re-edited by Mommsen in 1850 under the title of "Ueber den Roemischen Chronographen vom Jahre 354." They are also given in the "Acta Martyrum" of Ruinart (p. 631, ed. Ratisb.). The Calendar of Tours has been preserved by Gregory, bishop of that city, in his "Historia Francorum;" it contains only the more solemn feastdays during the year, and was established by the bishop Perpetuus (460–490).[1] Finally the Calendar of Carthage was not published before the year 505. It was first edited by Mabillon, then again by Ruinart in his "Acta Martyrum."[2] An extension of these calendars is what we call the Martyrologies. They were usually formed by combining several calendars. As they contained only a few and local saints, the Martyrologies became a sort of universal calendars. The most ancient and important of them is the so-called "Martyrologium Hieronymianum." It has received this name because its compiler claims to be the great ecclesiastical writer, St. Jerome. Its origin goes back to the latter half of the fifth century, and it was written probably in Northern Italy, probably at Rome. Towards the end of the sixth century it was revised and enlarged by a cleric of the Church of Auxerre in France, who added all the particular feastdays of Gaul, chiefly of his own church.

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[1] On the subject of the Martyrologies one may even yet consult with profit Baronius' preface to the Roman Martyrology, the first volume of the Acta Sanctorum, the work of Fiorentini, the preface of Ruinart to his "Acta Martyrum Sincera," and the dissertations of Zaccaria, Gerbert, Fabricius, and Pelliccia among the earlier writers. De Rossi in the second volume of "Roma Sotterranea," Kraus in the second volume of the Realencyclopædie, Grisar in the *Civiltà Cattolica* (Serie XV, vol. VI, 1893) and Laemmer in his Parergon Historico Criticum bring the questions down to the present time. Baeumer's History of the Breviary and Thalhofer's Manual of Liturgy are worth consultation. The oldest (Syriac) Martyrology has been made the subject of valuable treatises by Wright, An Ancient Syriac Martyrology, London, 1866, and by Egli (Altchristliche Studien, 1887). In the *Historisch Politische Blaetter* (116^7, 1895) Father Veith, O. S. B., began a series of articles on the Ecclesiastical Martyrologies. See also Le Blant, "Les Actes des Martyrs," Paris, 1882.

[2] Ruinart, pag. 89, 90.

[3] De Coron, P. L., Vol. II, page 96.

[4] Ep. 37, P. L. Vol. IV, page 337.

The sources from which the compilation is formed are chiefly three: First, an ancient Roman calendar which resembles greatly the Roman calendar already spoken of. The one inserted in the martyrology is increased and enlarged. Second, a Greek or Oriental Martyrology executed at Nicomedia, very likely short time after the year 362, of which there exists still an abbreviation, written about the year 411 or 412. Third, various lists of African Martyrs. Besides these principal sources the author had at hand also informations about the saints of Italy at large, Spain, Gaul, etc.[1] From this Martyrology of St. Jerome derive all the other Martyrologies of the later Middle Ages, as for instance, the "Martyrologium Romanum Parvum," written about the year 700; the "Martyrologium Bedae," written about the same time; the "Martyrologium Adonis Viennensis," written about 850; and that of Usuardus, written towards the year 875.[2] The only difference between these Martyrologies and that of the pseudo-Jerome is, that they contain a short historical notice of the saints taken from their Acts, while the latter has barely the name of the saint and of the place of their martyrdom or their tomb. Our present Roman Martyrology is only an enlarged edition of this last one prepared in the sixteenth century by Cardinal Baronius, and edited the first time in Rome in 1589.

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[1] cf. Duchesne, Origines du culte Chrétien, page 279.

[2] Duchesne, ib.—Ruinart, page 632.

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[1] Cf. Duchesne, Les sources du Martyrologe Hiéronymien, in the Mélanges d'Archéologie et d' Histoire, 1885, pp. 115-160. De Rossi and Duchesne, Martyrologium Hieronym. in the Acta SS., Nov. tom. II., Brussels, 1894. Shahan, on the same, CATH. UNIVERSITY BULLETIN, Jan., 1895, p. 115.

[2] They may be found respectively in Migne, P. L. vol. CXXIII., p. 146; XCIV., p. 799; CXXIII., p. 206; CXXIII., p. 599, and vol. CXXIV.

THE STUDY OF HIGHER MATHEMATICS.

The idea commonly entertained about mathematics by those who have never given special and persevering attention to the subject—and such, of course, are still the great majority, even of the well educated—seems to be that the science is mainly, if not entirely, occupied with the solution of individual problems, and these practically all of a numerical character; that it is, in short, after all, a somewhat extended form of what is usually understood as arithmetic. And though this idea is to mathematicians rather a provoking one, it cannot altogether be wondered at, as the majority mentioned who entertain this idea, have in the mathematical studies which they have made, found them to be, apparently, principally concerned with matters of this kind. One has only to open the pages of any ordinary algebra to find for what would seem to be the last outcome of the science there explained, problems something like the following: "The fore-wheel of a carriage makes 15 more revolutions than the hind-wheel in going 180 yards; but if the circumference of each wheel was increased by 3 feet, the fore-wheel would make only 9 more revolutions than the hind-wheel in the same distance. Find the circumference of each wheel."

Attention need not, perhaps, to be especially called to the absurdity and inanity in themselves of problems like the above, which it is very evident could not possibly occur in practice. In any actual carriage, if one wanted to find the circumference of each wheel, the practical way would be to get a tape and measure it; and it would certainly be very difficult to increase each wheel's circumference by 3 feet, even if such a method were considered best for arriving at an accurate result. But that is not the fundamental error in the idea given by such problems, though it is quite enough to disgust the prosaic as well as the poetic mind with the whole subject. The fundamental and important error is that mathematical science is mainly occupied with finding the value of some "unknown" quantity, which quantity is, however, perfectly definite and determinate when we once get at it. This notion continually crops out in all allusions to the subject outside of those made by actual mathematicians. And though the ordinary geometry, which almost every one who goes beyond the three R's knows something about, is evidently occupied with general relations between quantities all unknown and essentially indefinite, still its whole scope and purpose is conceived to be, after all, merely the obtaining of a means to the end of getting some numerical and definite result, as the area of a plot of ground, or the position of a ship at sea. The value of "x;" that is supposed to be the whole thing that mathematicians are worrying about.

Let it not, however, be supposed that we are finding fault with the presentation of algebra or mathematical science in general, given in the ordinary text-books. Though some improvement might, perhaps, be here and there introduced to give a foreshadowing of the regions beyond, problems like the above seem to be unavoidable as the principal matters on which beginners are to exercise themselves and to acquire familiarity with the tools with which they will, if they persevere, work later on.

But that "later on" seldom comes. Though the true idea and the real fascination of the study may be perceived by those having special ability for the subject sooner, it hardly comes out prominently till one enters on the conceptions which form the basis of the differential and integral calculus. Here it may be said that the higher mathematics begin; but most of those even who get as far as this, partly because they are tired by the dry and seemingly profitless nature of most of what has gone before, and partly because what they are now taking up seems vague, shadowy, and uncertain, become discouraged here, and conclude that mathematical science is either a matter of dry figuring, for which some people unaccountably have a taste, or that it is a sort of speculation in a very limited field, in which they have no interest, and which requires some very out-of-the-way and we may say abnormal cast of mind.

Let us first see if there is any very traceable connection between a taste for and proficiency in the higher mathematics, and accuracy and quickness in arithmetical computation. Probably most persons would take for granted that there is, of course, such a connection; but strange as it may seem, it is actually found that some if not most of the most distinguished mathematicians are found to be very poor computers, indeed hardly proficient in adding up an ordinary column of figures. In some cases this may be due to want of practice; for in most mathematical investigations the arithmetic is only seldom required, and when it does come in it is usually of a very elementary character. But it is not always so; some in their work do have occasion frequently to apply their results to particular and complicated cases, and even in the development of some abstract investigations a good deal of arithmetical work may occasionally be needed. But even in such cases it does not usually appear that the practised mathematician is on the average much better than the ordinary well instructed school-boy. Neither does it appear that the extraordinary arithmetical geniuses, whose work is done with phenomenal quickness and accuracy, necessarily care much about mathematical investigation, or distinguish themselves in it. The probability really seems to be that the mathematician is not more likely, unless practice may have forced him to it, to be good at figures, or to enjoy working with them, than the jurist, the philosopher, or the theologian. Some even think that arithmetical quickness and precision are rather a bad sign in a mathematical student, though they cannot deny that there are some and very notable exceptions to such a rule.

Let us next consider if the idea is correct that the field of mathematics is a very limited one, so that students may safely put it aside and say to themselves that most matters, indeed almost all, can be thoroughly understood and reasoned about and thoroughly explored and appreciated without any employment of mathematical reasoning.

In the first place, it is plain that mathematical reasoning applies to every subject in which quantity is concerned. It does not apply in what may be called the strict, or at any rate in this quantitative sense, to many of the matters with which philosophy or theology have to deal. The mind, its operations, and the qualities which can be attributed to it are not subject to anything which can properly be called mathematical measurement. One cannot attach a real meaning to the statement that one person is twice as good or as intelligent as another; and the infinity of the Divine perfection is not merely beyond mathematical conception or measurement, but altogether outside of it. That which cannot be increased is not a mathematical quantity.

There are then many subjects to the investigation of which our minds may be most worthily applied which are outside of the range of quantitative or mathematical reasoning; but still mathematics may have its application even in matters connected with or forming a part of theology or philosophy. Its perfect and complete application, however, is to the material universe, and the conditions of space and time under which that universe exists.

And here its use and the extent to which it can be carried is much greater than perhaps is generally supposed. Every branch of physical science as it progresses needs mathematical science more and more. At first it is mainly a matter of observation and experiment, for the discussion of which a little arithmetical work may suffice; as it advances and its laws become better known those laws approach more and more to a mathematical form, and become more and more incomprehensible without a knowledge of what is known as the higher mathematics.

Nor is it too much to say that all the beauty and harmony which our senses can and do recognize in the material universe are probably a matter of mathematics. Those who have but a slight acquaintance with the science usually seems to imagine that as far as it relates to external form it is all concerned with straight lines and angles; it would be just as correct to suppose that the beauties of literature, the charm of poetry or eloquence are all developed in a child's spelling-book. Both mathematical and literary studies begin with these elements, because they are the simplest; but the attraction and enjoyment is not in them, but in what lies beyond. It is strange that it should be imagined that the mathematician is so fond of hard facts and figures that the beauties of nature or art give him no gratification, when no one imagines that the musician ceases to care for harmony because he studies in what that harmony consists and what its laws are. Musical harmony is in fact a matter of comparatively simple mathematics, for the most part, and it would seem that melody may probably belong to the same science as well; if so, why should it not be enjoyed if its laws were known, or least by those who best knew them? It would be but one step farther in the same direction, though of course an incomparably greater one, to say that the Creator of the universe, because His knowledge of it is full and complete, can see no beauty in what He has made. The more we understand the works of creation the better we shall enjoy them, and to understand them thoroughly without mathematics is not possible.

There is not, and there cannot be, any incongruity between a taste for and a study of mathematics and the esthetic or artistic sense. Still it is true that mathematicians are often inattentive to many things in nature which attract and please others, and show little interest in some even of the natural sciences. There is no doubt that they are often, and perhaps usually, so engrossed and absorbed in their own studies that they are not inclined to pay much attention to matters to which those studies cannot as yet be very thoroughly applied. But this is not because mathematics has only a very limited domain possible to it, but because its full domain has not yet been opened up, or because these other matters have not as yet been studied enough to make it possible to examine their higher and more intellectual perfections by its means.

Probably the reason for the general impression that mathematical study has a very limited field is that there seems to be so few that have a decided ability for it. But the idea that there are few who have such ability is almost certainly an erroneous one. If ability for mathematics were really, as most people suppose, the same as quickness at arithmetical calculation, it might indeed be true. But in fact this ability seems to be indistinguishable from that for reasoning in general. Mathematical ability is simply logical ability; the chains of deduction are longer certainly than in the reasoning we generally have occasion to use, but that is only because the matters are simpler than most of those which come under our consideration and more easy to apply logic to. There is probably hardly a mathematician in the world who is not fully convinced that any able thinker or careful and correct reasoner could have become thoroughly proficient in mathematics if he had had the perseverance to go far enough to find out what mathematics really is. Mathematical ability is not something so special and exceptional. Perhaps the best proof of this is that it is often, as if it were accident ally, developed in those who have had in early life no fondness for its rudiments, and many mathematicians have at the point where, as has been said, so many drop it almost done the same, and have been got over this critical point by some outside cause which impelled them to the exertion required to become familiar with the new ideas then presented to the mind.

But it would also be a mistake to suppose that mathematical ability, at any rate when it can be called genius, is simply the power to follow a chain of reasoning. Though the labor-saving processes of modern analysis may by almost unavoidable sequence sometimes lead to new results, still an intuitive power which sees those results before they can be legitimately and clearly deduced is also needed more or less in original work, and those who have advanced the science have seldom or never been without this power, which seems to be as truly an inspiration as that which is needed for the real poet or artist. The idea, the foreshadowing of the general law which his analysis will afterward securely establish, must be in his mind before he can direct his work toward it almost as certainly as the conception of the picture must be in that of the painter before he takes his brush in hand. Neither one is likely to succeed by mere accident.

What has been said may perhaps not be very convincing to people in general; the impression that mathematics, unless we call mere arithmetical figuring of the ordinary kind by that name, is a specialty, of quite limited application or usefulness, is a very strong one. But one fact at any rate is evident to those who are studying what are usually considered now as quite interesting and important branches of research, such as the social sciences; namely, that the reasoning required in them is becoming more mathematical in its character, so that for their successful prosecution it is becoming more and more desirable to have a familiarity with the calculus, and perhaps with even the more recent developments of mathematical science; so that men of ability who have previously supposed that the subjects in which they were interested lay quite outside the province of the sort of mathematics which they knew was needed for the more advanced physical studies are now seeing their need for it.

It is becoming continually more clear that mathematical study is not merely useful as a mental exercise, to form habits of patient and accurate thought, but that the very matters of which it treats, and the results which have been attained in it are even now and will be increasingly needed in a very great proportion of all the subjects on which thought can be worthily bestowed. And it would seem to follow from this that more time should be given than has been generally thought worth while by students in their early days to a study which has so many and so important applications. It is not necessary that they should master the whole of it, still less that they should advance in it far enough to make original research in it; the former task will soon be, if it is not already, something beyond the power of any one individual, and the latter is not likely to be accomplished by any one who does not make it the principal occupation of his mind; and that sort of devotion to the study of so absorbing a science is likely to prevent the acquisition of other matters which it is in general more desirable to know.

But students of good general ability should not turn away, as they so often do, when they encounter the difficulties which are likely to occur, as has been said, at the point where mathematical study passes from the solution of particular problems involving fixed and definite quantities to the study of the laws connecting variable and seemingly vague ones. There is little doubt that when these initial difficulties have been overcome by a little persevering thought and attention, the subject will to most minds, especially those of a logical cast, but also very probably to all which appreciate beauty, harmony, and order in their higher forms, be incomparably more interesting than it has been before. In fact the special problems and puzzles which are commonly supposed to be the mathematician's joy and recreation, and which are often brought to him seemingly as rare tid-bits, have less attraction for those who have crossed the Rubicon of which we have been speaking than they have even for the world in general.

It is in the aspect of a pure science, and one interwoven with and necessary to so many other sciences, that mathematics should be principally considered in university teaching. Still it is not below the scope of a properly postgraduate instruction to consider those higher applications of the science which are now necessary to be understood by those who wish to take anything more than a merely subordinate place in those practical walks of life, such as engineering in its various forms, with which it is so largely concerned. It is for the sake of such practical objects and pursuits and on account of its mechanical applications and uses that it will be, probably for a considerable time to come, principally followed. But it is to be hoped that the number of those who will value it for its own sake will increase, at any rate as much with us as it has in other countries; that its connection with all that concerns the visible world may be more realized, and especially that it may not be considered as a matter which only a peculiarly constituted few can be interested in, but as coming within the comprehension and worthy of the attention of the majority of thoughtful minds.

George M. Searle.

CARDINAL VON GEISSEL.—I.

"Quantum refert, in quae tempora optimi cujusque virtus inciderit!" This was the motto of the life and the reign of Pope Hadrian VI. († 1523); they still mark the slab over his last resting place in the church of his German compatriots, Santa Maria Dell'Anima at Rome. Even at this moment do they recur to our mind when we are about to write a succinct extract from the life and works of an eminent prince of the Church, Cardinal von Geissel, who will forever remain one of the greatest glories of the Church in Germany and of the episcopate of the nineteenth century.

The motto, however, does not apply in the same sense to both men. Hadrian, a former professor of Louvain, endowed with the highest quality of heart and mind, yet reflecting the serious character and simplicity of life of a Celestine V., felt uneasy amid the extraordinary grandeur which his immediate predecessor, Leo X., the illustrious descendant of the Medici, had introduced into the metropolis of Christendom. Moreover, the waves of rebellion excited by the monk of Wittenberg surrounded and threatened to engulf the bark of Peter, in spite of the good intentions of Hadrian, who saw his best efforts frustrated. No wonder that he succumbed under the weight of such an onslaught, and in the supreme moment of his life, when after a short pontificate of one year's duration he was about to render his soul to its Maker, he repeated in accents of the deepest grief: "*Proh dolor*, quantum refert, in quae tempora optimi cuiusque virtus inciderit!"

I.

Surely no one will think us guilty of exaggeration when we say that seldom during the course of centuries has a prince of the Church been called to the charge of his flock under such critical circumstances as was the late

Cardinal Geissel, who died as archbishop of Cologne in 1864. He was called to a position of honor and combat in one of the largest dioceses of the world at a moment when no one dreamed of his nomination and when, humanly speaking, nothing could warrant the prospects of his election. He entered the ancient metropolis on the borders of the Rhine, a total stranger to the inhabitants, at a time when the faith-inspired respect for the episcopal dignity could alone open to him the portals of his cathedral. He had been called to heal wounds which seemed incurable, to level difficulties which appeared insurmountable. Obedience alone to the Holy See, and no other motive, could have determined Bishop Geissel to assume such a burden, and more than once did the "Proh dolor!" pass his lips before his final departure for Cologne as well as during the first years of his episcopate; but to-day, at the first centenary anniversary of his birth, the same people, rich as they are in great reminiscences and justly jealous of glorious traditions, preserve an affectionate souvenir of this "stranger," this "intruder," and with legitimate pride do they place him in the first ranks of the long line of their pontiffs. Tantum refert in quae tempora optimi cuiusque virtus inciderit!

Several biographers have already consecrated their pen to the description of the animated and prolific career of our Cardinal. Rev. Dr. Dumont, his devoted secretary, who is at present a prominent canon of the Cologne Cathedral, has collected in several volumes the principal documents which give us a glimpse of the prodigious activity of von Geissel and the decided influence which he exercised over the events of his age and country. But the natural born historian who could so write his life as to show posterity the striking grandeur of his noble character, was still wanting. This gap is now filled. Father Otto Pfuelf, S. J., who in several other works has exhibited the qualifications of a true historian, has written two magnificent volumes, which are a monument to the memory of the Cardinal, and which will find a place among the most valuable historiographical works of our day.[1] Although composed, as the title indicates, from the private letters and manuscripts left by the deceased, this work contains no trace of that mean and narrow spirit which, instead of judging great men by their chef d'œuvre, rather seeks to belittle the grandeur of their deeds by pointing out the little deficiencies, like the self-styled impartial critic, whose principal aim is to discover the cobwebs among the splendid arches of the imposing Cathedral of Cologne. All who have the sense of decency and the love of truth will find a true consolation in reading the beautiful pages dedicated to the memory of Cardinal Geissel, after having perused the literary crime committed on the great personality of Cardinal Manning in a work which a Protestant critic styles, "not only a bad book, but a bad action."[2]

Father Pfuelf, in these two volumes, displays well the precious art of reproducing personages and happenings before the eyes of the reader, and proves himself a safe and experienced guide through a series of the most diverse and complicated events, in which his hero has been called by Divine Providence to play the predominant role. In depicting the striking figure of a man who, like von Geissel, was for more than twenty years the soul of all Catholic movements in Germany, the biographer can not well succeed unless he thoroughly understands the drama in which the Cardinal was the principal actor. He must, moreover, be able to assign to each character in the scene his respective place, an art which is all the more delicate when these persons occupy the highest rank in the ecclesiastical and social hierarchy. Father Pfuelf has completed this task with rare felicity. His own personality disappears in presence of the events which he relates. He pictures the Cardinal, for the most part in his own words, by citing his letters and writings; he habitually reproduces for the reader those historical documents which reflect the most salient points, and withal proves himself the pragmatical historian, who brings to light the sublime lessons furnished in the biography of a man to whom the Church in Germany is indebted for the glorious position she has occupied from the time of his accession to the principal archdiocese of the country.

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[1] Cardinal von Geissel, aus seinem handschriftlichen Nachlass geschildert, von Otto Pfuelf, S. J. Herdersche Verlagshandlung. Freiburg 1, Breisgau, 2 vols., 8°, 1895.

[2] "Ce livre n'est pas seulement un mauvais livre, c'est une mauvaise action." Fr. de Pressensé, in the *Revue des Deux Mondes*, May, 1896.

I shall never forget the profound impression made upon me by the announcement of the death of him whom, not alone the diocese of Cologne, but the whole of Germany called "*the* Cardinal." When one day in my youth a good mother piously folding her hands, and casting a look of sorrowful resignation toward heaven, explained to me the cause of the funeral notes which sounded from every bell in our diocese, by simply repeating: "the Cardinal is dead," I was penetrated by a feeling that death had sought out a victim on the heights of humanity, whose demise had sent a simultaneous shock through every class and sphere of society. Only once in my youth have I enjoyed the privilege of seeing this pontiff, whose every outward expression reflected the loftiness of his dignity and personal qualities. This impression, continually recalled and enhanced by the veneration with which I heard Catholic parents and teachers pronounce his name, has indelibly engraved his memory and his image in my soul. The Cardinal was, in my eyes, the representative of the highest ecclesiastical authority and dignity, the perfect and concrete expression of priestly power, virtue, and wisdom; the personal incorporation of the genius of the Catholic religion. Mature age has, indeed, enlightened these impressions of youth, but in no other wise has it altered them. On the contrary, thanks to the beautiful work of Father Pfuelf, they are revived in all their freshness and with all their charms. He has taught me anew and in a manner as alluring as it is convincing, that the judgment which the faithful flock formed of their venerable pastor, is, and shall always be, that of history.

But let me hasten to give my readers something more than my own personal impressions and appreciations. I will let history speak and try to sketch in a few rapid strokes some outline of the history of the Church in Germany in the first half of this century, especially the situation before the advent of Bishop Geissel, and then show in a cursory view the happy influence he exercised.[1]

II.

The ancient city of Cologne may well be proud of having during the Reformation remained true to her traditional title: "Sancta Colonia, Romae semper fidelis filia." Still the hypocrisy of Jansenism or Gallicanism, which became Josephinism under the "Sacristan Emperor," Joseph II, left its profound imprint in the Rhenish provinces among some of the clergy, not excluding several members of the episcopate. It will suffice to mention here the names of Febronius (Nicolaus Hontheim), who was auxiliary bishop of Treves (1790); of Wessenberg, a vile flatterer of the civil authority, who was the protégé and vicar-general of Mgr. Dalberg, bishop of Mayence (1800); of Weishaupt, a freemason in priestly garb, founder of the secret society of the "Illuminati" (1776); of Maximilian Joseph, brother of Joseph II, archbishop of Cologne, who with his colleagues, the spiritual electors of Treves and Mayence, formulated the infamous "twenty-three articles," known as the "Punctuation of Ems" (1786), the object of which was to make the archbishops practically independent of the Holy See. The French Revolution overflowing like a torrent the confines of France, exercised a most disastrous influence over that part of Rhenish Germany which then became a French "department." This influence tended to secularize the spirit as well as the possessions of the seminaries and all educational institutions in general. In many dioceses the election of bishops was impeded. Civil authority hindered or influenced the election of professors, canons, and pastors. After the death of Bishop Maximilian Joseph (1801), who was more of an archduke than archbishop, the see of Cologne remained vacant until 1824. Napoleon I, the "protector of the Rheinbund," to the great joy of Protestant princes, paralyzed all efforts of Rome to reorganize the dioceses of Germany, and herein he found an able and servile assistant in Dalberg, archbishop of Mayence. The ruler who was wont to say that "politics have no heart but only a head," too well knew that religious decadence favored the downfall of the ancient Roman Empire more than did the treason of the princes. The hopes which Catholics placed in the Congress of Vienna (1815) were never realized. The diplomats caring only to secure their share of the spoils turned a deaf ear to the just claims of the Church.

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[1] In a future number of the BULLETIN will be described the Cardinal's career in Cologne.

III.

This same Congress, however, brought about decided changes for the Rhenish territory. The dioceses of Cologne and Treves from now on became a part of the Kingdom of Prussia. The consequences of this radical change were no less decisive for religion than for politics. The King of Prussia, Frederick William III., possessed a well-known aversion, not to say hatred, for Catholicism. Believing the "Prussian law" to be "the source of all religious and political rights of his subjects,"[1] he never missed an occasion to let the clergy feel his "Jus episcopale," and by every means to fetter that Catholic liberty which he thought it his duty to restrict if he might not destroy. The Rhenish provinces were literally flooded with Protestant employés from the "North," and these were expected and directly encouraged to spread the propaganda of Protestantism especially by means of "mixed marriages." This iron-bound bureaucracy felt no scruples in silencing the complaints of revolting conscience. All schools were declared to be under the exclusive domain of the state; even the professors of Catholic theology at the University of Bonn could not be appointed without the consent of the state. Every uncatholic movement within the church was fostered by the state authority—for instance, the heresy of George Hermes, professor in Münster, and later in Bonn (†1831); the kindred school of Günther, professor in Vienna (since 1828), represented in Prussia especially at the University of Breslau, and the ridiculous efforts of the apostate Ronge (1844) to establish the so-called "German-Catholic Church." In order to appease the people, the Bull "De salute animarum" (1821) was accepted by the government as a statute binding on Catholics, in which the chapters were given the right of presenting to the King the names of three candidates for each vacant bishopric, but the King could exclude the names of the "personae minus gratae." The first archbishop of Cologne, who was elected under the new rules, was Count August von Spiegel (1825–1835); a "persona gratissima" to the court. Trusting his "friendly dispositions" and "conciliatory tendencies" the government extended (1825) the law promulgated in Silesia (1803) to the Catholic provinces of the Rhine and Westphalia, by virtue of which the children of mixed marriages were to adopt the religion of the father. Pope Pius VIII (in his Brief of March 25, 1830,) upheld the discipline of the Church, and forbade mixed marriages in case the contracting parties did not promise to bring up as Catholics the children of both sexes ; but he at the same time permitted the pastor to be "passively present" at marriages contracted without such a promise and declared them valid even when the decrees of the Council of Trent were not observed.

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[1] See the declaration of Schmedding, private counselor of the King; Pfuelf, I.

Josias von Bunsen, Prussian ambassador at Rome and well known there as the most cunning of all intriguers with whom the Curia had ever dealt,[1] induced Archbishop Spiegel to conclude a "*secret convention*" with the government (1834), by which the Catholic educational clause was sacrificed and the brief of the Pope "interpreted" in the sense of the King's regulation of 1825. The bishops of Münster and Paderborn were deceived by the same means. The government controlled the instructions given to the clergy and menaced with exile all those who refused their obedience. It flattered itself with the hope that the successor of Spiegel, Clemens August de Droste Vischering (elected 1835), might be animated with the same "conciliatory spirit." It expected that the name of a von Droste, which in Germany is a synonym for chivalric virtue and strong attachment to the Catholic faith, would contribute much towards "pacifying" the people, among whom this very law, so evidently treacherous and anti-Catholic, had excited indignation and revived that well-known anti-Prussian spirit, the consequences of which Frederic William had himself good reason to fear. This time, however, they had not to deal with a mercenary, but with a veritable pastor of souls. No King by his menacing could cause this *rocher de bronze* to quiver; no Bunsen was sufficiently cunning to deceive this noble and upright heart; no promise could entice this true apostle to deviate one iota from the line of conduct marked out for him by his faith and his conscience. The Hermesian professors of "Catholic" theology in Bonn[1]—a rationalistic theology which dries up the soul, enervates clerical enthusiasm, and emasculates Christian faith and worship—had quite a following among the clergy, particularly in the chapter; moreover, they had powerful protectors at Berlin. Yet the new bishops rejected their Jansenistic distinction between "right and fact" as to the infallible character of a final papal decision, and repudiating their "silentium obsequiosum," caused them to feel the full force of the condemnatory decrees of Gregory XVI., dated September 26, 1835, and January 7, 1836. The government would have readily pardoned this exhibition of zeal for orthodoxy had Clemens August been less strict in regard to the question of mixed marriages. The "liberal" canons were disturbed; certain "State-Catholics" became unsparing advocates of a "conciliatory attitude;" the emissaries of the government added all their cunning and falsehood. Yet the archbishop firmly, clearly, and solemnly repeated the "non possumus" of the Apostle. Soon after he entered the prison of Minden (Westphalia) between two gendarmes, his head erect and the joy of the victims of Christ in his heart.

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[1] Since that time the verb "bunsare" meant in Rome the nec plus ultra of dishonesty and knavery.

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[1] They were four—Scholz, Achterfeldt, Braun, Vogelsang—composing at that time the whole faculty.

It would be difficult to form a correct idea of the effect produced by this noble attitude of the courageous Pontiff. Catholic feeling, so long dormant under the influence of such frailty and the numerons degrading compromises, or bridled by the action of a cunning and tyrannical bureaucracy, now suddenly manifested itself in every quarter as if by one veritable explosion. Unfortunately, the faithful, at the beginning of this century, were no longer accustomed to leaders like Athanasius and Chrysostom; yet their innermost conscience made them feel that such men were necessary at this day, as well as at the time of crowned persecutors like Arcadius and Constantius, and traitors in the Episcopal purple like Theophilus and Eusebius. At the action of the Archbishop this feeling burst forth, and in every hamlet in the land was heard the joyful cry: Habemus Pontificem! We have at last found a veritable pastor! In the churches, where the multitude assembled to offer prayers for the august captive, these often ended in the spontaneous chant of the majestic Te Deum in German: "Grosser Gott, wir loben dich," while on the banks of the Rhine and the Mosel were caught up the echoes of the words of the royal prophet: Dirupisti, Domine, vincula nostra! This was a time of consolation for the diocese of Cologne, for Germany at large, and, I dare say, for the whole Catholic world. This is evidenced by the incredible effect produced by the "Athanasius," a book written with the fiery flames of Catholic enthusiasm, rather than with ink and pen, by the incomparable Goerres; by the expressions of sympathetic admiration received by the illustrious prisoner from all parts of Europe; by the admirable letter sent to the confessors of the faith in Prussia by our bishops assembled in the first

Plenary Council of Baltimore;[1] by the magnificent scene which occurred in the Vatican, when Gregory XVI. received with honors accorded only to sovereigns the bishop martyr, of whom he had said in a memorable allocution that he had become "spectaculum angelis et hominibus!"

IV.

But we must turn away from this consoling spectacle. It certainly was a striking manifestation of the inexhaustible life which the Holy Ghost bestows on the body of the Church which he animates. We might already conclude therefrom that by the actions of a people so strongly attached to the faith the Catholic Church in that country will soon enjoy better days.

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[1] Our readers will doubtless be pleased to read the full text of this letter, written in a truly apostolic style and spirit by our fathers in the faith, and breathing the most fervent affection for their persecuted brethren. The letter is also addressed to the Archbishop of Posen, Martin von Dunin, likewise an object of the persecution of the Prussian government. It reads as follows:

Epistola Patrum Synodi ad Coloniensem, et Posnaniensen ac Gnesnensem Archiepiscopos.

Venerabilibus in Christo Fratribus, inclytisque Fidei confessoribus Clementi Augusto ex liberis Baronibus De Droste ex Vischering, Coloniensi, et Martino a Dunini Posnaniensi, et Gnesnensi Archiepiscopis: Archiepiscopus Baltimorensis provinciae Metropolitanus, et Suffraganei, Episcopique omnes Baltimori in Concilio congregati. Salutem, gratiam, laudem, honorem et gloriam.

Unius ejusdemque mystici corporis membra, uno eodemque Spiritu acti, unius ejusdemque capitis vivifico influxu copulati, non potuimus, quamvis longo terrae marisque spatio separati, quaecumque passi estis, inclyti confessores, non sentire. Charitate enim Christi, nos urgente, flendum erat cum flentibus, gaudendum cum gaudentibus. Vestrorum praeclare gestorum fama ad nos usque pervenit. Audivimus potentium in vos et in Ecclesiam inimica consilia, calumnias, minas, persecutiones, exilia, carceres; audivimus Episcopalis animi robur invictum, constantiam, fidem; audivimus dignam Apostolorum successoribus mitissimam patientiam, prudentissimam sapientiam: audivimus et mirati sumus. Mirum profecto nostris hisce temporibus quae tantis laudibus extolluntur ob excultos mores, politiores artes, altiores scientias, liberalioresque disciplinas, mirandum in regionibus evangelii luce illustratis, mirandum sub principibus religionem christianam profitentibus, persecutorum saecula, insidias et saevitiem revixisse. Sed Deo qui se Ecclesiae suae usque ad consummationem saeculi affuturum promisit, benigniter sapienterque providente, Constantiis, Valentibus et Iulianis nostrorum temporum novos Athanasios et Basilios opposuit qui pro muro essent Ecclesiae suae, et avitam fidem patrumque instituta, jura et leges tuerentur.

Flevimus quidem super contritione filiae populi nostri; flevimus super dispersos lapides sanctuarii; lacrymas fudimus super oves pastoribus orbatas; flevimus, sed et gaudio superabundavimus in tribulatione nostra, gavisi sumus de Christi confessorum perseverantia, de martyrum constantia, et de fidei athletarum victoria. Eia! Confessores, Martyres, Athletae Christi; Eia! qui pro vobis, qui vobiscum legitime certavit, Ipse vos coronabit. Ne dedignemini testimonium amoris, admirationis et reverentiae quod ex corde promunt vestrum amantissimi in Christo fratres in Provinciali Concilio congregati. Baltimori, die 20ma Maii, 1840.

But on the other hand we cannot close our eyes to the ruins piled upon all sides in those days of disorder and sorrow. The saintly bishop was declared "deposed" by the government and forced to retire into the bosom of his family in Westphalia after suffering an imprisonment of two years duration. While marks of sympathy and esteem poured in from all sides, the very corporation which should have been the first to set the example of fidelity to their pastor, not only refused every token of filial piety, but openly joined hands with the government. Yielding to the suggestion which came from Berlin, the cathedral chapter became guilty of the ignoble cowardice of choosing one of its members "capitulary vicar" or administrator of the archdiocese, as if the same had been vacant.

After the death of two such administrators the Holy See in concert with the venerable archbishop appointed "vicar-general" the canon Dr. Iven, who was the only member of the chapter who had betrayed neither his bishop nor his honor. It is useless to describe the difficulties of administering under such conditions a diocese which numbered 1,100,000 souls, 1,600 priests, and 800 parishes. The vicar-general was not without good will, zeal, and ability. But he was harassed at every step by the annoying measures of the government, by the attitude of the chapter and all refractory elements among the clergy who found support at Berlin as well as at Bonn and Cologne. Frederick William III. opposed to every move of the Holy See as a condition sine qua non the removal and the submission of the "revolutionary bishop." Death alone could bring the desired change. This change came when on June 7, 1840, Frederick William IV. ascended the throne of Prussia.

It is not in our province to speak of the high qualities of this monarch who possessed a truly noble heart and sincerely sought the best interests of all his subjects; suffice it to say that, he more than any other King of Prussia, was animated by a spirit of impartiality and benevolent solicitude for the Catholics. He had in mind to put an end as soon as possible to the "Kölner Wirren," "the

Cologne disorders." To recall Clement August would have been an open disavowel of his predecessor's policy, and would have turned the entire Protestant bureaucracy against him. On the other hand he was too noble minded to ask the Holy See to depose the venerable archbishop. His brother-in-law, Louis I., King of Bavaria, came to his assistance. It was necessary to choose an experienced administrator; a tried organizer; a prelate who had never taken part in the troubles with the Government nor in the party quarrels; a man who possessed the confidence of the Pope, of the Protestant sovereign, of the exiled archbishop, and who would be able to gain in a short time that of the people; a theologian and a strong character who could hold his own with Hermesianism, which had revived anew and was more obstinate than ever; a man with nerves of iron to forcibly repress the disorders which the disturbances of the last few years had given rise to in many places; a man of zeal to reanimate the lagging interest in works of faith; a man of prudence who could surmount innumerable difficulties without ever compromising dignity or duty; a man of charity to attract the scattered sheep and pave an easy way for their return to the fold; in short a truly superior personage and a bishop such as St. Paul describes; in a word, a true apostle of the nineteenth century. Louis I. found this providential character in his own kingdom, which at that time had no political connection with Prussia, in the person of John von Geissel, who occupied the bishopric of Speyer. He was born (in 1796) of humble but profoundly Catholic parents in the village of Gimmeldingen (Palatinate), and had the rare good fortune, at a time when theological rationalism pervaded even the seminary life and doctrine, to prepare himself for the priesthood at Mayence under the eyes of the excellent Bishop Colmar and the learned and pious Professor Liebermann. His extraordinary talents joined with solid piety soon raised him to the highest rank among the clergy of his native diocese, whose bishop he became in 1837. The good he there accomplished during the five years of his episcopate would furnish sufficient material for a biography as interesting as it would be edifying.[1] But we are to study him in a much larger and more important field of activity, where "his candlestick was raised on high that his light of grace and science might shine for all those of the household, *i. e.* for all peoples in the Catholic Church."[2]

JOSEPH SCHROEDER.

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[1] See Pfuelf, Vol. I, book I, 1-112.

[2] Eulogy of the great apostolic bishops pronounced in the Lateran Council under Martin I. Harduin T. III, p. 886.

Catholicism vs. Science, Liberty, Truthfulness.[1]

On the sixteenth of last October the Rev. Brooke Herford delivered a lecture in Appleton Chapel, Harvard University, on "The Answer of Modern Liberalism to the Claims of the Roman Catholic Church." We set about preparing a refutation of this discourse on the morrow of its delivery, and finished the work a few weeks later; but, for certain sufficient reasons, publication of our present article has been postponed to this late date. Such delay is not without its advantages; for, if it robs the subjects of their living interest, it assures, on the other hand, greater calmness and objectivity, and rids one of first impressions.

We find special reason to think that our efforts will not be wasted, in the fact that this Boston discourse is not an isolated event. It is but a specimen of a sort of literature, unfortunately too prevalent in our day, which concerns itself with the Catholic Church generally, and in particular with her morals, both theoretic and practical. According to time and place this literature assumes different forms. Its most unworthy specimens are to be found in the newspaper columns, where the self-styled American protectorate repeats, as ignorant fanatics have repeated always and will continue to repeat, calumnies as absurd as they are effete. A step higher than these we find magazine articles, then come pamphlets, and, at the top, we have quite imposing volumes. In tone and taste these publications differ greatly from one another. In point of learning and veracity, we regret to say, the difference is not so great.

Taking into consideration the fact that a great number of the authors of this sort of literature are Protestant ministers, we cannot refrain from a remark which seems quite worthy their consideration. The very assault they direct against the Catholic Church are identical with those directed by others against all communions or against Christianity itself. As an instance, we would refer to Mr. Andrew White's "History of the Warfare of Science with Theology." A little reflection on this point would surely make these writers more circumspect. There is also a certain method of polemics they should avoid, because it is adopted by the enemies of all religion. It consists in bestowing praise on the members of a body as individuals, while condemning the body as an institution. So Mr. Herford, for example, has "not ceased to admire the lives of religious heroism which illuminate its (*i. e.* Catholicism) history, and the qualities of obedience, piety, and self-sacrifice, of which one sees many beautiful examples in the humble and nameless lives of its rank and file." But what is not good, is the Catholic organization. "Catholicism is not only a religious spirit and thought, it is a great ecclesiastical organization, and it is as such that I have come to see the dangerousness of its claims." At the very moment the Rev. Brooke Herford was so speaking in Boston, the impious Parisian press, commenting on the influence of the new fiscal laws upon religious, wrote that the Sisters of Charity are admirable women; it is their congregation that is bad.

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[1] These pages are a communication from the Academy of Moral Sciences. Under the direction of Professor Bouquillon the following members collaborated in the work: Mr. Bertrand L. Conway, C. S. P.; Rev. James Dolan, Diocese of Albany; Rev. James Kirwin, Diocese of Galveston; Rev. John Lindsman, Diocese of Syracuse; Rev. John Lynch, Diocese of Albany; Mr. Joseph McSorley, C. S. P.

We are in no way astonished that the orator undertook to excuse Judge Dudley for having laid a foundation directly opposed to religious peace and toleration. The circumstances pleaded in extenuation we shall notice later. Still less does it astonish us that he thought it necessary to excuse Harvard University for suffering, and this at the close of the nineteenth century, the delivery of lectures so impregnated with the spirit of fanaticism. What does astonish us, though, is that he believed himself in no great need of excuse for having undertaken such a task. So far is he from this, indeed, that he considers his education and experience have quite fitted him for the undertaking. We think otherwise. Mr. Herford seems to us to be poorly acquainted with his subject. Moreover, and to his credit be it said, he was unable to handle this subject in accord with the intentions of the founder; for, as a matter of fact, the lecture was instituted "for the purpose of detecting and correcting and exposing the idolatry of the Romish Church, its tyranny, usurpations, damnable heresies, fatal errors, superstitions, and other crying wickednesses in its high places. Finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate church spoken of in the New Testament." Such was the task set before Rev. Mr. Herford; and though any one who reads his discourse may perceive he failed in every point specified, he is scarcely to be blamed for his shortcomings.

I.

THE CLAIMS OF THE CHURCH.

Catholicity does not fear an examination of her claims. She rather challenges such a test. Her demand is only that she be described as she is; that neither doctrine, institution, nor act of hers be falsely represented. Let readers judge for themselves if Mr. Brooke Herford has observed this elementary rule of justice.

The lecturer remarks first that the Catholic Church is not simply a church analogous to the other churches of our time. Nothing could be truer; the Catholic Church does not regard herself as one of a number of existing churches; she proclaims herself the Church. Mr. Herford adds that "its claim is most tremendous;" that "it claims to be the representative of the omnipotent Creator among men, and as such entitled to the same absolute submission as God Himself;" that, although its authority is specialized over faith and morals, nevertheless, "as morals have to do with almost every action and relation of life, and the Church itself is the sole judge of how far this jurisdiction applies, it practically means religious absolutism." Here we are at once in the presence of inaccuracy, confusion, and, if not misrepresentation, at least faulty exposition. The truth is that according to Catholics: *a*) Christ himself has not only preached a doctrine, but founded a church—that is to say, united his disciples in a spiritual society, supernatural, visible, universal, indefectible, a moral body of which Christ is the head and his disciples members. *b*) To this society he gave its constitution, according to which constitution the Church is composed of superiors and subjects, pastors and people. *c*) The authority of the pastors has for its object the realization in the world of Christ's work, the practice of his religion, Christian faith and Christian morals. *d*) As Christ himself fulfilled the triple office of prophet, priest, and king, so also he gave to the pastors of his church the triple power of teaching, sanctifying, and governing. *e*) This power is not principal, it is not absolute, not unlimited—it is secondary, subordinate, received by participation—that is to say, the pastors have the mission of teaching, preserving, defending, and explaining the truths promulgated by Christ, of administering the sacraments instituted by Christ, of ensuring the observance of the precepts imposed by Christ. Consequently, *f*) since human activity is indefinite in scope, the Church does not pretend to direct it, except in so far as it bears relation to the Christian life, the sanctification of the soul: so that whether the faithful busy themselves with commerce or industry, whether they enter the army, the magistracy, or the political field, whether they buy estates or deposit their fortunes in banks, it is all one to the Church: she does not and cannot interfere. In like manner she leaves to the people themselves the choice of a form of government, the selection of a tax-system, the formation of alliances that appear useful or necessary—it is enough for her that in all this nations and individuals do not violate the principles of Christianity. *g*) As the spirit of the Gospel is the spirit of liberty, as Christ has promulgated but a small number of commandments, so the ecclesiastical authority lacks both power and wish to overburden the faithful with a multitude of precepts; and, in point of fact, her commandments are really few in number. Finally it is well to remember that the direction of individual life is always left to man's own personal conscience. Where, then, is there absolutism or tyranny?

Mr. Brooke Herford affirms that few Protestants know the pretensions of the Church. This seems strange enough when we reflect that these are to be found in the creeds, the professions of faith, or the catechisms, everywhere numerous and accessible. And many Catholics, he asserts, know them but imperfectly. If there is question of Catholics who have received elementary religious instruction the statement is irredeemably and absolutely false. Finally, he affirms that the claim "is seldom pressed to day (in its extent) in England and America, at least it is seldom pressed at first." This, again, must be set down as false. The claim of the Church, as she and her children conceive it, is as clearly stated and strongly pressed in England and America as elsewhere. Was the innuendo meant to awaken suspicion?

Such, then, are the Church's pretensions. The lecturer did not think it suitable to discuss their logical basis, though such a proceeding would have been quite in keeping with the demands of science and the dignity of his audience. His work was confined to an attempt to demonstrate that "the real impossibility of the claim is seen, not so much in the inadequacy of its origin, as in the impotence and falsity of its results." He considers these results in the fields of science, liberty, and truthfulness. Let us follow him in detail.

II.

CATHOLICITY AND SCIENCE.

The mission of ecclesiastical authority is the teaching of divine science, the preserving, defending, explaining, of revealed truths. Has this mission been discharged? Has the Church succeeded in preserving intact during the course of nineteen centuries the original deposit of faith? Has she defended it against every attempt of corrupting or destroying influences since the days of Gnosticism, Manicheism, and Arianism, down to the period of modern Rationalism and Agnosticism? Has she worked in the persons of her doctors and by means of her schools toward the legitimate development of dogma? These are precisely the questions to be answered before deciding whether she has been true or false to her trust. Mr. Herford assures us that she has belied her mission, and the proof he would offer for his statement is to be found in the position assumed by the Church on the two questions of witchcraft and inspiration of the Sacred Scriptures. Let us see if he is worthy of serious attention.

He condemns the Church because she "did not merely tolerate the belief in witchcraft," but "everywhere stimulated the persecution of those accused of the crime." Mr. Herford has borrowed this from Janus, with this modification, that he attributes to Catholicity what Janus attributes to Papal Infallibility. We answer that the position here assumed by Catholicity is exactly that of the Bible. In fact, as far as doctrine is concerned, Catholics admit (*a*) that evil spirits exist; (*b*) that such spirits possess powers superior to the powers of men; (*c*) that, with the Divine permission, the wicked spirits may make use of their powers; (*d*) that they can enter into communication with men; (*e*) that they can work wonders. Now all this is so evident from the Books of the Old and the New Testament, that it is quite useless to cite particular passages. And as far as morals are concerned, Catholics teach that the fact of entering into communication with the demons, or even the attempt to enter into such communication, constitutes a crime against religion and a crime worthy of punishment; for this, again, the Bible is an authority, positive and explicit. Consistently with this doctrine and this morale, the Church has constantly devoted herself to suppress both actual and attempted intercourse with evil spirits, and in the discipline established for attaining this end she has accommodated herself to contemporary penalties and modes of procedure, to the circumstances of time, place, and nationality, in a word, to all the human measures at her disposal, never pretending that her tribunals were absolutely perfect, nor that they were possessed of infallibility; so that the startling quotations from Edwin C. Mead, or rather from Huber,[1] to the effect that, because Puritans once stimulated the persecution of the alleged witches, "therefore we say that the Puritan churches were far from infallible," is a bloodless wounding of imaginary foes. And if, indeed, the Church has not succeeded in crushing out an evil so widespread among all the old pagan nations, whether civilized or barbarian, she has at least hedged it in to no mean degree, and examination will show that the countries most under its ravishes to-day are not ones "in which her teaching has had absolute sway;" for this is a point where contemporary writers, no less than historians, furnish evidence in her favor that cannot be gainsaid.

If Mr. Herford's statements on the subject of witchcraft were surprising, amazing is the word for those with regard to the attitude of the Church toward the Bible. Since the lecturer seemingly hinted that the Roman Church took her cue from Protestantism in revering the sacred books, it seems worth while recalling to his mind that had it not been for the reverence and care with which the Church preserved the Bible through the centuries the Protestants would never have come in contact with it.

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[1] As Mr. Brooke Herford merely repeats the old-time accusations of Huber, it may be well to cite here a passage from Cardinal Hergenroether as to the facts of the case. He says (Catholic Church and Christian State, p. 340):

The belief in sorcery long prevailed, and was common to Catholics and Protestants. In 1560, John Wein, of Grave-on-the-Maas, physician to the Duke of Cleves, wrote against the burning of witches. In 1565 the Protestant legal faculty of Marburg condemned his work, and the author barely escaped a severe persecution, such as overtook Cornelius Loos. Also, the Jesuit Adam Tanner, Chancellor of the University of Prague, was most violently opposed in his endeavor to check the evil. Frederick von Spee, also a Jesuit, was the author of a work which marks an epoch in the struggle. It shows the immense difficulties attending even so able a resistance of the predominant belief. *No witches were burnt in Rome*, and an instruction which issued thence in 1657 effected much toward bringing legal proceedings more into accord with justice and truth. It called in the aid not merely of theologians and canonists, but even more imperatively of lawyers and physicians. Time alone could afford a complete remedy. The last witch was burnt at Glarus in 1783, not, as has been said, at Seville in 1781. It is very doubtful whether, as Huber says, Protestantism merely accepted the belief in witches as a legacy bequeathed to it by the Middle Ages. Carpzow's vehement opposition to Spee does not look like it; neither do the facts of the Protestant persecutions for witchcraft nor Luther's expressions about the devil. Certainly on this point Luther's judgment was not formed upon the example of St. Thomas Aquinas, whom he hated bitterly.

It is quite true, as Mr. Herford says, that the Council of Trent (Sess. 4) defined the two sources of faith to be the Sacred Scriptures and unwritten tradition; that it gave the catalogue or canon of the books of the Old and New Testament, including therein the deuterocanonical; that it declared that these books, having been written under the inspiration of the Holy Ghost, had God for their author, and are inspired in whole and in part. But it is wholly false and a plain calumny to affirm that the Council decreed the "absolute verbal inspiration of the Bible." How could Mr. Herford possibly have made such a mistake with the text of the Council before his eyes! It is in consequence equally false and calumnious to assert that Catholics are obliged to teach verbal inspiration, and that "efforts have been made to obtain from Rome some distinct permission to give up verbal inspiration, but in vain." How could such words possibly have come from Mr. Herford, when he had at his disposal Catholic books upon this subject, recently published at Rome and elsewhere by Franzelin, Ubaldi, Cornely, etc.? It is true that there is among Catholics some divergence of opinion as to the nature and extent of inspiration, and that Newman, for example, believed that it was not the intention of the Council of Trent to include among the parts inspired such minute passages as that referring to Tobias' dog wagging his tail, etc.; but it is utterly false to say that the same Cardinal "tentatively tried to take refuge in a sort of inspiration 'as to the substance of passages.'" How could such an assertion be made by Mr. Herford after reading Newman's own dissertation? Again, it is true that Leo XIII. has insisted that in matters of faith and morals the Scriptures are to be interpreted in the light of the Fathers, but one must twist his words and torture their sense in order to make it appear that he tries to impose upon Catholics the "cosmogonic ideas of the fourth-century Fathers." Rev. Mr. Herford affirms, in concluding this point, that "some of Rome's best scholars have already been compelled to withdraw from their allegiance, while others are hesitating between what they are obliged to accept as doctrine and what they know to be facts." Who are they? Or, at the very best, who are the scholars who have already been compelled to withdraw? To make such an assertion, slighting all proof, is to attempt a deceit. It is useless further to insist upon this subject; but really it seems worth while to demand if such utterances, before such an audience, did not fail of the respect due to an institution of Harvard's reputaton? It were desirable that some of the students who listened to Mr. Herford should read certain passages (e. g., chap. 17) from the book of the ex-president of Cornell, a gentleman who surely does not speak from a Catholic standpoint.

The Church has not been directly instituted for the advancement of profane sciences any more than Our Lord's own missionary career was. St. Augustine has phrased this great truth in his own excellent style. "We do not read in the Gospel that the Lord said, I shall send the Paraclete, who will teach you concerning the course of the sun and the moon. He wished to make Christians, not astronomers. It is enough if men know of these things what they have learned at school."[1] If, then, it were proven that in the arts and sciences certain non-Catholic peoples were superior to Catholic peoples it would by no means follow that the Church is false; just as the demonstration that some pagan race, the Greek perhaps, is superior in culture to the Christians, would in no way affect the truth or falsity of the Christian religion. The supposition, however, is one that we are very far from admitting. The Church loves the arts and sciences, and everywhere she has aided in their development. She loves them for their own sake; for if God is admirable in his works, it is in man especially, the masterpiece of creation, that His power is best imagined. Consequently, the development of human intelligence, sentiment, and imagination is in the Church's eyes, homage rendered to the Creator: the penetration of abstract truths, of the laws of life, of the secrets of nature, the expression of the true and the beautiful in spoken word or in writing, upon canvas or on marble, the multiplication of discoveries and inventions—all tend to the glorification of God and directly or indirectly contribute to the end for which the Church was established. But the Church likewise loves the arts and sciences in view of their usefulness; for the Catholic faith, being neither a sentiment nor an instinct, but an exercise of the intelligence, presupposes reason. Reason furnishes the *preambula fidei*, establishes its claims, explains its object. And the Church has unceasingly defended reason's prerogatives against all efforts of scepticism, has put a high estimate upon the intellectual virtues, has striven unceasingly for the advancement of instruction by establishing schools, colleges, and universities, and fostering innumerable teaching communities. There have been men who were willing to proclaim reason "the devil's bride and a public prostitute," to name human learning a sin, the universities temples of Moloch; but these men were not children of the Church. Rev. Mr. Herford knows them perhaps; if not, let him read the works of Döllinger on the Reformation (I, 479–482) and Janssen (II, c. 6, par. 3.)

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[1] De actis contra Felicem Manichaeum, lb. I, n. 9, 10.

Despite all this Mr. Herford assures us that "again and again, in the gradual progress of human knowledge as to the nature of the world, the Catholic Church has not only not anticipated the general intelligence of its time, but has actually lagged behind it." He affirms that "this century of science has placed the question of such an infallible revelation as the Church claims under conditions which never existed before, and the examination of ancient documents which has become almost a branch supplies the final link in the chain of evidence against it." We might observe here that the Church concerns herself with the nature of the world only in so far as relating to God, that she does not receive new inspiration or revelation, but has been given the charge of preserving revealed truth and guarding the inspired books, and that she has been promised the Divine assistance in acquitting herself of this charge; that the difficulties raised by modern science attack the pretensions of the Church much less directly than they do the Bible itself or even Divine revelation, and that in consequence, ministers of Rev. Mr. Herford's class would do far greater service to the cause of religion if, instead of combating Catholicity, they employed their knowledge and their leisure in refuting the enemies of Christianity. But omitting further reflection upon this point we go on to seek proofs of his statement, expecting of course to find some two or three, such as stories about the antipodes, comets, and the like. But the only point offered in evidence is the affair of Galileo, which of course proves simply nothing at all. Certainly the condemnation of Galileo's doctrine was an error, and this error was committed by an ecclesiastical tribunal of high rank, but surely the lecturer's hearers were not asked to believe that the congregation which condemned Galileo was the supreme infallible tribunal of the Church—wherefore the least we can say of the charge is that it is unmeaning. Granted that the effect of the condemnation was actually to deter Catholics from the investigation of a single scientific question, are we supposed to conclude that, therefore, the Church is opposed to science? Reasoning in this manner, one might declare every court making a mistake to be opposed to justice. To come nearer home; does the record of Protestantism justify such free accusations against the Catholic Church? We refer our readers to Mr. Andrew Dickson White for an answer. "Nothing is more unjust than to cast especial blame for all this resistance to science upon the Roman Church. The Protestant Church, though rarely able to be so severe, has been more blameworthy. The persecution of Galileo and his compeers was at the beginning of the seventeenth century; the persecution of Robertson, Smith, and Winchell, and Woodrow and Toy, and the young professors at Beyrout, by various Protestant authorities, was near the end of the nineteenth century. Those earlier persecutions by Catholicism were strictly in accord with principles held at that time by all religionists, Catholic and Protestant, throughout the world; these later persecutions by Protestants were in defiance of principles which all Christendom to-day holds or pretends to hold, and none make louder claim to hold them than the very sects which persecuted these eminent Christian men of our day, whose crime was that they were intelligent enough to accept the science of their time, honest enough to acknowledge it."[1]

III.

CATHOLICITY AND LIBERTY.

There are many kinds of liberty which it will be useful not to confound. We distinguish natural liberty or free will, moral liberty or absence of obligation, external liberty or freedom from constraint. With regard to the free subject, we distinguish personal liberty as opposed to slavery, national liberty as opposed to foreign dominion, political liberty as opposed to despotism, and liberty of the Church as opposed to Cæsarism. With regard to the object of liberty, we distinguish liberty of thought, liberty of speech or of the press, liberty of education and instruction, liberty of worship, liberty of labor and trade, liberty of association.

Rev. Mr. Herford does not speak—and for good reasons—of free will, which is the foundation of all other liberty. Was it not the Church who defended the freedom of the will against the fatalists and the Protestants, and who to-day upholds the same cause against the determinists? Nor does he speak of personal liberty. He knows too well that it was the Church which, after centuries of effort, finally suppressed slavery. Nor does he insist upon national liberty. He is not ignorant of the protection afforded all the European nations against the inroads of the Mussulman. He is aware that when the Thirteen Colonies started upon the formation of our great nation, the clergy that opposed their efforts was not the clergy of the Catholic Church; and again that the recent struggles of Spain to throw off Napoleon's heavy hand, and the successful efforts of the Belgians to establish a free nation, were supported most strongly by the Catholic clergy. Neither does Rev. Mr. Herford lay stress upon political liberty or government by representatives chosen according to constitutions freely established. He is too strongly conscious that in the Middle Ages, when the Church's authority was recognized on all sides, the freest of constitutions existed, and only at the dawning of "Reform" did theories of despotism and the divine right of Kings begin to develop and flourish, and that especially among nations strongly Protestant, so that a celebrated work, breathing the most intense spirit of liberty, could be printed in Spain with the royal sanction, though in "Reformed" England it was committed to the flames; and, finally, that as one by one modern nations have established representative and constitutional governments, the Church has shown herself free from any spirit of jealousy or repugnance. Of ecclesiastical liberty Mr. Herford says not a word. Why should he, when it has become a thing unknown wherever Protestantism rules?

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[1] History of the Warfare of Science with Theology, c. 3.

It is especially upon civil liberties that the lecturer insists, freedom of thought, of speech, of the press, of worship, of education. "What about liberty of worship? What about liberty of education?" Truly, these interrogations astonish us. Nine years ago Leo XIII. published his celebrated encyclical on Liberty, and it gave, with all the weight of his authority, a complete answer to these questions. Nor is there any lack of standard Catholic works upon the subject. We may name as samples: "Cas de Conscience," by Mgr. Parisis, the famous Bishop of Langres; "Les Principes de '89," by Godard; the noted work of Hergenrœther, "Catholic Church and Christian State," "Les Questions Religieuses et Sociales de notre temps," by

Sauvé; "La Liberté de Conscience," by Janet. Here it must suffice that we briefly expose the doctrine and establish the accuracy of the facts.

The Church teaches that man's free will is subject to the Divine law and to the human law based upon the Divine; that the end of all law is to direct human activity toward good and away from evil, and thus to promote true liberty, which consists in the faculty a man possesses of developing himself according to his nature and his end; that since not all evil can be prevented, a greater or less amount of tolerance is necessitated, never, however, to such an extent as to permit what is essentially destructive of order and society; whence, it follows that, though there can nowhere be, in right or in fact, absolute, unlimited liberty, there, nevertheless, remains a vast field where man's activities can and should develop without interference. Moreover, according to Catholic teaching, the conditions required for a human law go a long way towards the safeguarding of liberty by preventing the abuse of authority. Where Catholic doctrine prevails man is not subject to the law of the strong hand; when vested with a just title, no one can interfere with him, and he cannot be overwhelmed with a multitude of precepts, because nothing can be required or commanded unless what is just and directed to the common good. Neither is man exposed to arbitrary oppression, for it is not the good pleasure of authority which determines the force and extent of obligations.

As far as regards liberty of worship we cannot do better than quote the words of Bishop Keane in the *American Catholic Quarterly Review*, Vol. XV, p. 303. "Most of the current misapprehensions of Catholic teaching have for their source incorrect notions of liberty, right, and law. We will first glance at these. Man has the *natural liberty* to think, speak, and act as he chooses; in other words, he has *free will.* But man has not the *moral liberty* to think, speak, and act as he chooses. His thoughts, his words, his acts, are subject to the moral law. He has *no right* to direct his intellect except to the true, nor his will except to the good. It would be absurd to suppose a right to what is wrong. Thus the difference between *free will* and *right* is manifest. Next, as to *legal liberty*, we easily perceive that it can not be as wide and unlimited as free will, since law and authority aim at hindering free will from encroaching on public order and individual rights. On the other hand, law and authority have their limits, since they can neither command all that is is good nor hinder all that is evil. The limits of law and civil authority will necessarily be wider or narrower, according to the circumstances of the people in question. In some countries law must be content with protecting or enforcing certain essential principles, in others it may go further. In America, for instance, the unity of marriage is protected, not so its indissolubility. Sunday observance, in various degrees, is enacted as to external order, but not as to religious celebration." And on the same subject Bishop Keane has written (*American Catholic Quarterly Review*, Vol. XV., p. 515): "It would be absurd to suppose that man has the natural right to form a creed for himself according to his good pleasure. On the contrary, he is under a natural obligation to follow only the truth. But this is an obligation between his conscience and God. It is unquestionably true that man has a natural right not to be forced by any human power to accept a creed; and the Church has always proclaimed this right in the words of St. Augustine: 'Nemo credit nisi volens.' But on the other hand, has man a natural right to regulate his life, and especially his exterior acts according to the creed which he has freely embraced? Yes, if that creed be true; no, if it be false. In the latter case if the individual be in good faith, he is excusable before God and his conscience; but even then, no matter how perfect his good faith, the civil authority has the right, as seen above, to hinder him from practices contrary to the natural law and to public good order. One may be in perfect good faith in practising polygamy or human sacrifices; nevertheless the law forbids them, and rightly. This principle is admitted in the United States, as elsewhere. It is manifest, therefore, that the right to enjoy one's creed is not so broad as some writers seem to suppose."

We have only to add that the bulwark of real liberty of conscience is the distinction of the two powers, the ecclesiastical and the civil, and that it is the Church, and the Church alone, which has ever maintained this distinction in the face of the world. To quote again from the same writer: "Not only do we affirm that the Catholic Church has always maintained this principle; we add that she alone has done so. The world knows how it has fared with the separated Christians of Russia and the East; they have fallen into subjection to the State even in all things spiritual. It is well known that among the followers of the 'Reformation' the civil power gradually took control of religious matters; that Henry VIII. forced from his subjects an oath, acknowledging the royal supremacy in things spiritual, and that the Protestant princes of Germany held to the axiom: 'Cujus regio illius et religio.' Such was likewise the doctrine of the self-styled philosophers of the last century."

As to the practice of liberty, and most especially liberty of worship, liberty of conscience, and liberty of education, Catholics have no lesson to learn from Protestants. Never has it been our fortune to encounter greater näiveté than was shown by an English clergyman coming to Boston to inform us that "in countries where it (the Church) is in ascendancy nothing is heard of liberty and nothing is known of it." How long ago was it that our cousins in England learned something about liberty? In Mr. Lecky's new book we have the confession that "it is somewhat humiliating to observe how slowly this constitutional equality was attained;"[1] indeed, it is only since 1813 and 1817 that Dissenters have been allowed to enter the army and navy; it is only since 1828 that they have been admitted to civil offices on an equality with members of the Established Church by an abolition of the *Test.* Not until 1829 was the Catholic Emancipation Act passed. Only in 1854 did the Nonconformists obtain the privilege of standing for the humble degree of B. A. at the old English Universities. Before that period "English Dissenters were not only excluded from the inestimable advantages of higher education, and from the many great prizes connected with the universities, they were also seriously impeded, by the want of a university degree, in their subsequent professional career."[2] It is less than twenty years' since the last remaining religious qualifications were abolished and Dissenters admitted to all grades without distinction. We speak only of simple citizens; as to the royal family, its religious liberty is so complete that were the Prince of Wales to become convinced that his present religion is untrue, and were he to act in accord with that conviction by professing his new faith, he would beyond doubt fail of ever reaching the throne.

Now, to address our readers upon a more delicate question: What is the history of religious tolerance in our own country? Far be it from us to press home charges against our fellow countrymen; but where our faith and our honor as Catholics have been assailed, the least that can be asked of us is that we present the facts and ask, as Americans of Americans, Is it true that men of our faith have monopolized narrowness and intolerance? Maryland's Charter of Liberty was destroyed as soon as Protestants obtained a majority. Every schoolboy knows the regime popular during Colonial days in New England and New York. No doubt our Federal Constitution rejected, as far as it could, all religious distinctions, but it is within the province of each individual State to legislate concerning public worship, charitable appropriations, education, and it is matter of note how slowly perfect religious equality has made its way throughout the whole Union; even in 1830 it had not yet become complete.

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[1] Democracy and Liberty, vol. I, p. 514.

[2] Ibid., p. 516.

Mr. Brooke Herford speaks of Catholic Austria; why does he say nothing of Protestant Prussia, where on two distinct occasions, and within the space of less than fifty years, restrictive laws have been enacted, bishops and priests imprisoned or exiled, and churches robbed. He mentions Spain; why is he silent as to Sweden? Was there nothing to be said?—or rather was there something to be omitted, lest his false thesis should be exposed? Mr. Lecky has some very significant remarks upon the subject. In Sweden, not many years ago, every administrative and judicial function was strictly limited to the professors of the Lutheran creed. Even the practice of medicine and the right of teaching were confined to them. Every Swede who abandoned the religion of his country was liable to banishment for life. It was not until 1860 that the existence of dissenting bodies was, under severely specified conditions, recognized; but in 1862, 1870, and 1873 laws were passed permitting Swedish Lutherans to join other religions, and opening *nearly* all public posts and employments, as well as the seats in the legislature, to men of all religions."[1] But disregarding all omissions, nothing could be more thoroughly and more absurdly false than Mr. Herford's innuendo about Belgium "under the recent revival of Catholic regime." As soon as Belgium had acquired independence in 1830, she established a constitution in which absolute religious freedom and full constitutional privileges were guaranteed to everybody. This constitution, the most liberal in Europe, had to be revised in 1893, after having been strictly observed for more than half a century, and it was quite Catholic, quite submissive to the authority of the Church, who presided at the revision and possessed not only a majority, but nearly a two-thirds membership of the entire congress. Did they propose to restrain the liberties of the press. of religious worship, of education? Not at all,—far from it. The only action taken was in the direction of enlarging political rights, in the democratic sense, and thus were verified the words written by Cardinal Sterkx in 1864: "I make bold to predict, with no fear of being belied, that the Catholics will never ask for the suppression of the liberty granted to the dissenters. They could have limited that liberty in 1830; they could even have suppressed it entirely. If the thirteen priests who took part in that congress, with their numerous friends, had chosen to combine, they could easily have passed a system of intolerance. If they did not, it was because justice, charity, love of the public peace, and loyalty made it their duty to maintain the rights which the dissenters had acquired by long and peaceable possession. Now, it is evident that this duty will daily become more imperative, and that it will never permit the Catholics to exclude the dissenters from the engagement of the common liberties. Their religious convictions will always make them regard the dissenters as in error; but they must always recognize that the dissenters, as Belgian citizens, possess acquired rights to the enjoyment of their religious liberty." This attitude of the Cardinal Archbishop is confirmed by the action of Leo XIII. in recommending the Catholics of Belgium to maintain and defend their constitution. Was Rev. Mr. Herford conscious of all this? If he was, he needs no verdict of ours to adjudge him. Was he ignorant?—then he paid but a sorry compliment to the University of which we Americans are wont to boast. One word more. While Catholic Belgium was thus immovable in fidelity to her constitutional liberty, another little nation—but one in which Protestants had a majority,—imitated Prussia by taking part in a religious persecution. We speak of Switzerland.

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[1] *Ibid*, page 256.

Such is the doctrine, such the practice of the Church as regards liberty. The principles are inculcated always and everywhere; the application of the principles varies somewhat according to circumstances; but that which never varies is the broad spirit of tolerance which the Catholic Church has exhibited during all the centuries. We quote again from Bishop Keane: "The acts of the sovereign pontiffs, not less than the teaching of the weightiest theologians, show that a system of religious liberty may be approved even among a people whose majority are Catholics, nay, that Catholics are allowed to bind themselves by promise, and even by oath, to maintain such liberty;"[1] and the writer goes on to cite in evidence the permissions given by the Holy See for oaths of fidelity to governments and constitutions establishing full liberty of worship. The enactment of the French Republic, Napoleon's coronation oath, the charter granted by Louis XVIII., the law of the Kingdom of the Netherlands, and the Constitution of Louis Phillippe, offer cases in point.

Naturally the question of allegiance comes up for treatment, "Whether Catholics are really free to render a complete and undivided allegiance to the civil government of their country?" Mr. Herford refers us to Mr. Gladstone's pamphlet, "The Vatican Decrees in their Bearing on Civil Allegiance." Common fairness would have prompted a reference also to the triumphant rejoinders to this pamphlet made by Bishops Ullathorne, Clifford, Vaughan, and above all, by Cardinals Newman and Manning, the first, in a letter to His Grace the Duke of Norfolk, the second, in a pamphlet called "The Vatican Decrees in their Bearing on Civil Allegiance." Mr. Herford repeated some lines from Gladstone's pamphlet, which was an "appeal to absolute fanaticism;" we shall cite other lines from the letter written by Cardinal Manning to the *Times* newspaper (November 7, 1874): "The Cardinal Archbishop of Westminster conceives it his duty to explain to fair-minded readers what was the connection of the doctrine of Papal Infallibility with civil allegiance. He judged a sufficient answer to trumped-up charges would be found in his written statement: First, that the Vatican Decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance. Second, that the civil allegiance of Catholics is as undivided as that of all Christians and of all men who recognize a divine or natural moral law. Third, that the civil allegiance of no man is unlimited, and therefore the civil allegiance of all men who believe in God, or are governed by conscience, is in that sense divided. Fourth, in this sense, and in no other, can it be said with truth that the civil allegiance of Catholics is divided. The civil allegiance of every Christian man in England is limited by conscience and the law of God, and the civil allegiance of Catholics is limited neither less nor more."

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[1] *American Catholic Quarterly Review*, Vol. XV., p., 305.

Is it difficult to believe that no man, no Christian, no Catholic can promise to an authority purely human, absolute and complete allegiance? All allegiance is limited by the judgment of conscience, which is the interpreter and echo of the Divine law. We know that there are men who refuse to admit this, and that Hobbes calls it a revolutionary doctrine; but it is a doctrine common to all Christians, and we think Mr. Herford, on reflection, must admit it. Is it anything but a paraphrase of the words of St. Peter and St. John, We must obey God rather than men? Now, whether the supreme judgment of conscience be based upon the light of individual reason, or on the authority of the learned, or on texts of the Bible, or on the word of a religious authority freely accepted, is quite a secondary matter. Certainly it is better that man, in forming his conscience should be guided by an authority Divinely inspired, than by the unaided light of individual reason; especially is it better that he should form his conscience according to religious authority, rather than in conformity with a vague public sentiment or the mandate of some officer of a secret society.

It would have been strange if Mr. Herford, in his discourse, had failed to mention the syllabus. So a paragraph has been devoted to this subject. We will not now delay in order to formally refute it by insisting upon acknowledgment of the origin, character, authority, and signification of this Papal document; for that we would require a whole dissertation. We limit ourselves to referring our readers to the works of Dupanloup, Falconi, Maupied, Rinaldi, Chiaf, Hergenröther (Chr. State, Essay V.), and above all to the encyclical letters of Leo XIII. on the Christian Constitution of States and on Liberty, in which documents may be found the best authorized interpretation of the Syllabus. We remark, meanwhile, that Mr. Herford appears not to have read the Syllabus. If he had read it, could he really speak of "anathema," a word which is not used in it even equivalently? At least he has not understood it; else how could he say the Pope condemned liberty of speech or of worship, when, as a matter of fact, the Pope condemned only the claim of absolute liberty as a right proper to each human being. And at best he is incapable of sensibly interpreting the syllabus, for which duty he should know the distinction between propositions definite and indefinite, propositions simple and complex, condemnations attaching the mark of falsity and others attaching scandal, impiety, etc. If Mr. Herford were capable of interpreting the document, could he be rash enough to say that by the twenty-third proposition "every worst wrong in history is claimed as a right capable of being used wherever needed," while the condemnation in no way necessitates the supposition that in the exercise of their power Popes have remained free from all faults and mistakes, specially in administrative and private matters." Finally, Mr. Herford appears unable to compare the doctrines of the syllabus with the practice of all civilized nations. Where, let us ask, has there ever existed absolute liberty for every form of worship, even false, immoral, and forbidden by the natural law? Certainly not in India under English rule, nor in the United States while the Edmonds law holds with regard to the Mormons (Cf. Lecky, vol. I.). And the press; can any one propagate publicly falsehood, calumny, immorality? Certainly, if there is little preventive censure, there exists everywhere repressive laws of severe type.

IV.

CATHOLICITY AND TRUTHFULNESS.

It appears that the great sin of Catholicity, the crowning proof that it is not of divine origin, is to be found in its want of sincerity. Rev. Brooke Herford devotes at least half of his discourse to the consideration of this point. He assures his audience that, not only according to his opinion, but in the opinion "of the most liberal and friendly observers, the Catholic priesthood seems (in this point of sincerity) curiously weak." How does the reverend gentleman come to launch such a grave accusation in the face of a great body like the Catholic clergy in general and the American Catholic clergy in particular? It must needs be that his evidence is overwhelming; else he would merit the qualification of calumniator.

By way of introduction he remarks that two words,—Catholic to the core,—*Jesuit* and *casuistry*,—have become synonyms for duplicity. Then in solemn array are paraded before his hearers mental reservations, calumnies legalized in self-defence, dispensations from promises made to heretics, pious frauds, historic lies, and a long series of airy nothings, without indication of time, place, person, or authority. What basis is there to these accusations?

It is indeed deplorable that among almost all Christian nations a word derived from the adorable name of our Savior has become synonymous with disloyalty and duplicity. But who is responsible for this fact—those who have borne this name or their enemies? Is it the imprudence and the faults of the former, or is it the malignity of the latter that has brought this about? Why has not the name of Jesuit become a synonym for obedience, apostolic zeal, and science, as the name of Benedictine is for patient labor and solid erudition? This is what we must consider before deducting from an unfortunate fact a prejudice against Catholicity. Is it not true that the Christian name itself has been a synonym for the impious and the criminal? *Quos per flagitia invisos vulgus Christianos nominat* (Sueton).

As to casuistry, we must remark that it is merely the art of applying rules of conduct to particular facts; the judge on his bench uses casuistry as well as the priest directing and counselling consciences in his confessional. Casuistry supposes a complete science of principles, a just appreciation of things, a profound knowledge of the human heart; it is an art as elevated as it is difficult. Not only the application of laws, but legislation itself, can be casuistical—that is to say, can be expressed in the form of responses, decrees, and judgments, rather than as canons, principles, articles; such, for instance, is the character of the Roman law, the Canon law, and of English and American law. The interpretation, explanation, and teaching of law also can be casuistical, rather than dogmatic, and this is a method singularly calculated to develop reflection, the spirit of analysis, and the sense of equity; and it is for this reason that men consider the study of the Pandects as among the best means of forming the juris-consult. In moral theology the epithet, casuistical, is applied to that method which consists of shunning speculative points or questions of erudition, and devoting one's self to the exposition of practical rules, entering into such details as are embraced in the ordinary life of the Christian people; and in this sense is the work of St. Alphonsus casuistical. Nevertheless, strictly speaking, casuistry is but the ex professo solution of *cases*, fictitious or real. The name of casuistry and casuists is comparatively recent, but the thing itself has always existed in the Church in the shape of *Poenitentialia*, *Confessionalia*, *Summae casuum conscientiae*, &c.; it has likewise been known to various pagan peoples. The Talmud of the Hebrews is well known to all scholars. Doubtless among casuists we find sober and prudent men, and again we find men imprudent and intemperate; some there have been over severe, as Sainte-Beuve and Pontas, while others have been lenient, as Diana; but I have not the least hesitation in affirming that the casuists of the divine law will, in general, have nothing to fear from comparison with the casuists of human law; and that if among them some have seemed to enter into puerile details at times, or have given solutions more or less laughable, they are in this respect at least far above the casuists of the Talmud.[1] For the rest we must not lose sight of the fact that the casuist is practical and must be a *minimist*, since his business is to determine the lowest limits of obligation. I conclude that if the terms casuist and casuistry to-day have an evil ring we must seek the cause not so much in the excesses of certain theologians as in the calumnious railleries of Pascal. In any case it is a crying injustice to found thereon a prejudice against Catholicity. Let this brief sketch suffice to make known the truth.

Casuistry is a sort of bugaboo; Rev. Mr. Herford has conjured it up at Boston, as Mr. Lea lately resurrected it at Philadelphia. The latter gentleman informs his good readers that "casuistry was the natural outcome of probabilism," and that "the art of the casuist is a wonderful exhibition of technical dialectic which has nothing in common with morals," etc. He has yet to prove his competency to deliver general verdicts in questions of Catholic theology after premising upon Jesuitry and casuistry. The production thus far published by him would scarcely satisfy a board of examiners, I fancy.[2] Indeed, we would willingly pass over his ignorance of the writings of theologians, if he were only acquainted with the treatment vouchsafed to this question by modern critics known to every man of taste and culture. Some ten or twenty years ago the Académie des Sciences Morales et Politiques, of Paris, offered a prize for the best essay "exposing or discussing in its principles and practical applications the theory of cases of conscience according to the Stoic school." M. Raymond Thamin responded by a work which the Academy crowned "A moral problem of antiquity: Study of the casuistry of Stoics." Apropos of this essay Ferd. Brunetière, the noted critic, wrote some interesting pages in the *Revue des Deux Mondes* for January, '85. He remarks that the majority of those with whom casuistry is in worst odor, do not even understand what it is, and apparently are very little concerned to learn. He insists in the face of the vulgar opinion, that casuistry is a thing quite independent of every time, place, and religious creed; that it is to be found among the Stoics, the philosophical school that has been of all most careless of theological prejudice, and that if the Stoics recognized the interest, utility, and necessity of casuistry, this is only because casuistry, independently of any dogma, or of any theology, corresponds to something unmistakably, profoundly, and essentially human. He recognizes that if casuistry existed before Stoicism, if it was cultivated by Socrates, Aristotle, Epicurus, the great tragic poets, nevertheless, the Stoics it was that reduced it to an art, and introduced it into the schools as a part of morals. M. Brunetière reminds us that the cases proposed by the Stoics show perfect resemblance to those discussed by the theologians of the seventeenth century, and that the solutions given indicate the same divergence of mind. To quote,—"Can one pass counterfeit money palmed off on himself?" asked somebody in the school; and Diogenes of Babylon—who was not a Jesuit, no, not even a Christian,—answered yes; Antipater, however, said no. In selling a wine which will soon sour, must one inform the purchaser of the defect? No, said Diogenes, always lenient to the sinner; but Antipater, more strict, said the seller must warn the buyer. If we find among Catholic casuists some chimerical cases, none the less are they to be found among the Stoics. Seneca, for instance, proposes the following case: If a man deprived of both arms by fortune of war, surprises his faithless wife, flagrante delicto, and orders his son to kill her, what should the son do?

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[1] If anyone wishes to have an idea of Jewish casuistry he may consult the Talmud translated by Moses Schwab. Take for example the treatise Berakhoth; the Mischnâ begins like this: "At what moment does one commence to recite the prayers of *schema*'? From the instant the priests enter the temple to eat the troumâ or oblation up to the end of the first vigil. This is the opinion of Rabbi Eleazar; the other sages say up to midnight, and Rabbi Gamaliel says up to daybreak." And this casuistry is carefully diluted through ten pages of the Guemara.

[2] See the articles of Rev. Dr. Bouquillon in the CATHOLIC UNIVERSITY BULLETIN for July, 1895, and January, 1896, "Henry C. Lea as a Historian of Moral Theology," and "Occult Compensation."

Mr. Brooke Herford further affirms that Catholicity "has elevated mental reservation and evasion into a system, so that the world is always puzzled how far to receive Catholic assurances and declarations at their face value." Must we then once again answer this sturdy old calumny?[1] If so, let us be permitted to use as few words as possible.

The essence of a lie is in *saying the contrary of what is thought.* The voluntary utterance of a falsehood necessarily implies the will to deceive, and such will, even when not expressed, is nevertheless implied in every exact definition of a lie. Everyone knows that a large body of pagan philosophers (their testimony may be seen in the Antologion of John Stobaeus) have believed with Plato that for just cause a lie may be permitted. The same doctrine pleased certain Christian writers of the first centuries, such as Origin, Cassian (Coll. 17), S. Hilary of Poitiers (in Ps. 14), Martin of Braga, (Opusc. I., c. 4); but was opposed with vigor and extirpated from the church's domain by St. Augustine. Later, in the sixteenth century, it was again taken up by Melancthon, Jean Bodin, (Daemonomania), Albericus Gentilis (De Bello), and developed and propagated by a long line of philosophers and theologians of the Protestant belief. It will suffice to cite Grotius, De Jure Belli et Pacis, Lib. III, c. 1, n. 9, sqq.; Puffendorff, De Jure Gentium, Lib. IV, c. 1, s. 13. and De Officio Hominis et Civis L. V, c. 10, s. 8–10; Sam. Cocceius, Diss. Proeem. XII, L. V., c. 5, s. 1; Heinecceius, De Jure Nat.-et Gentium, L. I., c. 7, s. 196–205; Jeremy Taylor, Ductor Dubit., L. III, c. 2, Rule 5,—not to cite Milton, Johnson, Paley, etc. All these writers say that a lie is forbidden except when the person addressed has no right to the truth; they pretend, even, that only then is there a lie, strictly so called; for, according to their definition, a lie is "a statement repugnant to the existing and continuing right of him to whom it is directed." In conformity with this definition, Benjamin Constant, at the end of last century, maintained against Kant that duty requires that we tell the truth only to those having a right to it, (Oeuvres tom. III, p. 6; see also Kant's D'un prétendu droit de mentir per humanité); and we think that even to-day a great many Protestant moralists are of similar opinion. (See Borden P. Brown, Principles of Ethics, pp. 221–225; Newman Smyth, Christian Ethics, p. 393.) Catholics, on the contrary, since the days of St. Augustine, are unanimous in teaching that the act of saying the contrary of one's thought can never be lawful, that it is *intrinsically and absolutely* evil, because opposed to the very nature of man and of society. We say *unanimous* teaching, for we are hardly called upon to reckon with a few rare exceptions, such as Marcus Marullus in the fifteenth century, in his work "De religiose vivendi institutione," or Bolgeni at the commencement of our own century, in his work Del Possesso, n. 157, or the anonymous author of an article published in the *Mélanges Théologiques* (Ser. VI, p. 410). Hence it may be permitted us to conclude that in the matter of veracity and falsehood the doctrine which one would naturally name "Catholic" is decidedly strict, while that in vogue among a considerable number of Protestants is quite broad, not to say *very lax*.

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[1] The controversy about mental reservations was initiated by the Protestants of the sixteenth century. I find it for instance in a book published in 1609, and entitled *Capitula doctrinae Jesuitarum et quorumdam aliorum pontificiorum doctorum.* Malderus, the learned Bishop of Antwerp, answered in a treatise, *De restrictionum mentalium abusu.* Soon afterwards, and especially under the influence of the Jansenists, the controversy began to divide Catholic writers themselves. Without mentioning the literature provoked by the Provinciales, the condemned propositions, and the *Extraits des Assertions dangereuses,* we will cite the *Dissertatio de aequivocatione* of John Barnes, and the answer to it by Theophilus Reynaud, *De aequivocatione et restrictione mentali;* the *Haplotes* of Caramuel; the treatise on mental reservations by the Carmelite John of St. Thomas; the *Dissertazione dogmatica e morale contro l' uso materiale delle parole,* written by the Dominican Aug. Orsi against the Jesuit Cattaneo; finally in our own day, Kingsley's attack on Catholic teaching and Newman's answer (Apologia, part 7, and appendix). We might mention in addition some excellent remarks made by Manning in his letters to Robert Wilberforce (Life of Manning, Vol. II, p. 39 .

And now a word as to reservation. A reservation, or restriction, is the limitation of an affirmation or negation. If not verbally expressed, it can sometimes be indicated by circumstances, or again, it can be purely mental. Now, according to Catholic teaching explicitly confirmed by the Popes, the use of a reservation purely mental is equivalent to a lie, and consequently is never lawful. As to the use of reservation not purely mental (equivocation or amphibology), it is, in general, forbidden, and that, not because equivalent to a lie, but because, since it expresses the truth in a way very obscure and hard to fathom, it is the occasion of the hearer's being deceived. It can, however, be permitted with just cause, in virtue of the principle of morals that we can lawfully perform an act having two effects, the one good and the other evil, whenever the good effect is superior to the bad. Such are the doctrinal limits inside which Catholics admit the use of reservations, always recognizing that in practice the matter is a most delicate one; for frequently we can scarcely determine whether or not the reservation is purely mental and whether there is a just cause for permitting it—hence wide divergence of solutions among different theologians. Protestants reject absolutely the use of reservation. If they rejected it only as useless to themselves there would be no call to say more, for in point of fact they have no need of any reservations, it being far easier roundly to state the exact contrary of one's thought. But to admit that a lie is in some instances lawful, to admit even that it is in itself indifferent (Sam. Cocceius op. cit.), and at the same time to qualify as immoral the conduct of those who, recognizing a lie to be illicit, seek an honest way of evading inopportune questions, while leaving truth unharmed; such a line of attack besides implying self-contradiction, smacks of what good Christians call Phariseeism. To say, therefore, that one can never put confidence in the word, the promise, or the oath of Catholics, because one cannot be certain that they will not find cause for mental reservation, is a crying injustice. Consistency demands, at least, that such a statement be supplemented by this other: one can never place faith in the word of Protestants, because one cannot be sure that they will not regard him as having no right to the truth, and so bravely lie.

Mr. Brooke Herford "has been struck with this: that even from the best outside friends and admirers of Catholicism it is almost impossible to obtain any clear answer when you ask them what they believe to be the truth about the charge that Catholicism teaches that faith need not be kept with heretics." 'Tis pity these best friends and admirers of Catholicism were unable to afford Rev. Mr. Herford the information required. But in event of failure it might have occurred to him that Catholics themselves could advance some instruction about their own doctrine. Had he taken the simple course of consulting sources of recognized authority, he might now be aware that according to Catholic principles a compact may be lawfully entered into with heretics, necessary conditions being observed; that for good and sufficient reasons it is permitted to promise religious liberty; that this promise may be confirmed with an oath; and that it must be strictly fulfilled; for, as St. Thomas teaches, *servare fidem est de jure naturali.* In learning all this, Rev. Mr. Herford would also have become aware that his assertions to the contrary constitute a gross calumny which in honor requires retraction; possibly he would have grown ashamed of again resurrecting a ie which has appeared in public at regular intervals during the last four centuries, to be periodically refuted. It might be well here to insert a few references to writers who answered Mr. Herford's charges long before he was himself in existence. Such were in 1544, Hermann Lethmatius, De instauranda relig., lib. 2; in 1566, Alanus Copus, Dial.; in 1581, Edmund Campion, Decem Rationes, rat. 4; in 1585, Johannes Molanus, De fide haereticis servanda; in 1611, Heribertus Rosweidt and Robertus Sweert in their dissertations against Daniel Plancius, De fide haereticis servanda; in 1608, 1609, 1611, Martin Becanus in his pamphlets Quaestio Theologica, Quaestiones Miscellaneae, Quaestiones batavicae, De fide haereticis servanda; in 1612, Jean Marquez, El Gubernador Christiano, lib. 2, c. 24; in 1645, John de Lugo, De fide, disp. XIX, n. 124, etc. Having consulted these writers, Mr. Herford, if convinced of nothing else, would at least be assured that no foundation for such a calumny can be found in the words and acts of the Council of Constance. In fact it is by an ascertained error that some writers, notably Gieseler, have laid at the door of the Council a decree stating *nullam fidem haereticis esse servandam.* (See Historische politische Blaetter, IV, 421; Hergenröther, Church and State, Essay XVI, part 2, ¶ 201, 2, n. 296; Jungmann, Church History, VI, p. 339, and especially Hefele's History of the Councils, VII, ¶ 767.) Neither is it true that the Council violated John Huss's safe conduct,—the document was intended to guard him from *foreign* interference, and by no means implied impunity from the ordinary process of law. His contemporaries and the Bohemians themselves so understood it, as is shown in their letter to Sigismund: "Quod si jure et legitima probatione reus inveniatur, fiat cum ipso quod convenit." And speaking of fidelity to promises given, let us put a question to Rev. Mr. Herford—a question of history. Does he really think that during the religious wars the Lutherans and Calvinists, et id omne genus, scrupulously observed the promises made to Catholics, *e. g.*, in France, Holland, and Germany? Has he ever heard in our own day of public compacts violated *to the detriment* of Catholics?

Is it permitted to use calumny in order to prevent an injury? Rev. Brooke Herford intimates that Catholic priests regard this as a lawful means. He tells a wild-goose story about a clergyman who "had gone over to Rome and became a priest, and after some years in the Catholic priesthood quietly came back into Protestantism. He told me that he had been at a conference of priests where the question proposed was: 'Supposing a priest apostatizes, and one of his fellow priests in order to block his way starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated.' Some laid down that it should be treated as a venial transgression, others that it was no wrong, not a single one strongly and clearly condemned it." Now, we cannot here refrain from addressing a common-sense rebuke to Rev. Mr. Herford. Why has he given no indications as to time, place, or person concerned? They might have been awkward we see at once, but Rev. Mr. Herford should have recollected that in civilized society we regard as dishonest and "of anti-social instincts" the man who launches vague and general accusations, leaving no clue whereby the sufferers may refute or at least verify them, and in this case there was special demand for precision and accuracy, as the charge made is, on the face of it, improbable. Remember we are required to believe that in this assembly of priests there was not one acquainted with principles advanced in the most elementary text-books of moral theology—books which in all human probability these very men had studied during a course of three or four years. For it is an universally admitted principle that for no reason and under no pretext whatever, whether of private or public good, can it ever be lawful to employ calumny, and when on occasion an insignificant number of writers advanced the opinion that to retort with calumny in self-defense against a calumniator was not a mortal sin, they were condemned by Innocent XI. Prop. 44. "Probabile est non peccare mortaliter qui imponit falsum crimen alteri ut suam justitiam et honorem defendat." This is not a statement open to question. The matter has been on official record for some two centuries, and if before journeying to Boston to retail the anecdotes of this Anglican clergyman, Rev. Mr. Herford had picked up a common Catholic manual of theology, *e. g.*, Gury, he would probably have spoken more reservedly—at least we like to think so, for it is not our business to assail his good faith as he has assailed ours.

And there are pious frauds abroad, too! For example, Catholics actually baptize pagan infants dangerously ill, and do it, moreover, without, or in spite of, their parent's knowledge. Here Rev. Mr. Herford introduces into his discourse the story of a certain missionary in China. He might, and, in fact, should, have gone farther; should have added that this practice exists since the days of St. Francis Xavier, has been approved by the Holy See, has been encouraged by the founding of a confraternity pledged to promote it, and that this confraternity, the Sodalitas Angelica, has been enriched by special indulgences. Let us see upon what principles all this is based. They are three in number. First, according to the commonly received Catholic doctrine (opposed by Durandus, Paludanus, and Catharinus) baptism conferred upon infants without or in spite of parental wishes is valid, and gives them "a better standing before Almighty God than if they had died as they were." Second, by reason of respect for parental authority, as well as for fear of profaning the sacrament, it is taught to be, in general, unlawful to baptize children without their parent's consent. Third, when said infants are in proximate danger of death they may be lawfully baptized, since the fear of profanation is removed, and the extreme necessity of the little ones must count for more than the parental displeasure. According to Rev. Mr. Herford's view, Rome has, in this respect, "degenerated from the more ancient doctrine." His opinion might have been different had he chanced to turn to a page of St. Augustine (De Gratia et Libero Arbitrio, c. 22), or of the Code of Justinian (lib. I., tit. XI., c. 10), or of the Nomocanon (lib. 4, c. 4, etc.), or even had he been fortunate enough to light upon what was written by Bingham (lib. II., c. 4, § 18), or by Isaac Vossius (De Baptismo disp. 15). What Mr. Herford adds about this giving weight "to the answer of modern liberalism, that we repudiate the claim of the Church to the overlordship of men's souls," scarce concerns us. We are not now interested in this modern liberalism, which has tossed overboard all sense of the supernatural. It is more to our liking to leave the verdict to those who still possess solid, Christian notions about original sin, justification, and salvation; men who do not profess to believe that religion is an inductive study, and that sociology is able to dispute the claim of theology to be queen of the sciences.

Rev. Mr. Brooke Herford ventures, we will say rather dares, to affirm that "Catholicity officially sanctions such misrepresentations of history as its own best scholars are ashamed of." Such a statement called for proof, or required that indications be given as to the falsities officially sanctioned. Was the lecturer thinking of the *legends of the Breviary* and some other points so much discussed at the time of the Vatican Council? Surely it is too late to resurrect these things; we refer interested parties to the numerous contemporary refutations of Janus. And who, may we ask, are the best scholars full of confusion at the action of their mother, the Church? Are they, perchance, Döllinger, Huber, Reusch? Or are they men like Hergenröther, Pitra, Hefele, De Rossi, Duchesne, and Pastor? Far from sanctioning historical falsehoods, Leo XIII., in his Letter to Cardinals De Luca, Pitra, and Hergenröther on Historical Studies, teaches that "the first law of history is never to speak falsely; its second, never to conceal truth: Primam esse historiae legem ne quid falsi dicere audeat, deinde ne quid veri non audeat; ne qua suspicio gratiae sit in scribendo, ne qua simultatis." There may be among Catholics passionate writers who have forgotten the laws of history as thus laid down, but we fear no imputation of rashness in affirming that Catholics may, in this regard, welcome comparison with their adversaries. For impartiality, no less than for erudition, Baronius is a hundred times superior to the Centuriators, whose Senior, the apostate Matthaeus Flacius, wrote better with his knife than with his pen. The Benedictines have published countless folios of documents and we have still to hear the first charges against their honesty; in fact modern scientific history almost dates from the De Re Diplomatica of the incomparable Benedictine Mabillon. Our great controversialists, Stapleton, Du Perron, Bellarmine, never found them in the humiliating position filled by Duplessis-Mornay at the conference of Fontainebleau.[1] People do not, as a rule, cite Froude and Motley as models of strict impartiality, though no one has yet refuted the work on the Reformation, written by Döllinger while still a Catholic, nor the work of Janssen on the "History of the German People," nor that of Kervyn de Lettenhove, "Les Huguenots et les Gueux." For *school manuals* the instructions given by the Holy Father are that these manuals be compiled from scientific and trustworthy works, so that the youthful readers can obtain, without any danger, the true knowledge of facts. If all the text-books employed in our schools do not come up to this ideal, at least they are not inferior to those used by the sects. Rev. Mr. Herford affords us proof of this, for his whole discourse betrays an ignorance of historic facts so inexcusable that it certainly reflects little honor on his own training. The motives that influenced the Dudley foundation offer another proof. If we were to believe Mr. Herford, Dudley and Protestants generally imagined the Church to have encouraged the Duke of Alva's cruelties; as a matter of fact, the letters of the Belgian bishops and of the University of Louvain[1] demonstrate the energetic opposition of the Church to such cruelties. Though well acquainted with Alva's cruelties, he appeared quite ignorant of any devastations made by the Gueux of Flanders[2], of the cruelties practiced by Calvinists in Holland[3], or of persecutions by German Lutherans.[4] Dudley believed the Church responsible for the murder of William of Orange, who really was executed by order of his King and according to a principle of public law then recognized, though, on the other hand, he seemed quite unaware that the assassination of the celebrated Duke of Guise had been decided upon in a Calvinistic conventicle, approved by Coligny, hurried on by the declamations of Theodore de Beza, and perpetrated in the name of the Protestant faith by Poltrot.[5] In America, when the barbarian Indians, from time to time, massacred the English colonists, it was calumniously reported that the attacks were instigated by the Jesuits. We would never finish, if we attempted to show in detail the want of veracity with which past events, as well as contemporaneous facts are represented. For the rest, it is beneath our dignity to pay attention to the silly narratives and ridiculous tales that ornament the reverend gentleman's discourse,—a conversion in an hospital, a Catholic married to a Protestant, who, at the moment of death, commanded his daughter to be brought up in the Catholic faith, having promised the contrary to his wife; a young man who seduced a young girl and would not marry her unless she were baptized; a Catholic, who preferred to confide money to a minister rather than trust his priest (when the bank was the proper place for it).

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[1] Oeuvres du Cardinal du Perron, Paris, 1622, in fol. vol. III., p. 86.

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[1] The letter of the Belgian bishops is still preserved in the Archives of Simancas. The University's letter can be read in the Annuaire de l'Université de Louvain, 1856, p. 294, and in the Bulletin de l'Academie Royale de Belgigen, tom. xxii.

[2] See Kervyn de Lettenhove, op. cit., vol. I, pag. 360.

[3] Ib., vol. III, p. 479.

[4] Janssen, vol. III, 208, 360, and passim (French ed.).

[5] Lettres d'Étienne Pasquier, bk. iv, c. 20; Letter of Chantonay (agent of Philip II.) February 27, 1563 (Archives de Bruxelles); Forbes, Public Transactions, vol. II, p. 329. See in general Kervyn de Lettenhove, op. cit. It is well to remember that the murder of the Duke of Guise took place in 1563, some ten years before the massacre of Saint Bartholomew. Thomas Smith, the English ambassador to France, wrote to Queen Elizabeth at the time that a day would come when Coligny would be assassinated to expiate the murder of the Duke of Guise. (Record Office, State Papers, 1563, cal. p. 203.)

V.

Such disconnected, irrelevant, and farraginous material; such trivial and unsupported objections; such weak ranging along the solid front of the most logical, self-conscious, and intellectual of existing societies, will not destroy its claims to be the sole inheritor of the doctrine of Jesus Christ and His Apostles. While deploring their errors, Catholics respect and admire those great theological minds which have flourished in Protestantism—Leibnitz, Butler, Paley, Guizot, Chalmers, Channing, Schaff, and others. It rouses all one's manhood to have to dea with men like Gladstone, as Cardinal Newman did, or with Jurieu and Claude, as Bossuet. The game is worth the candle, for a great intellectual booty,—the allegiance of new millions and the confirmation of ancient loyalty,—await the victor. Such contests are not fought over twice in a generation, and the Church never fails to approach them with becoming gravity and prudence; but we confess to downright impatience when insignificant minds challenge the whole apparatus of warfare, as though the Terror and the Thunderer were sent out to smash the cockle-shells of some puny enemy. Nor would we have paid more than passing attention to the bundle of innuendoes, errors, misrepresentations, and irrelevancies that make up the discourse of Rev. Mr. Herford, were it not for the platform whence he spoke,—one of the foremost of modern schools, progressive, sympathetic, and elevated beyond sectarian prejudice and bitterness. What a world of difference between the discourse of the Right Reverend Rector of the Catholic University of America and that of Rev. Mr. Herford! The one marked an uplifting of our unhappy differences into a calm region of mutual respect and toleration, where men may move upon the plane of honest doubt, inquiry, exposition, and explanation. The other marks a corresponding descent into the tangled purlieus of the wretched politico-religious history of Europe from the sixteenth to the nineteeth century. One was kindly, philosophical, American, adorned with every charm of oratory, and calculated by its Catholic suavity to exemplify, in the person of one of her most prominent leaders, the true and authoritative positions of the Catholic Church in this time and this land,—positions which are thereby and necessarily, the positions of the millions of her children, since it is as true of the Catholic Church to-day as in the time of St. Ignatius of Antioch, nearly eighteen centuries ago, that wherever the bishop is there is the Catholic Church. The other opened up antiquated and exploded controversies, foreign to us in time, literature, political and social conditions, capable only of disturbing that mutual good-will necessary for the common weal,—controversies once victoriously ended for Catholicism, and whose only real raison d'être perished in the cataclysm of the French Revolution.

The Dudley foundation is, no doubt, a delicate inheritance, for it is based on exegesis now recognized by every scientific scripturist as false; on historical assumptions that are hotly disputed, to say the least; on a defunct state of public opinion, and on a conception of University work, life, and aim, either false in itself or long abandoned by the proud school at Cambridge—no unworthy peer of her island homonym. If the lectures are to be continued, the equitable and logical outcome would be that Harvard should make itself the common battle-ground or theater whereon the pros and the cons of three centuries of religious warfare should once more be threshed out, and should raise above the entry of the venerable institution the Virgilian warning to all intending combatants:

Tros Tyriusve mihi nullo discrimine agetur.

BOOK REVIEWS.

Theology.

Conscience and Law, or Principles of Human Conduct, by William Humphrey, S. J. London, Thomas Baker; New York, Benziger Bros., 1896, pp. 226.

We have here an English manual that furnishes a succinct and clear knowledge of the principles of human conduct, in six chapters, entitled respectively: Human Responsibility, Conscience, Law, Dispensations and Privileges, Justice and Right, Restitution. How many guides of souls have wished for just such a book that might be safely put into the hands of persons anxious or troubled or charged with the care of others? For example, the elementary notions of ethics, human motives and acts, the voluntary and the involuntary, concupiscence, concern, fear,—the object, circumstances, ends, morality, meritoriousness of human acts—are so vaguely understood or not at all. The brief exposition of Catholic philosophical and theological doctrine on Responsibility contained in the first fifty pages of this work remedies this ignorance. The two chapters on Conscience and Law are the backbone of the work,—conscience being treated as the *internal* and law as the *external* rule of human conduct. They give the title to the work, and are alone worth its price. What is conscience, how differing from the natural law? What is practical and speculative, doubt, opinion, suspicion? What is the rule of rightness? How are we to form our conscience, that is, to acquire a practically certain conscience? Then again, what is law and how does it differ from precept, statute, counsel, permission? How promulgated and interpreted? What is custom, and how does it become binding as law? What are penal laws, local and universal laws, and who are the subjects of laws? What is domicile and quasidomicile? How do laws cease to exist, and who has the right to interpret them? Here we have a long series of questions that arise daily in human intercourse, and the correct answers to which are neither more nor less than the very basic principles of human conduct, private and social. In similar manner the chapters on Dispensation and Privileges, Justice and Right, and Restitution are expositions of practical everyday theology that need to be conned and mastered by every

Catholic who cares to obey intelligently the Church, and by every non-Catholic who cares to understand the motives of Catholic submission. Father Humphrey has prepared a catechism of Christian conduct that will go far to dispel the ignorance of multitudes who are ignorant through misfortune of education or birth or inherited prejudice. It would make the basis of admirable instructions in the churches or in the schools, for it contains the marrow of that magnificent system of government by which the Church guides the souls of men to their last end. It reveals also the high dignity of the Catholic theory of life and conduct, and is one of the best apologies that could be put into the hands of our separated brethren. Whoever would understand the enormous progress in the science of Catholic morality let him read the "Two Ways of Light and Darkness" in the "Doctrine of the Twelve Apostles," and the "Shepherd of Hermas," and then this other manual of human conduct, the product of a similar general need at over eighteen centuries of distance, and itself only the essential framework of Catholic practical theology.

Atlas Scripturae Sacrae, Decem tabulae geographicae cum indice locorum Scripturae Sacrae vulgo edit., Scriptorum ecclesiasticorum et ethnicorum, Auctore Dr. Rich v. Reiss, Canonico Capitular, Rottenburg. B. Herder, Freiburg im Baden ; B. Herder, St. Louis, Mo., 1896. Price, $2.75.

The ten maps that make up this book are of the highest interest to the students of Scripture and Ancient History. They are I. Egypt in the Time of the Patriarchs. II. Arabia Petræa and Chanaan at the time of the return of the Israelites from Egypt, the territory around Mt. Sinai. III. Palestine in the time of the Judges and the Kings, the Kingdom of Solomon and David. IV. Chanaan, Syria, Assyria, and Babylonia, according to the monuments of Assyrian literature. V. Assyria and Babylonia, with the cities of Ninive and Babylon. VI. Palestine in the time of Jesus Christ and the Apostles; the Sea of Galilee. VII. Syria, Asia Minor, Macedonia, Greece, Italy, in the Apostolic times. VIII. Jerusalem, Under the Kings ; After the Captivity ; Under the Asmonaean house ; in the time of Vespasian, of Hadrian, of Constantine ; from the fourth to the seventh century ; the "Eremus" or Desert of Jerusalem in the same period (Lower Jordan and Dead Sea). IX. Modern Jerusalem. X. Modern Palestine.

An alphabetical list of the localities, with references to their places in Scripture, and other succinct explanations, complete this very valuable Scriptural geography. It is gotten up with all attainable scientific accuracy, as might be well expected when the house of Herder sends forth work of this nature, for which it has been long and favorably known. Every seminary, college, convent, and parochial school ought to possess this indispensable help to the knowledge of Bible and Early Church History.

Catholic Doctrine and Discipline Simply Explained, by Philip Bold. Revised and in part edited by Father Eyre, S. J. London, Kegan Paul, Trench, Trübner & Co. Benziger Bros., New York, 1896. Pp. 340.

In fifty-eight chapters the author of this volume explains the Commandments of God and the Church, Grace, Merit, Predestination, Prayer, the Sacraments, and Sacramentals, the Symbolism and Decorations of Our Churches, and the Administration of the Sacraments. The work contains much Catholic doctrine well digested and set forth in good readable style. There is a vein of sterling sense running through it all; the positive expository element dominates in the choice of matter and in the arrangement of the arguments. Altogether it is a work that proceeds somewhat on the lines of the Catechism of the Council of Trent, and might be placed with excellent effect in the hands of anyone desirous of mastering the essentials of Catholicism. If there were added in the beginning a small bibliography of the best accessible works on the special subjects treated, it would greatly enhance the value of the work. A good index enables the reader to find all the information it contains on any given point.

Meditationum et Contemplationum S. Ignatii de Loyola Puncta, Libri Exercitiorum textum deligenter secutus explicavit Franciscus de Hummelauer, S. J. Freiburg im Baden; Herder, 1896; H. Herder, St. Louis pp. 435. $1.25.

This new edition of the text of the Exercises of St. Ignatius will be welcomed, not only for their intrinsic merit, but for the handy and attractive form of the book, especially the clear and artistic printing and the portable octavo size. An introduction of considerable length explains the nexus of the Meditations with one another and with the Contemplations.

The Great Commentary of Cornelius a Lapide, I Corinthians, Translated and edited by W. F. Cobb, D. D. London: John Hodges, 1 vol., 8vo, pp. 408, 1896.

This English translation of the Scriptural Commentaries of Cornelius a Lapide or Van den Steen (1566–1637) has reached its seventh volume. The previous six contain the Commentaries on the Four Gospels. The Acts of the Apostles and the Epistle to the Romans are in press. Thus the most practical part of the Commentary which the learned Jesuit wrote, on nearly all the books of the Old and New Testament, is within reach of every English reader, who may enjoy to the full the earnest and unaffected piety of the most famous of modern commentators. Inferior to Maldonatus in his commentary on the Gospels, and to Estius in that on the Epistles of St. Paul, accused of excessive and exhausting lengthiness, Cornelius a Lapide remains forever the *thesaurus* of preachers. His great erudition, his patristic knowledge, and his numerous anecdotal illustrations make him the beloved friend of men who have to preach with great frequency and on many themes. His knowledge of the Oriental languages is not very great, and he is often far from strictly scientific in his treatment of the letter of the Scripture; nevertheless, in spite of Richard Simon's rather moderate praise, he is still a favorite guide in the study of the Word of God.

In treating of the Epistles of St. Paul, he tells us that his scope was "*solide, breviter, methodice, et clare tradere sensum maxime genuinum et literalem harum Epistolarum, uti et reliquae deinceps Scripturae; ideoque ex textu graeco, hebraeo et syro atque ex patribus ea proferre quae sensum hunc genuinum vel demonstrant vel illustrant.*"

The book is gotten up in handy octavo style, on excellent paper, is printed in clear type, with topical headings to each page and italicized catchwords at the beginning of each paragraph. It deserves a place in every priest's library and would make excellent spiritual reading in any Catholic family.

Indulgences, their Nature, Origin, and Development, by Alexius M. Lépicier, D. D., O. S. M. I. vol. Kegan, Paul, Trench & Co., London, 1895.

This volume is from the pen of Professor Lépicier, the distinguished successor of Cardinal Satolli in the Propaganda. It appeared early last year, but was hitherto unavoidably crowded out of consideration. We hasten to bestow upon it the recognition it deserves.

Indulgences have proved a veritable rock of scandal to so many minds that he who would undertake the treatment of this subject must bring to it a largeness of view and an abundance of sound principles to meet the stock-in-trade objections urged against it. Not that the doctrine in itself presents any very complicated problem for solution. Its elements, on the contrary, are quite simple. But erroneous points of view, heightened considerably by prejudice and so-called historical abuses, have put the whole question in a most unfavorable light. Of all this, none could be better aware than Professor Lépicier, whose long experience in England enables him to grapple with his subject under its most uninviting aspects, and certainly not without a very pleasing degree of success.

The nature and consequences of sin are clearly defined; the superabundant merits of Christ and the saints are dwelt upon suggestively, and the guilt of debt attaching to moral faults is brought out with precision and accuracy. The origin of the name "Indulgence" itself contains many items of interest for the reader, who is made to see in it a military term used by the Romans and afterwards appropriated by the Church to signify a higher and holier truth. The word *indulgentia*, "indulgence," was somewhat akin to our English "political amnesty," just as "statio" vigilia, "parochus," etc., have found in our language a series of terms unmistakably of kindred origin and meaning. The views of the Fathers on Indulgences, the growth of the same through successive periods of history, their conditions, applicability, and abuses are dwelt upon at length in successive chapters.

The work is orderly and the style is a mosaic of quotations from the sacred text, showing a marked familiarity with the Old and New Testament writers. The part played by Tradition and Scripture in the determination of this definite belief constitutes a pleasing feature of the treatise. Withal, it is very readable, very philosophic, and cannot fail to supplement a priest's instructions on this much abused doctrine. It speaks for itself and is its own apology.

Philosophy.

Nourrisson, Voltaire et le Voltairianisme, Paris, Lethielleux, 1896, 8° pp. 670.

Another book on Voltaire! It seems like bringing coals to Newcastle to add one more volume to the stately mass of litliterature which has for its object—

> L'enfant gâté du siècle qu'il gâta.

Nevertheless, we could ill do without this work of M. Nourrisson. It is written directly from the writings of the philosopher of Ferney, and is more than an authentic portrait of the creator of the French Revolution,—is a documentary sketch of the intellectual life of French society in the middle of the eighteenth century. In ten chapters M. Nourrisson describes the youth of François Arouet, who took at an early age, for unknown reasons, the name of Voltaire, then the years of his liaison with Mme. du Châtelet at Cirey, his sojourn at Potsdam with the great Frederick, his settlement at Ferney, and the tremendous activity he displayed thenceforth in the miniature state which he managed to construct for himself on the confines of France, Italy, and Switzerland. Under the captions of Country, Humanity, and Tolerance, M. Nourrisson has collected from the writings of Voltaire the true principles and aims of the world's most destructive genius,—his selfishness and cruel, besetting avarice; his personal cowardice and endless refined malice; the pomp and glitter of his written phrase, and the more than ordinary meanness of his private life,—in a word, the huge hypocrisy of this most gifted child of the eighteenth century,—are all in these pages, with inexhaustible evidences over his own name. In the second part of his work M. Nourrisson discusses in eight chapters the peculiar philosophy known as Voltairianism, in its relations to philosophy itself, to the great philosophers, and in its concepts of Ideas, the Soul, Liberty, God, Morality, and Politics. In these chapters we recognize the skilful hand of the historian of the philosophies of St. Augustin, Leibnitz, Bossuet, and Pascal, and readily yield to the author the right to the devise which he has chosen: *Ego te intus et in cute novi.* (Pers. III, 30).

If we leave aside his careful education by the Jesuits, the frivolous character of the age, and the shattered condition of France, there are two things which help us to understand the ascendancy of Voltaire over the minds of his contemporaries,—his capacity for work and his genius for satire. With him work was a passion. He was surely possessed by a towering ambition, though his estate and his timidity did not allow him to advance in the political world in spite of habitual cringing and flattery. By an unbroken campaign of labor this wonderful man gained an empire over the minds of men precisely as a generation later the indefatigable Napoleon wrested to himself that empire over the nations of Europe which was forever the secret desire of Voltaire,

"Le travail est mon Dieu, lui seul regit le monde
Il est l'âme de tout."

Alone or in company, at home and abroad, in prison or out, in the midst of dissipation and on tedious journeys, his active mind never rested, and the secretaries he employed were frequently exhausted by the incredible demands he made upon them. Besides countless poetical effusions, he wrote two epic poems, fifty tragedies, comedies, and operas, many odes, epistles, and satires, besides histories, dialogues, discourses, dictionaries, innumerable dissertations on literature, the natural sciences, philosophy, theology, legislation, criminal justice, etc. His correspondence fills many volumes; unedited portions of it are yet discovered from time to time; much of it was purposely destroyed, *e. g.*, the letters to Mme. du Châtelet,—more of it was never recovered from the parties to whom it was addressed. He was, moreover, from youth a close and exacting man of business, and he acquired in his long life an enormous fortune, the basis of which was laid by successful army contracts given him by a government which he never ceased to ridicule and even to betray. This endless labor was all directed to himself,—his personal well-being was the aim of every action and the mainspring of his conduct. Egotistic beyond measure, he suffered extremely from the talents and successes of others,—witness his bitter rivalries with Rousseau and Fréron, and his jealousy and ill-treatment of Buffon.

With the Celt satire has ever been the most effective of weapons, and the skill and experience of a hundred generations of bardic lampoonists seem to have been concentrated in the soul of Voltaire, otherwise so well aided by inclination training and surroundings, to become the biting lash of a multitude of men whom he at once hated, feared, envied, and despised. It was said of the old Celtic bards that they could raise blisters on the King's cheek with their scornful song. Voltaire, indeed, caused the cheeks of churchmen and statesmen to burn and their ears to tingle with the merciless mockery of his pen.

Voltaire, le serpent, le doute, l'ironie,
Avec son oeil de flamme il espionne, et rit.
Oh ! tremble ! Ce sophiste a sondé bien des fanges !
Oh ! tremble ! Ce faux sage a perdû bien des anges ![1]

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[1] Victor Hugo, Les Rayons et Les Ombres (V-VI).

Who does not know the unparalleled apostrophe of Joseph de Maistre: "Paris crowned Voltaire; Sodom would have banished him. Midway between admiration and horror, there are times when I would like to erect a statue to him by the hand of the executioner. Look at that abject forehead that no sentiment of *pudeur* ever flushed; those two extinct craters, in which luxury and hatred seem yet to simmer; that mouth,—nay, that frightful gash (rictus) that stretches from ear to ear; those lips light pressed by cruel malice, ever ready to burst open in tones of blasphemy or of sarcasm."[1]

I borrow one more characteristic profile from the book of M. Nourrisson, the lines of the poet Rolla:

> "Dors tu content, Voltaire, et ton hideux sourire,
> Voltige-t-il encore sur tes os décharnés?
> Ton siècle était, dit-on, trop jeune pour te lire;
> Le nôtre doit te plaire, et tes hommes sont nés;
> Il est tombé sur nous un édifice immense
> Que de tes larges mains tu sapais nuit et jour."

The controverted questions of the manner of his death and the final disposition of his remains are equitably treated by M. Nourrisson, who gives the pro and con on each side, and abstains from any final judgment. Voltaire could scarcely have objected to the epitaph which Rousseau is said to have written for him:

> "Plus bel esprit que grand génie,
> Sans foi, sans moeurs, et sans vertu,
> Il est mort, comme il a vécu
> Couvert de gloire et d'infamie."

In fact, he wrote his own epitaph when quite young in the Epitre au Maréchal de Villars (1721). I transcribe it as a specimen of that scoffing attitude which he never abandoned towards whatever was venerable and holy to his fellow-men:

> "Si quelque jour, moi chétif
> J'allais passer le noir esquif,
> Je n'aurais bien qu 'une vile bière;
> Deux prêtres s'en iraient gaiement
> Porter ma figure légère,
> Et la loger mesquinement
> Dans le coin d'un cimetière.
> Mes nièces, au lieu de prières,
> Et mon Janseniste de frère,

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[1] Soirées (IV.) de St. Pétersburg,

Riraient à mon enterrement;
Et j'aurais l'honneur seulement
Que quelque muse médisante
M'affublerait pour monument
D'une épitaphe impertinente."

Scarce more than a hundred years have passed since Paris apotheosized the living Voltaire, and we remember yet the almost national solemnity of the burial of his nineteenth century counterpart, Ernest Renan. There is something in universal fame, in cosmopolitan glory which sweeps up irresistibly the affections of the Frank and blinds him, especially in periods of political self-repression, to aught else than the renown of France, even through those of her children who have

"Sought and found, by dangerous roads,
A path to perpetuity of fame."

But in that hundred years of epic experience and vicissitudes, how much has France gained by the counsels and maxims, by the life and example of Voltaire and Renan? One thing she has surely lost in great measure, if not irreparably,—the element of faith,—that stable anchor so needed by the mobile, impressionable nature of the Celt, that universal and all-sufficient motive which once bound in indissoluble unity and affection the Gallo-Roman, the Sicamber, the Burgundian, and the men of Aquitaine,—which lifted mediæval France out of the wreck of the Carlovingian state, and gave her the proud empery of taste and art and learning,—which created and justified the crusades, and held France from disruption in the downfall of Catholic Christendom. Corroding doubt, unholy cynicism, scurrilous frivolity are eating away the vitals of the world's proudest nationality, of a people among whom the Catholic idea flourished for centuries without hindrance on the most receptive soul. Voltaire and Renan, the noisy "Christmoque" and the suave and elegant dethroner of the Man-God! They have moved from the heart of France the cornerstone that St. Rémi planted in the Salic law,—the belief in the divinity of Jesus and the respect for His Spouse; hence the edifice of the Catholic ages is straining at all points, and crises and convulsions succeed one another, and men stand aghast, as during the pale and threatening calm that precedes the bursting of the hurricane. Nevertheless, there is a mighty power of regeneration, an incalculable spiritual elasticity in this people which does nothing by halves. The sun of faith may yet again dawn upon the land of Clovis and Rémi, of Hincmar and Suger, of Abelard and Bernard, of St. Louis and Joan of Arc. When it does, the world will follow, for such is the law of history, never falsified since the day of Tolbiac, that France is the pulse of the intellectual movement and the unfailing index of the deepest feeling of mankind.

The Helpful Science.

This is a neat little volume, published mostly for American readers, by the well-known English philosopher and scientist, St. George Mivart. It is a straightforward and convincing acknowledgment of the necessity of Metaphysics, which is, in the author's judgment, " the helpful science."

The writer's object is to call attention to the fact that modern speculation, if persisted in along lines already faulty, must needs lead to the sterilization of thought and the abandonment of scientific pursuits as void of requisite foundation and certainty. The views of Descartes, Hume, Mill, and Spencer are carefully considered, and the worth of the different systems of "realism" pertinently discussed. A disciple of the latter school of thinkers for some years, and hemmed in, as he says himself, by a labyrinth of difficulties, out of which, for a while, he saw no avenue of escape, Mivart simply tells the story of his own philosophic conversion, and reviews the healthy principles by which it was brought about. He pleads the cause of Metaphysics with a view to obtain for it a favorable hearing among his fellows. The facts to which he calls attention are the certainty of existence, the validity of memory and of reasoning, as well as the objective and intuitive evidence of first principles. For each and every one of these distinct chapters are vouchers. He rejects mediate and hypothetical realism and declares the proper system to be that of Intellectualism—that is, a critical intuitive realism. He points out very clearly that modern speculation should not have taken Descartes' assumption of the impossibility of direct intercourse between mind and matter as a fact beyond any questioning, a principle to be erected into a dogmatic and ungainsayable assurance. On the contrary, so far from being a fact, this impossibility of immediate intercourse between spirit and matter is contradicted by consciousness. There "*is*" intercourse between them, and this intercourse is immediate. The fault of Descartes was one of method. He assumed an idea and made facts make good its passage. He tried to discover *how* this intercourse takes place. Mivart waives all question as to how such connection may be realized, limiting himself to the consideration of the actual fact that such is, in very truth, the case.

Admitting the Cartesian assumption and following it out along its logical lines of development, we will eventually, to use his own words, "be landed in universal scepticism." Why question the validity of memory, he avers, when to question it means to implicitly admit its validity? We are supposing our memory to be valid in the very processes by which we would overthrow its validity, and thus we are of those who build more wisely than it is given them to know. What incentive to study, what stimulus for scientific pursuit if the tools we use are not fitted for the purpose? Unless we can know something with certainty, science is a myth and knowledge a bundle of ideas, concerning whose worth we can know nothing. One thought must certainly strike all to-day who think and feel, that unless we speculate in conformity with science we are but sapping the very sources of human knowledge. If, while science wends its way to further and further conclusions, we are engaged in questioning the validity of its starting points and shrouding them in doubt and mystery, and all because of an assumption which is adverse to fact, we certainly can hope for no good from an attempt to sterilize the noblest efforts.

The volume is popularly written and entertaining. None can fail to profit by its perusal and gather a strong rejoinder to the scepticism of the day from one who knows the secrets of its strength and weakness, and who exposes both fearlessly and in the interest of truth.

History, Travel, Institutions.

Outlines of Church History, for Schools, Colleges, and Seminaries, by Rev. H. Wedewier, D.D., professor in the Royal Colleges of Wiesbaden, translated and supplemented by Rev. John Klute. Catholic Universe Pub. Co., Cleveland, 1896.

This modest volume might well be in the hands of every Catholic. In 247 octavo pages it contains an accurate summary of the entire history of the Church, and its moderate price puts it within the reach of every one. The incredible evolution of the Sunday newspaper and the popular review makes it necessary for the average Catholic to be well instructed with regard to the main events of Church history, to understand the difficulties and trials of the Spouse of Christ at various critical periods, and to know that the Holy Ghost reveals Himself forever to the Church in guidance, illumination, strength, and consolation.

A Visit to Europe and the Holy Land, by Rev. H. F. Fairbanks. Fourth edition, with illustrations ; Benziger Bros., New York, 1896, pp. 463.

These notes of a clergyman's journey to Europe and the Holy Land enjoy a well-deserved popularity. They are written in an easy and pleasing style, and cannot fail to entertain and instruct the reader.

Johns Hopkins University Studies in Historical and Political Science, edited by Herbert B. Adams. Fourteenth series.

1. Slavery and Servitude in the Colony of North Carolina, by John Spencer Bassett, Ph. D., iv–v, pp. 86.
2. Representation in Virginia, by Julian A. C. Chandler, A. M., vi–vii, pp. 83.

1. Professor Bassett in the five chapters of his monagraph describes "the introduction of slavery," "the legal status of slavery," "the religious and social life of the slaves," "the free negro and Indian slaves," and "white servitude." A very serious difficulty presents itself at the outset to the historian of early slavery in the colonies, because of the scarcity of historical records dealing with slavery. "The lives of the American slaves were without annals, and to a large extent without conscious purpose. To get the story of their existence there is no other way than to follow the tracks they have made in the history of another people. This will be a slow and, in a sense, an unsatisfactory labor. At best it can give but a partial picture of the real life of the slaves, yet it can give all there is to give." And so the historian "must be content to gather up as many facts as can be found and to regret that circumstances have made it impossible to obtain a more complete story." The legal status of the slave is, of course, pretty fully recorded in the legislative and judicial records of the slave-holding colonies. But the social life of the slave, and his social rather than his legal relation to the dominant race, are perhaps the most important elements to be considered in an institutional study, and it is unfortunate that just here the historical evidences are most meagre and unsatisfactory.

Out of such fragmentary and confessedly insufficient material,

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Professor Bassett has reconstructed as complete a picture as is possible, and has contributed an excellent study on a subject of importance in institutional history. The monograph shows careful research, the material is well arranged, and the style is terse and clear. For the most part Professor Bassett has confined himself strictly to presenting the results of his research, and has refrained from discussing any of the many aspects of his subject. At the outset, however, he has condensed considerable philosophy into the first few pages of his study, and it is a philosophy that seems a little inclined to handle this “peculiar institution” with somewhat of gentleness and to regard it as a necessary phase in the evolution of the black race. “To have come to America as a slave was not without an advantage to the negro” (p. 11). “The same reasoning which in all social systems recognizes the expediency of placing the child under the dominant direction of his more experienced parent, will be effective in showing that in the days of the earliest contact of the white man and the black man it was a useful thing for the latter that he took his first lessons in civilization in the rigorous school of slavery” (p. 12). This is not so apparent that the mere statement carries conviction with it, and as Professor Bassett has not further developed this interesting thesis we may at least withhold our assent to it until the logic of events has demonstrated it more clearly than it has yet done. There has of late been a tendency in some quarters to develop a retrospective philosophy which justifies our former negro slavery as a providential means that was to work out grand results for the black race. When the Republic of Liberia was first set up, there were those who, believing they discerned the shadows of coming events, saw in Liberia the grain from whence were to issue forces destined to Christianize and civilize the races of darkest Africa. From America the emancipated slave was to return to his ancestral jungles as a light-bearer to his still benighted brethren. But this prediction and hope has not yet been justified. Nor is there any reason to believe that they will be. European civilization has drawn a cordon around the borders of Africa and is fast closing in from nearly every side. In its progress it will probably either civilize or exterminate the black race, and thus bids fair to assume the role that the prophets foresaw for Liberia. Beyond the influence, therefore, which it exerted on the few millions of negroes that are in America our slavery has produced no results on the blacks. It cannot, in the face of events, be magnified into a factor in the evolution of a race. At best its influence has affected only a small and an isolated fraction of a race and is apparently destined to be without effect on the race at large. It could probably be maintained that in most instances the slavery of the past was a necessary phase in the evolution of our race at large. But, flattering as would be the unction, we can hardly urge that this was so in the specific case of negro slavery in our colonies. Had the colonist and the negro come face to face on our soil, as did colonist and Indian, then it might have been maintained that the natural order of development would have required that the one race make slaves or corpses of the other. But the two races did not thus come face to face. The soils they occupied were separated by thousands of miles of rolling waters, and whilst the conditions in the South undoubtedly invited negro slavery and the spirit of the age permitted it, yet it is no more true that it was a necessary phase in the evolution of either race than that the cramps or the measles are necessary phases in the development of a child.

But whilst we disagree with some implications of Professor Bassett's philosophy, we have the fullest appreciation of the value and merit of his study.

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2. "The monograph represents a few chapters of a larger work on the Constitutional History of Virginia, which the writer has in preparation. It treats only of representation in the State Legislature, and not of Federal representation. Representation is of fundamental importance in our system of government, and every historical contribution to the literature of the subject is timely and welcome, and Mr. Chandler's study is a careful one of much merit. It brings to light an interesting history of a long struggle over the question of representation between two sections of the State whose interests were often conflicting. The unequal distribution of the slave population on the two sides of the Blue Ridge seems to have rendered it impossible to agree on any basis of representation. Summing up, Mr. Chandler gives the following as the systems of representation that have existed in Virginia :

1. Representation by settlements or plantations with no definite number of representatives from each settlement.

2. Parish and county representation without a fixed number of delegates from either the parishes or the counties.

3. Representation by counties only, two representatives from each county, neither more nor less, whether the counties were large or small.

4. Representation to the College of William and Mary, in accordance with the English custom of allowing representation to the Universities.

5. Borough representation, granted by the town charters, or by an act of the general assembly.

6. From 1830 to 1851, an arbitrary system of representation without a constitutional basis.

7. Beginning with 1852, another arbitrary system of representation to continue unil 1865, when the legislature should make a reapportionment.

8. Representation based on the registered voters of 1867, with a provision for reapportionment after every census, but with no constitutional basis for such reapportionments.

9. Representation apportioned in 1878 and 1891 with reference to population and county boundaries.

History of Monetary Systems, by Alexander Del Mar; London, Effingham Wilson; New York, Brentano, 1895; pp. xxxix-511.

In the preface to this valuable work, the author tells us that its scope "includes a recension of my former chapters on India, Greece, and Rome; a continuation of the Roman history from the monetary systems of Augustus to the downfall of the Empire, and an examination of the Merovingian and Carlovingian systems, the Moslem system, the systems of Britain from the earliest times to the reign of Edward III., and the systems of Saxony, Scandinavia, the Netherlands, Germany, and the Argentine Republic." Special attention is paid to the historical development of the "relative value of gold and silver, the origin, nature, tendency, and influence of this ratio and its amenability to legal control," also to the origin and progress of Private Coinage. The general views of the author as to the principles of money are set forth in the following paragraph:

"These principles of money—namely that money is a measure and must be of necessity an institute of law; that the unit of money is all money within a given legal jurisdiction; that the practical essence of money is limitation; and that coins and notes alike are symbols of money—are fully discussed and illustrated in my 'Science of Money.' It is true that at the present time their operation is greatly obscured by the license and abuse of private coinage, but even through this bewildering medium they can still be discussed. It is out of the confusion created by this practice, it is from the fallacy of mistaking metal (which apart from numbers, cannot measure value any more accurately than barter can) for money (which, apart from metal, can, and does, accurately measure value) that all contentions on the subject have arisen; nay, more, this confusion is to-day imperilling the peace of the world. The wheels of industry are at this moment clogged, and what clogs them chiefly is that gross, that sensuous, that materialistic conception which mistakes a piece of metal for the measure of an ideal relation, a measure that resides not at all in the metal, but in the numerical relation of the piece to the set of pieces to which it is legally related, whether of metal or paper, or both combined. In short, it is this misconception which is responsible for the demonetisation of silver in the Western world, and the consequences traceable to that event."

In twenty chapters the author discusses the history of Indian, Persian, Hebrew, Greek, and Roman moneys, the Sacred Character of Gold, the Gothic, Moslem, Early English, Anglo-Norman and Plantagenet moneys, the Evolution of the Coinage Prerogative, the moneys of Saxony, Scandinavia, Germany, and Argentine, Private Coinage. Three appendices follow on the Statistics of the Ratio, Bank Suspensions Since the Era of Private Coinage, the Gold Movement of 1865–73, and Existing Monetary Systems. A lengthy bibliography, prepared from the books of the British Museum Library, greatly enhances the utility of this excellent manual for the study of the origins of so essential an institution of human society as is money.

There is but one defect in this manual,—a defect common enough in a certain class of historical manuals,—the author goes out of his way to insult the mediæval popes as the executioners and destroyers of the Roman Emperor and the Byzantine Basileus. He speaks too flippantly and without proof (p. 276) of the "effrontery and swagger" of popes, of the "impudent claims of the Vatican," of "curses from the lips of a scheming pontiff." The popes uniformly objected to the clipping or debasing of coin; mediæval Rome itself served in the West as a great mart of exchange and a regulator of values; Frederick II was, indeed, a modern man in several senses,—but his reforms were not calculated for the free and independent life of Western Europe; if the English Kings paid Peter's pence, they drew from their relations to Rome a great strength, for the pontifical "protection" in those days was greater than armies or navies to-day, since it reposed on an unwavering belief and a profound respect. The one element of mediæval unity that held a hundred struggling elements on the road of progress, was the papacy, and the science of money and values owes no less to this confidence-begetting unity, and this universal authority, than the science of diplomacy,—both of them nourished and developed in the shadow of the one great stable power that dominated the formative periods of our modern nations.

Catholic Summer and Winter School Library, Summer School Essays, Vols. I.–II., small 8 vo, pp. 265, 300; also **Prehistoric Americans**, by the Marquis de Nadaillac; pp. 241; Chicago: D. H. McBride & Co., 1896.

These three tasty volumes bring us a part of the good work done in the Catholic Summer Schools since their inception. The Marquis de Nadaillac, Mgr. d'Harlez, and Father de Smedt, S. J., were naturally not present at the sessions of the schools. Their learned contributions were sent from across the water to be read at the meetings. In anthropological studies, Oriental languages, history, and scientific historical criticism, these three men are respectively the peers of any modern writers in their departments. Father de Smedt is the senior of the Bollandists; the Marquis de Nadaillac is well known by his great work on Prehistoric America, issued some years ago, and Mgr. d'Harlez is one of the most accomplished Chinese scholars in Europe. The other essays in these volumes have an unequal value, but all are worth reading for their suggestiveness and earnestness. Some possess a rare grace of style; others are the results of grave thought and mature study; none of them are unworthy of a place in this useful series. We hope the publishers will continue the good work, and not cease from furnishing our Catholic homes with such solid literature, at once cheap, elegant, portable, and instructive. The contents of the two volumes of miscellaneous essays are: Vol. I. Buddhism and Christianity, Mgr. d'Harlez; Christian Science and Faith Cure, Dr. T. P. Hart; Growth of Reading Circles, Rev. T. McMillan, C. S. P.; Reading Circle Work, Rev. W. J. Dalton; Church Music, Rev. R. Fuhr, O. S. B.; Catholic Literary Societies, Miss K. E. Conway; Historical Criticism, Rev. P. C. De Smedt, S. J. Vol. II. The Spanish Inquisition, Rev. J. F. Nugent; Savonarola, Condé B. Pallen, Ph. D.; Joan of Arc, J. W. Wilstach; Magna Charta, J. F. Ewing; Missionary Explorers of the Northwest, Judge W. L. Kelly.

History of the German People at the Close of the Middle Ages. Translated from the German of Johannes Janssen; Vol. I, (two volumes in the English edition); London: Kegan Paul, Trench, Trubner & Co.; B. Herder, St. Louis.

We cannot better sum up the contents of this great work than in the succinct phrases of the prospectus, which here follow:

"This first volume of Janssen's History (2 vols. in translation) is a valuable, scholarly, and most interesting record of some fifty years immediately preceding the Reformation—a period in which Germany, by virtue of her improvements in the art of printing and the wide-spread book trade which she consequently developed, stands out as the intellectual center and liberty market of Europe. These pages present a vivid and truthful picture of all the various elements—social, religious, intellectual, artistic, economical, and juridical—which were united in the life of Germany at the close of the fifteenth and the beginning of the sixteenth centuries.

The immense impetus received by literature and learning in consequence of John Gutenberg's discovery of the printing-press and movable types in the middle of the fifteenth century, the rapid multiplication of schools of every degree all over Germany, the founding of new universities, public libraries, and other educational centers, as well as the keen interest excited in religion by the increase in the number of Bibles printed in the vernacular, are all admirably set forth.

"The labors of such eminent scholars as Rudolph Agricola, Alexander Hegius, Rudolph von Lauzen, Reuchlin, Cæsarius, and others in continuing the ecclesiastical and scholastic reforms initiated by Nicholas of Cusa in 1451, are dwelt upon at some length, and special stress is laid on the religious zeal and enthusiasm which animated them all. 'Intellectual progress on a firm basis of Christian belief' is shown to have been the leading characteristic of the age, and the key-note of individual labor. To use the treasures of classic lore, placed in their hands by the capture of Constantinople in 1453, for the glory of God and of the Christian religion was the great object of all these learned men. An interesting comparison is drawn between this older school of 'Christian Humanists' and the younger Humanists who later on formed the first school of free-thinkers.

"Several interesting chapters are devoted to the description of the then flourishing condition of German architecture, sculpture, painting, and engraving, with a sketch of Albert Dürer's life and work, and an account of the growth of poetry and popular prose literature in Germany.

"There follows a graphic account of the social conditions of the period, including the great trade and labour guilds; the state of agriculture and the peasant classes; the relations of landlord and tenant; feudal regulations and rights; manners, customs, and dress of the different classes of society—nobles, burghers, artisans, peasants, and professional classes; the new mining industry, and the growth of commerce and capital.

The concluding division of the volume contains an account of the position and constitution of the Holy Roman Empire, of the growth of the power of the Princes, and the introduction of the Roman legal code in place of the ancient German national law; describes the famous Diet of Worms in 1495 (the closing scene, according to Hallam, in the history of the German Middle Ages); gives a character-sketch of the Emperor Maximilian I., friend and patron of learning, and an account of his fruitless efforts at many successive Diets to secure the allegiance of the Princes and to prevent the disintegration of the empire, and concludes with the unsuccessful intrigues of France to obtain possession of the Imperial Crown, and the election of Charles of Hapsburg on the death of Maximilian in 1519.

"The whole narrative is compiled with imaginative insight and laborious precision. This volume has gone through sixteen editions in the German, and Herr Janssen is known to be a high authority, and gives chapter and verse for all his statements."

This translation of Janssen's first volume has long been awaited. It has been conscientiously performed, and has entailed upon the translator many sacrifices. The publishers have seen fit to suppress many of the lengthy and erudite notes, and there is wanting an index. Nevertheless, the value of the work is beyond calculation, and every priest and layman ought to be possessed at once of this most scientific of works on the origins of the Reformation. We understand that the translation of the second volume is in preparation, in fact is about ready. The arduous undertaking ought to meet with a generous support.

Conquest of the Northwest, and Life of Gen. George Rogers Clark, by William Hayden English ; 2 vols., large 8°, over 125 illustrations ; pp., 1183.

This is the history of the incorporation with the United States in 1779 of the territory immediately northwest of the Ohio and now divided among the great and flourishing States of Ohio, Indiana, Illinois,Michigan, Wisconsin and a part of Minnesota.

Two men did this imperishable deed, Gen. George Rogers Clark and Father Pierre Gibault, the Canadian pastor of Vincennes. "To the latter," says Judge Law in his History of Vincennes, "next to Clark and Vigo, the United States are more indebted for the accession of the States comprised in what was original Northwestern territory than to any other man." The former was the intrepid and intelligent military chief who realized better than any one else that "northwest of the Ohio river was the open door by which the hostile Indians raided the white settlements, and that these raids were instigated, planned and prosecuted under the direction of the officers of the British military posts in that country. These were Detroit, Vincennes, Kaskaskia and Cahokia. . . . In his deliberations upon the subject there is no reason to believe that he did not think of the possible ultimate acquisition of the whole of that great country as well as the present defense of the white settlements." The expedition had the support and counsel of Patrick Henry, Thomas Jefferson, George Wythe and George Mason, and was thus the outcome of the common deliberations of the best statesmen that the youthful republic could show. In the eventful years that elapsed from January, 1778, to September, 1783, the task was begun and accomplished, and the imperial pathway secured from ocean to ocean, the granaries of the next century established, and the political unity of the republic on lines wider than the Roman Empire made certain. After Yorktown, it is the greatest event of the Revolution, for the Ohio and the Lakes would be British possessions to-day, were it not for the men who dared this mighty deed, whose thrilling details are told so impressively and scientifically by the author, so well known by his share in the legislative and political life of our country.

The work is based on long and accurate studies of all relative documents, and on many papers that have been preserved to the author through family inheritance. Portraits, plans, maps, patents, diagrams, and other monuments of the period are given in great abundance, and the chronological order of the narrative in no way detracts from its romantic and fascinating interest.

These heroes suffered no less than the men of Valley Forge, and their splended bravery arouses the highest admiration in the soul of every reader. Prestige, numbers, position, nature, were against them, but an indomitable determination burned in the breast of Clark, and warmed the heart of every member of the heroic little band of invaders.

The Catholic American has an exceptional interest in this book, for it contains a full and documentary account of Father Pierre Gibault, co-founder with Clark of this great complexus of States, and with him ever memorable in their annals, as long as there is a spark of gratitude or a flicker of intelligence.

Gratitude! Gibault asked for five acres of ground in his old age on which to build a little house and to prepare for death, but the tardy action of Government and the interference of Archbishop Carroll, (who protested against the alienation of Church property to an individual clergyman,) prevented the accomplishment of his desire, and so he died beyond the Mississippi in Spanish territory (1804), poor and an exile, though he gave an empire to the United States.

"No county, town, or post-office bears his name; no monument has been erected to his memory, and no head-stone even marks his grave, as its location is entirely unknown," (Vol. I., pp. 189, 190). There should arise at Vincennes a group representing the general and the priest, each in the garb of his vocation, with clasped hands and manly mien, solemnly promising the indissolubility of their great compact. On the four sides of the pedestal might be bronze bas-reliefs representing the departure of Clark, the adhesion of Father Gibault, the march on the British post, and the capture of it. No monument would be better deserved, and none would serve the cause of American patriotism with more lasting effect.

Art and Archæology.

Les Catacombes de Rome, par Henri de l'Épinois, Nouvelle Edition revue, augmenteé par M. Paul Allard, Paris, 1896. Alfred Vromant et Cie. 8°., pp. 292, with plates.

The late M. Henri de l'Épinois was well known to the world of historians as one of the erudite band of workers which the École des Chartes has prepared for the study of mediæval documents. His writings and collections of documents concerning the famous process of Galileo won universal admiration, and his numerous studies in fifteenth and sixteenth century life marked him as a conscientious, industrious, and successful worker in the politico-ecclesiastical field. Beatrice Cenci, Alexander VI., Cardinal Gaetani, Nicholas V., Stefano Porcari, Giordano Bruno, the Ligue and the Popes alternated in the *Revue des Questions Historiques* with charming studies on the origins of Christianity. The study of the catacombs was for him a fascinating one, and in 1875 he published the little manual which now appears in a new edition. Less bulky than the manuals of Northcote and Kraus, it has a merit of its own,—excellent choice of materials, order and compactness in the disposition, and a unity of purpose and description is throughout the book. The twenty-one chapters treat successively of the history of the catacombs, the art and symbolism of these underground cities of the dead,—especially the Eucharist, the Cross, Baptism and Confirmation; of the beginning of the Christian society, the Resurrection its cornerstone; of the ancient veneration of the saints, the Blessed Virgin, St. Joseph, and of certain archaic symbols of the Church. M. Paul Allard has perfected the new edition and added some studies of his own, notably a good one on the Epitaph of Abercius. We recommend highly this manual of the artistic or monumental evidences of the primitive Christian life.

Quellen und Forschungen zuer Geschichte und Kunstgeschichte des Missale Romanum im Mittelalter. Iter Italicum. von Dr. Adalbert Ebner; Herder, Freiburg im Breisgau, 1896; B. Herder, St. Louis; pp. x.–487; 10 marks.

Dr. Ebner has been tempted by recent paleographical successes of the Academy of Vienna and of the Bollandists, to begin a description and classification of the *liturgical manuscripts* that lie scattered throughout the archives and libraries of Europe. With means furnished him by the University of Munich at the suggestion of its Faculty of Theology, he visited lately many libraries and archives of Italy, and compiled a (yet unpublished) catalogue of all the liturgical manuscripts they contained. A portion of these treasures is now made known—those manuscripts which contain the Roman Missal in its ancient form of Sacramentary or in its mediæval shape, full or partial, plain or artistic. To these original sources of knowledge Dr. Ebner adds a number of hitherto unpublished texts of the Ordo Missae and the ecclesiastical Calendar. These curious and interesting documents furnish him with the theme for a number of valuable investigations on the development of the Sacramentary into the Missale Plenum, on the position of the Canon in the Roman Sacramentaries, the text-history of the Canon Missae, and the historical development of the Ornamentation of the Missal.

Herein lies the special value of Dr. Ebner's book. Some thirty illustrations from ancient Missals of Rome, Milan, Florentine, Venice, and other Italian cities, nearly all original photographs, bring before us the devotion and taste with which our Catholic ancestors beautified the text of the Mass, and especially of the Canon, from the seventh century manuscripts of the Gelasian Sacramentary, or rather from the Carlovingian Renaissance, through the Middle Ages, until, from the ornamenting of initials, little by little the full-page illustration of the Canon came to be a *sine qua non* of every Missal. The paleography of these Missal manuscripts is carefully studied out by our author,—no small task, and yet one that furnishes scientific internal criteria of age, origin, etc.

The Enthroned Father (Majestas Domini) and the Crucifixion are the usual miniatures of the Preface or the Canon, but the feasts of our Lord and the Saints, liturgical actions, historical facts, and arbitrary motives furnish subjects for the skill of the miniator. Germany and France seem to have cultivated this lovely art more than Italy. Certainly, it is in these lands that the most splendid mediæval Missals are found. The perusal of this valuable study reminded us of how little there is substantially new in the art of book-making, and of how much ancient technical tradition of classic times has come down through the conservative care of the Church.

There are many minor details of history scattered through the old Missals,—necrologies, confraternities, the earliest use of Arabic numerals in Europe, the peculiarities of the Missals of the monks and the mendicant orders, the continental devotion to SS. Patrick, Bridget, Columbanus and Gallus, recalling the tireless old Irish scribes, to whom, not only the liturgical, but the scriptural texts owe so much, natural events, like eclipses, the history of Italian families, etc. Dr. Ebner has undertaken a great work, full of promise for the evolution of mediæval art, since the men who wrote the Missals were none other than those who built the Cathedrals and decorated them, a marvelous brotherhood of unselfish and high-minded men, pursuers of the ideal, struggling forever with the nature without and within them, and forever bringing forth new fruits of piety or of art. We hope that ere long an Iter Germanicum, Iter Gallicum, Iter Anglicum, and Iter Hispanicum will be added to this volume, thus furnishing, as did the Mabillons and Blumes in the past, original material in full and accurate condition to the thousands who can follow such studies only from afar.

Introduction to the Study of Latin Inscriptions, by James C. Egbert, jr., Ph.D. Adjunct Professor of Latin, Columbia College; New York; American Book Co.; 1896; pp. 468. 8°.

We have now a much needed introduction to the study of Latin Inscriptions. Since the appearance of the fifteen great folios of the *Corpus Latinarum Inscriptionum* some manual was needed by which the 150,000 and more lapidary evidences of Greek and Roman life, thought, and manners might be studied with order and effect. M. René Cagnat's *Épigraphie Latine* (Paris, 2d. ed., 1890) was a very great step in this direction. Iwan Müller's *Handbuch der Classischen Altertumswissenschaft* (Vol. I., 1892) also provided a general training for this work. But Professor Egbert's book is the first general manual of this kind in English. The Roman wrote his history grandly, not alone in the living pages of Livy, Tacitus, Suetonius, but also on imperishable bronze and marble. His was a kingly people, and his soul was possessed by the same passion of posthumous glory that filled the breasts of Egyptian dynasts and Persian despots. The importance of the subject and the rarity of its treatment among us will perhaps excuse the reproduction of the following page from the *American Catholic Quarterly Review* (January, 1895):

"The passion of inscriptions has been always strong among powerful and cultured peoples, as the modern discoveries in Assyria, Egypt, Persia, and India abundantly testify. Inscriptions were the heralds of Hellenism in its day of pride, as they are to-day the witnesses of the range of its influence. But never were they more numerous than in the palmy days of imperial

Rome, when they stared at the citizen from the arches and the statues of the *fora*, and looked down on him from a hundred basilicas and temples in every city of the mighty East-West world. The walls, the roads, the aqueducts; the boundaries of domains, public and private; the seats in the theatres, the weights and measures, the weapons and curios; the rough marble in blocks and the tiles on the roofs—every material object of public or private life, afforded a space, great or small, to the insatiable 'man of letters.' Public acts, like treaties, alliances, plebiscita, law edicts, senatus-consulta, and imperial constitutions, were eternalized in bronze while private transactions were preserved with no less care on durable material, as the banker's accounts, the rent rolls, the tavern bills and political manifestos of Pompeii show us. Sometimes whole annals or biographies were written out on stone, as we see by the Parian *Marmorchronik* and the famous *Monumentum Ancyranum*. Only one familiar with the texts and details of early imperial history can imagine what a multitudinous mass of inscriptions must have existed intact before the downfall of the ancient culture. But they perished miserably at the hands of those two great enemies of human achievements, cruel men and relentless time. One ground them into the earth, and the other swept away all reminiscences of their ancient estate, so that the same silent desolation spread over those relics of Roman greatness which Rome herself had so often brought upon the greatness of older civilization than her own."

Dr. Egbert's work is divided into two parts: The first concontains, besides a bibliography and a description of the Berlin Corpus of Latin Inscriptions, three chapters on the Latin Alphabet (historical and morphological) and on Numerals. The second treats in six chapters the Roman Name, the Names and Titles of the Emperors, Official Titles, Tituli or inscriptions of a public commemorative character, Documents, Restoration and Dating of Inscriptions and Abbreviations. There are supplementary tables of abbreviations and of the inscriptions used in the manual. A carefully made and logical index makes the book of immediate utility to every teacher and student. The work is henceforth indispensable to every profound student of the Latin language, and we would rejoice to see it adopted at least by some chosen few in the highest classes of our colleges. One reason is, that the best modern scientific progress in Latin has been largely along the road of Latin Epigraphy.

Law.

The Principles of the American Law of Bailments, by John D. Lawson, LL.D., Professor of Common Law in the University of the State of Missouri, pp. xvi, 667. St. Louis: F. H. Thomas Law Book Co., 1895.

The Law of Bailments, which has become an important division of our jurisprudence within the past two centuries, and has received able and authoritative treatment at the hands of Sir William Jones, Judge Story, Edwards, Schouler, and other well-known legal writers, finds in this new work of Professor Lawson a very complete and intelligible, as well as a somewhat original expression. Abandoning the customary and complicated though logical analysis of the subject into Depositum, Mandatum, Commodatum, Pignus and Locatio, he divides all bailments into two great classes, viz: 1. The ordinary bailments governed by the general provisions of the law; 2. The exceptional bailments, in reference to each of which the law, for reasons of public policy, has prescribed certain special rules. The first class is subdivided into bailments for the bailor's benefit; bailments for the bailee's benefit; bailments for the benefit of both bailor and bailee. The second class includes innkeepers, common carriers, and telegraphs and telephones. This arrangement enables the author to discuss the whole subject on the basis of the ordinary grounds and measure of legal liability,—a method which renders it much clearer and more easy of comprehension than where the rules governing the various practical forms of bailment are separately considered without referring to the general principles from which they have been developed. This mode of presenting the law of bailments must prove of singular advantage to the student, who will also find in the lucid and forcible style in which these principles and rules are stated a great assistance both to his understanding and his memory. The judgment with which the illustrative cases incorporated into the text have been selected, as well as to their number as to their utility, entitles this volume to additional commendation, and warrants the expectation that the pleasure which the lawyer already familiar with the subject finds in its perusal will be repeated in the experience of the teacher and the student who may use this work for the purpose of instruction.

Hand-Book of the Law of Torts. By Edwin A. Jaggard, A. M., LL.B., Professor of the Law of Torts in the Law School of the University of Minnesota, 2 vols., pp. xvi, 1307. St. Paul: West Publishing Co., 1895.

The importance and scope of the Law of Torts is indicated by the fact that unlike the other manuals of the Hornbook Series, thus far issued, the present one fills two compact and substantial volumes. The subject is treated by Professor Jaggard on the scientific lines pointed out and so ably maintained in the treatise of Sir Frederick Pollock, which was noticed in the April number of the BULLETIN. This tendency to refer the rules of law to their fundamental principles, and to develop "the legal mind," rather than to cram the legal memory, should receive the heartiest encouragement from the profession as well as from instructors in the law. In the words of the preface to these volumes: "The enormous quantity of matter daily ground out by the mills of the law is making it necessary that the practitioner, as well as the student, should again resort to the first principles. The multitude of current authorities increases the necessity of a corrected analysis and demands a better classification of the law. There is little hope of progression in this direction from its discussion under the heads of concrete objects. * * *" Adopting the method of discussion demanded by this view of the law, the author devotes his first four hundred pages to a consideration of the general principles and doctrines common to all torts, the remainder of his work being occupied with the specific wrongs to which these principles and doctrines are applied. Owing in part to the abtruse nature of the subject and in part to the author's use of modern artificial terminology and his selection of illustrations from cases beyond the comprehension of those just entering upon legal studies, the first portion of his treatise is scarcely fitted for the use of students who are not already familiar with the works of Austin, Holland, etc., and whose reading has not been widely extended in other branches of the law. In the second portion, where concrete and definable offenses are considered, this difficulty is diminished, though even here it is not wholly absent. The subject of torts is generally regarded as among the simpler legal subjects, and as such often appears in the earlier studies of a law school curriculum. A text book for use at that stage of professional education should be adapted to the limited information and undeveloped legal reason of the student, and hence a work like the present is much more suitable for an advanced class in the subject than for beginners. With this exception (which applies to Professor Jaggard's book only in its Hornbook capacity) these volumes realize the ambition of their author to produce a philosophical treatise worthy to take a place among those which have already adorned the English law.

A Treatise Upon the Law of Pleading Under the Codes of Civil Procedure, by Philemon Bliss, LL. D., Professor of Law in the Missouri State University and late judge of the Supreme Court of Missouri. Third edition. Revised and annotated by E. F. Johnson, B. S., LL. M., Instructor of Law in the University of Michigan. 1 vol., pp. xxxv, 809. St. Paul: West Publishing Co., 1894.

When this treatise by Judge Bliss first appeared in 1878, Code Pleading was yet an experiment, even in States where it had been longest adopted. The business sense, both of the profession and the public, had indeed revolted against the cumbersome formalities and verbose obscurities with which the progress of litigation was impeded, but whether the substitute which had been devised would stand the test of experience was still to be determined. That the experiment has proved successful is probably due in no small measure to the influence which this work of Judge Bliss has exercised upon the minds of the judges and the members of the bar. The clearness with which he distinguished between the unalterable substance of the law of pleadings and those forms of statement which may be indefinitely varied to suit the exigencies of the age, his explanations of the new rules and of their scope and application, his suggestions as to further improvements in the modes of presenting issues, all aided to conciliate opposition, to afford the legal mind an easy transition from the old method to the new, and ensure such perseverance in the trial of the code system as would afford its merits an opportunity to manifest themselves. And now that the period of experiment has passed and the system has become permanently incorporated into the law of many of our States, the lawyer finds in the same treatise a guide to its practical employment, and the answer to numerous questions which it still presents. Of a work which for nearly twenty years has occupied such a place in the profession no extended notice can now be required. The present editor has simplified the use of the text by inserting black-letter headings to the paragraphs, and has added many cases to the notes, distinguishing the leading cases by printing them in larger type. For this service he is entitled to the thanks of all who have access to this edition, especially students, to whom such slight indications of the matters worthy of particular attention are oftentimes of great assistance.

Handbook on the Construction and Interpretation of the Laws, with a chapter on the Interpretation of Judicial Decisions and the Doctrine of Precedents, by Henry Campbell Black, M. A., author of Black's Law Dictionary and of Treatises on Judgments, Tax Titles, Constitutional Law, etc., 1 vol., pp. x., 409 ; St. Paul : West Publishing Co., 1896.

The duty of instructing students in the principles governing the construction and interpretation of written laws has never been ignored by their professors, although the difficulty of teaching the subject in detail on account of the want of text-books adapted to their use has prevented it from finding a place in the regular curriculum of legal studies. In our judgment, this difficulty is greatly diminished, if not entirely removed, by this new work from the pen of Mr. Black, already the author of treatises which have received wide commendation. The reduction of the rules to separate and simple propositions, followed by, but not interwoven with and buried under, their explanations and illustrations; their arrangement under headings which express true distinctions in the subject-matter to which they apply; and the general clearness and precision with which they are expressed, make it possible to place the book in the hands of a student at an early stage of his legal education with a reasonable hope that he will be able to comprehend its doctrines and apply them during his future studies. Not the least interesting and valuable chapter in this volume is the last, which treats of the Interpretation of Judicial Decisions and the Doctrine of Precedents. In the present tendency to elevate the study of case-law above that of well digested treatises, based upon the examination and comparison of all the cases in the light of permanent legal principles, nothing is more important than that a student should be made to realize that a proposition is not necessarily good law, because he can find a judicial decision in which it is enunciated. It is essential for him to learn to distinguish between the kernel of law which a decision may contain (if it really contains any) and the husks which enclose it and the rubbish under which it is concealed, and to discern the *ratio decidendi*, which gives to the case its sole value as an authority. That this subject is logically related to that of the interpretation of written law is evident, and we deem it fortunate that Mr. Black has brought both together into one volume, where they can so easily be made branches of a continuous course of study.

Natural Science.

On the Densities of Oxygen and Hydrogen, and on the Ratio of their Atomic Weights. By Edward W. Morley, Ph. D.; Smithsonian Contributions to Knowledge. Washington, 1896.

Aside from the interest that would attach to the ratio of the atomic weights of any of the known elements, this particular case possesses peculiarly important features. Hydrogen, the lightest known gas and the element of smallest atomic weight, is a natural standard for comparison. But the number of other elements with which it unites directly is comparatively small, so that direct comparison is limited. Oxygen, on the other hand, unites with the majority of the elements and, therefore, is peculiarly adapted to this kind of investigation, and the consequent importance of an accurate knowledge of the relative properties of these two elements is sufficiently obvious. The problem has naturally attracted a great deal of attention and brought forth much good and beautiful work, none of which nevertheless was entirely beyond objection. It has, however, been fairly solved at last, and by an American investigator, Professor Morley. In general terms the investigation was conducted by two methods. One presents the unique feature from a theoretical point of view in that the synthesis of water is followed completely, the masses of both constituents, as well as of the final product, being accurately determined. In the second method the comparison of the densities of oxygen and hydrogen, larger masses and pure gases were used than has been the case with previous investigations. In both cases the ingenuity displayed in overcoming the experimental difficulties, and the care and precision of the work is marvelous, and comparable to that of Stas. For these reasons the investigation is a model one, and from the accuracy of the results obtained will, undoubtedly, take its place as a classic. It is refreshing to find in Professor Morley's preface to the monograph, acknowledgment of substantial aid rendered by business corporations, as well as by private generosity and educational institutions, to this extended investigation, from which no immediate "practical" benefit is to be expected.

Jean-Servais Stas. Ouvres Complètes. Bruxelles, 1894.

On the 13th December, 1891, died Jean-Servais Stas, one of the foremost figures in the science to which his life had been given. This veteran, rich in years and honors, was a foremost figure in chemistry, and, indeed, in the whole range of experimental science, and the story of his life is a shining text for the scientific worker in this too material age. He is best known to the world from the classic researches on combining weights, researches of fundamental importance for chemistry practically as well as philosophically, and surpassing in their precision and workmanship anything else in the range of experimental science. Suggested by the attractive hypothesis of Prout and Meincke—*i. e.*, "the atomic weight of all the elements are simple multiples of that of hydrogen," Stas' work was the most efficient instrument for its overthrow, and incidentally to the establishment of the law of the constancy of combination by weight, the possible error in his experimental proof being not more than one part in ten million, a degree of accuracy not yet approached in the demonstration of any other natural laws.

The Belgian Academy has just finished a memorial to this greatest of its members, more beautiful and appropriate to the man than any other that human ingenuity has yet devised. Under the editorship of Professor Spring, the collected works of Stas are brought together in three quarto volumes, not the least interesting of which is the last, specifically entitled, "Oeuvres Posthumes." To the lover of exact science, in whatever field, this magnificent work can not fail of interest and the pleasure in its possession will undoubtedly be augmented by the evident skill and care in its preparation.

Pittonia, A Series of Botanical Papers by Edward L. Greene, Professor of Botany in the Catholic University of America, Washington, D. C. Vol. III., Parts 13, 14. May–June, 1896.

We welcome to our list of university publications this periodical, formerly published at the University of California. The merits of Professor Greene are so well known that no words of ours are needed to bring them before the public. The appearance of these original and valuable contributions to the science of botany will be always eagerly watched for by every lover of that ancient and attractive study. We append the titles of the papers that make up the numbers just issued: Vol. III., Part 13

(May, 1896): Nomenclature of the Fullers' Teasel; Proposed New Genus of Cruciferæ; New or Noteworthy Species, XV; New Genus of Polemoniaceæ; Some Mexican Eupatoriaceæ. Part 14 (June, 1896): Critical Notes on Certain Violets; Studies in the Compositæ III.; Economic Botany of S. E. Alaska, by W. J. Gorman; New or Noteworthy Species, XVI.

Miscellaneous.

Emmanuel. Official Monthly of the Priest's Eucharistic League and the Apostolic Union. Published monthly by the General Director for the United States of America. Manager, Rev. F. Bede Maler, O. S. B., St. Meinrad, Ind.; Editor's address: 1140 Madison avenue, Covington, Ky.

This modest brochure has reached the middle of its second year, and a glance at its contents shows the benefits it is calculated to confer on its readers, and reminds us of the possibilities that lie in an Eucharistic monthly when they are all drawn out. The Blessed Sacrament is the great central fire from which are fed all the mighty pulses of devotions, zeal, pastoral solicitude, refined and faultless culture, artistic progress, social betterment, political peace and concord, and above all individual self-sacrifice. Hence we welcome this first beginning of an Eucharistic monthly, and trust it will expand the circle of its interests and thereby bring light and consolation to an ever-increasing circle of readers.

A Dictionary of the English and German Languages. Fluegel-Schmidt-Tanger; 2 vols. fol. Laemcke and Buechner, New York, 1896; pp. 968–1006.

This is, by all means, the most practical of the various German-English dictionaries, and the one best adapted for general use. Scientific and technical terms are abundantly represented, yet only such as are likely to be needed by the educated classes are introduced. Local idioms and slang foreign to the genius of English, as well as the Scotch, and Irish dialect or peculiarities are neglected. Not so, however, a certain class of Americanisms that are fairly on the way to literary citizenship. Idiomatic phrases and familiar expressions, terms indicative of the manners, institutions, and habits of the two peoples are especially favored. Altogether, for good order and compactness of material, clearness of definition and fulness of meanings, this dictionary deserves very high praise, and will at once be an indispensable work of reference wherever the German language is seriously taught in this country.

BOOKS RECEIVED.

The Child of God. Prayers for little children, with many illustrations, 64mo. Benziger Bros., New York.

The Bread of Angels. Instructions and prayers for Catholics generally, and especially for first communicants. Rev. Bonaventure Hammer, O. S. F. 32mo. Benziger Bros., New York.

Month of May at Mary's Altar. Considerations for every day of the month· From the French by Rev. Thomas F. Ward, 8vo. Benziger Bros., New York.

Eucharistic Conferences. The Papers presented at the First American Eucharistic Congress, Washington, D. C., October, 1895. New York: Catholic Book Exchange, 120 West 60th street, 1896.

A Complete Manual of Canon Law (Anglican), by Oswald J. Reichel, M. A., Vol I. The Sacraments. John Hodges, London, 1896, pp. 416.

UNIVERSITY CHRONICLE.

I. General Intelligence.

McMahon Hall Library and Reading Room.—One of the principal rooms in McMahon Hall has been devoted to and fitted up for the purpose of a reference library and literary reading room. A donation of one thousand volumes forms the nucleus of the library, and ample provision has been made for its future extension. The leading American and foreign periodicals are found upon the tables of the reading room, and the philosophical and scientific magazines also appear temporarily before their final deposit in the departmental libraries. The inauguration of this general library and reading room, which is open freely to all the students, is a great addition to the working appliances of the University, and has already received grateful recognition from the students.

Year Book for 1896–'97.—The Year Book for 1896–'97 has just been issued. Compared with those of former years it is attractive not only from its size and general appearance, but because it describes educational work not in prospect merely but in actual operation. It comprises lists of instructors and students, a general statement concerning the objects and achievements of the University at large, and particular statements of the courses given and degrees offered in the different schools, with their several departments. The Faculty consists of thirty-one instructors, some of whom are among the most eminent teachers of their peculiar sciences. The entire body of students numbers one hundred and ten, of whom fifty-five are connected with the School of Divinity, twenty-two with the School of Philosophy, twenty-five with the School of the Social Sciences, and eight with the Institute of Technology. The courses of study offered in the various departments belong strictly to what is known as graduate work; that is, to work not generally undertaken by the student until he has attained the Bachelor's Degree in Arts, Science, or Philosophy. Of these courses there are more than two hundred, arranged in seventeen groups, from which selections can be made by the student with the concurrence of his professors. Supplementary to the lectures and recitations in these courses are seminaries, academies, journal and debating clubs, literary societies, laboratories and field practice, and other exercises for the review, discussion, and application of the matters taught by the professors in the class-rooms. The Year Book closes with the names of those to whom degrees have been granted in the years 1895 and 1896. Among these are sixteen Bachelors of Divinity, nineteen Licentiates in Divinity, two Doctors of Divinity, three Bachelors of Laws, five Masters of Laws, one Doctor of Letters, and one Doctor of Philosophy. Taking all things into consideration, the condition of the University, as thus exhibited, must be most gratifying to all its friends. With many obstacles, besides its infancy, against which it still has to contend it has nevertheless developed into vigorous life. It has maintained the high standard which was set for it from the beginning, and now affords to ambitious students an opportunity for higher learning and wider culture than has hitherto been obtainable at least in any Catholic institution in the United States.

Hon. Carroll D. Wright on "Criminal Statistics."—The article on "Criminal Statistics" in the April BULLETIN, by Hon. Carroll D. Wright, has attracted wide attention both from the literary press and among students of sociology. In spite of the old adage that, "figures cannot lie," every one knows how easily figures may be manipulated by ignorant or fraudulent sciolists to support either side of almost any proposition. A considerable portion of the lectures delivered at the University by Mr. Wright during the current year has been devoted to the exposure of statistical fallacies, and an explication of the methods by which they may be avoided. In this article he has applied the same methods to the statistics of crime, and shown how baseless are the conclusions which are often drawn from them by careless or ill-informed writers on the subject. And the article has proved itself especially acceptable to the critical press at this time, when the assertion is so freely made by persons not unknown to fame that crime and pauperism are steadily increasing and that the masses of the people are gradually deteriorating in economic security as well as morals.

The New Dormitory.—Ground has been broken for the new dormitory for lay students and the building is expected to be ready for occupation at the opening of the Fall term. It will be of brick, four stories in height above the basement, and afford accommodations for between forty and fifty students. The rooms are in suites consisting of study and bedroom, well lighted and ventilated, and so arranged that all will receive sunlight in the winter season. In the basement the recreation rooms, refectory, and storage rooms are located. On the main floor are a parlor, and a chapel for the use of resident clerical professors. In every respect the building will be equal in convenience and comfort to the best college dormitories in the country.

Public Lectures.—Dr. Faust's Lectures.—The closing lecture in the Winter and Spring Course was delivered, in the unavoidable absence of Rev. Father Mullany, by A. J. Faust, Ph.D., on the 26th of May, his subject being a "Comparison of the Characters and Influence of George Eliot and Mother Frances Raphael," two of the most noted women of our time. Born one in 1820, the other in 1823, for nearly sixty years these women were contemporaries, each exercising in her sphere a potent influence upon the thoughts and lives of her associates. With the exception of Mrs. Browning, George Eliot was the most cultured woman of her age. Her marked individuality, her vigorous thought, her independence of others, her indifference to hostile criticism made her solitary among the literary women of England. In early life her religious feelings and convictions were deep and strong, but as her mind developed under the influence of German free thought, and her life gradually identified itself with the agnostic element in England through her connection with the *Westminster Review*, she became also an agnostic. After she entered into an alliance with Mr. Lewes, and under his inspiration directed her attention to novel writing. Although tabooed by society, she attained a wide and merited reputation, but her inner life was sad. "Lewes said that life was a bad business, but we must make the best of it, and to this George Eliot said, 'Amen'"

Mother Frances Raphael, known to the world as Augusta Theodosia Drane, was the realization of Emerson's famous saying, "Civilization is the influence of good women." Her first twenty-eight years she spent in the Anglican Church, devoting herself after her arrival at womanhood to works of charity. Under the influence of the Oxford movement she was attracted to the Catholic Church, and through many struggles at last found her way to the truth and became a Catholic in 1851. In obedience to a long-felt vocation she entered the Convent of the Third Order of St. Dominic at Clifton, and eventually became Prioress and Provincial of her Order. The last forty-three years of her life were spent in religious labors and literary work, exhibiting her remarkable ability to write, to build, and to rule. Her published volumes, over thirty in number, embrace histories, biographies, poems, fiction, and doctrinal treatises, all of the highest order of merit and filled with sentiments of beauty, hopefulness and love.

The parallel or contrast between these talented, laborious, and famous women is full of valuable suggestions. One can but ask himself what would have been the character, history, and influence of George Eliot if in her early womanhood she, too, had found strength and repose in the bosom of the Church.

Early Christian Art.—A special spring course of illustrated public lectures was given in the McMahon Hall during April and May, by Rev. Dr. Shahan, Professor of Early Church History, on the "Origins and Monuments of Early Christian Art." The subjects were as follows: April 23d, Primitive Christianity and the Fine Arts; April 30th, Early Christian Architecture; May 7th, Early Christian Painting; May 14th, Early Christian Sculpture; May 21st, Early Christian Mosaics; May 28th, Primitive Christian Inscriptions.

Donations to the Library.

SMITHSONIAN INSTITUTION.—Proceedings of the U. S. National Museum, Vol. XVII. Annual Report of the Board of Regents of the Smithsonian Institution for 1892–'93.

U. S. DEPARTMENT OF AGRICULTURE.—Report of the Secretary of Agriculture, 1895. Circulars No. 4, 18. Division of Agricultural Soils, Bulletin No. 3. Section of Foreign Markets, Bulletin Nos. 6, 7, 11, and 13. Division of Forestry, Bulletin Nos. 10 and 12. Division of Entomology, Bulletin Nos. 2 and 3 (new series). Division of Entomology, technical series No. 2 and Circular No. 15, second series. Report of the Statistician for 1895. Report of the Pomologist for 1894. Report of the Chief of the Division of Publications for 1895. Tenth and Eleventh Annual Reports of the Bureau of Animal Industry. Division of Statistics (new series), Report Nos. 133 and 134. Bureau of Animal Industry, Circular No. 5

and Bulletin Nos. 10 and 11. Office of Experiment Stations, Bulletin Nos. 27, 28, and 29. Division of Chemistry, Bulletin No. 48. Division of Botany, Contributions, Vol. III., No. 7. Division of Publications, Index to the Annual Reports of the Department of Agriculture for 1837 to 1893, inclusive. Farmer's Bulletin, Nos. 35 and 36. Division of Agrostology, Circular No. 3. Division of Ornithology and Mammalogy, Bulletin No. 8. N. H. Eglesson: Arbor Day, Its History and Observance. Edw. Atkinson, Ph. D.: The Science of Nutrition and the Art of Cooking.

DEPARTMENT OF THE TREASURY.—Report of the Commissioner of Navigation for 1895. Annual Report of the Comptroller of Currency for 1895, Vol. I.

U. S. BUREAU OF EDUCATION—Report of the Commissioner of Education for 1892–'93. Edw. Atkinson, Ph. D.: The Science of Nutrition and Art of Cooking.

U. S. DEPARTMENT OF THE INTERIOR—CENSUS OFFICE.—Eleventh Census, 1890: Report upon Wealth, Debt and Taxation; Report on the Statistics of Agriculture. Eleventh Census, 1890: Report on Vital and Social Statistics in the U. S., Part III; Statistics of Death. Eleventh Census, 1890: Report on Transportation, Part I; Transportation by Land. Eleventh Census, 1890: Report on Manufacturing Industries in the U. S., Part I, Totals for States and Territories.

U. S. DEPARTMENT OF THE INTERIOR—CENSUS DIVISION.—Abstract of the Eleventh Census, 1 vol. 8°.

GEOLOGICAL SURVEY OF CANADA.—Annual Report, Vol. VI, 1892–'93, 1 vol. 8°.

MINISTÈRE DE L'INSTRUCTION PUBLIQUE DE FRANCE.—Journal des Savants, Mai, Juin, Juilleb, Aout, Sept., Oct. H. de la Ferrière: Lettres de Catherine de Medicis, T. V.; Musée Guimet, Bibliothèque d'Etudes, T. V.; Bulletin de Geógraphie histor. descriptive, 1895, Nos. 1 and 2; Exposition Intern. de Chicago, Rapport de la délégation ouvriere; Bulletin du Comité des Travaux hist. and scient. Congres des Societés Savantes; Bulletin historique et Philologique, année 1894, Nos. 3, 4; Revue des Travaux Scientifiques, t. xiv. n. 11, 12; t. xv, n. 1, 2, 3, 4, 5.

AMBASSADE DE FRANCE À WASHINGTON.—Exposition intern. de Chicago: Rapport du Commissaire Général de l'Agriculture, Rapport sur le matériel des chemins de fer, Rapport administratif.

RT. REV. THOMAS O'GORMAN, Bishop of Sioux Falls.—Bibliothèque del Ecole des Chartes, 53 vols. in 8°. Hermann von der Hardt, Magnum oecumenicum Constantiense Concilium, 6 (in 3) in fol.; Helmstadt, 1700. Et. Baluze, Vitæ Paparum Avieninionensium, 2 in 4°. J. Fabricius, Bibliotheca Latina, 3 in 8°, Florence, 1858. H. Finke, Forschungen und Quellen zur Geschichte des Konstanzer Konzils, in 8°. G. Saige, Les Juifs du Languedoc, anterieurement au XIV. siècle, 3; 1 in 8°. G. B. Depping, Les Juifs daus le Moyen-Age, 1 in 8°. Arthur Beugnot, Les Juifs d'Occident, 1 in 8°, 65 vols.

HIS EMINENCE CARDINAL SATOLLI.—Rev. James J. McGovern, D. D.: Life and writings of the Right Rev. John McMullen, 1st Bp. of Davenport; Rev. F. Arnaudt, S. J.: The Imitation of the Sacred Heart of Jesus.

RIGHT REV. IGN. HORSTMANN, Bishop of Cleveland.—Description de l'Egypte, Paris, 1821–1829, 2d ed., 24 vols. in 4° and 11 large folios of plates. This is a second edition of the celebrated work prepared by the savants who accompanied Napoleon in his expedition into Egypt. The title of the first edition was: Description de l'Egypte et Recueil des Observations et des Recherches qui ont été faites en Egypte pendant l'expédition de l'armée française; Publ. sous la direction de Mr. Jannard, par les ordres de S. M. l'Empereur. Paris: Imp. impér., 1809.

THE DUKE DE LOUBAT.—Dr. Eduard Seler: Wandmalereien von Mitla, 1 vol. in 4°, Berlin, 1895; Gabriel Marcel: Reproductions de cartes et globes relatifs á la découverte de l'Amèrique, 1 in 4° terte; Atlas 1° in fol. Paris, 1894.

THE LATE JOSEPH WILCOX, ESQ., Phila.—Geological Survey of Pennsylvania: A Summary Description, Vol. 3, p. 1 and 2, 2 vols., 8°, Index; Final Summary Report, 1 vol., 6 maps.

THE MARQUIS DE CHAMBRUN—14 Brochures, 69 numbers of "Revue des Deux Mondes" et "Correspondant."

J. V. HEALY, Brooklyn.—Mémoires d'un Voyageur qui se repose; London, 1806, 3 in 8°. Andrew Marvell; His Works; London, 1772; 2 in 18°. De Sardéry, translated by H. Cogan: Ibrahim or the Illustrious Bassa; London, 1674, 1 in fol. The Philanthropic results of the War in America; 1 in 24°. V. Ball: The Diamonds, Coal, and Gold of India; London, 1881; 1 in 24°. Francis Markham: The Book of Honour; London, 1625; in 4°. John Selden: Titles of Honor; London, 1631; 1 in 4°. Jasper Mayne: Part of Lucian made English from the Original (sic), Oxford, 1663; 1 in 4°.

HON. JUSTICE GARLAND.—Fur Seal Arbitration; Proceedings of the Arbitration (Washington) Tribunal; 8 vols. in 8°.

HON. JUSTICE PAGNUELS (Montreal).—Monument Maïsonneuve 1 in 4°.

REV. F. A. TANQUEREY, S. S.—De Vera Religione, de Ecclesia Christi, de Fontibus Theologicis; 1 vol. in 8°. Compliments of the author.

Archbishop Kain's Gift to the Gaelic Library.—Archbishop Kain, of St. Louis, has given to the Gaelic Library five splendid folios containing a large share of the ancient Irish texts preserved at Dublin. Their titles are as follows:

LEABHAR NA FEINNE, Vol. I. Gaelic texts. Heroic Gaelic ballads collected in Scotland chiefly from 1512 to 1871. Collected from old manuscripts preserved at Edinburg and elsewhere, etc. Arranged by J. F. Campbell, London, 1872 (in folio).

LEABHAR NA H–UIDHRI: A collection of pieces in prose and verse, in the Irish language, compiled and transcribed about A. D. 1100 by Moelmuiri Mac Ceileachair. Dublin, 1870 (in folio).

LEABHAR BREAC, the Speckled Book, otherwise styled Leabhar Mór Dúna Doighre, the Great Book of Dun Doighre. A collection of pieces in Irish and Latin compiled from ancient sources about the close of the fourteenth century. Dublin, 1876 (great in folio).

THE BOOK OF LEINSTER, sometimes called the Book of Glendalough. A collection of pieces (prose and verse) in the Irish language, compiled, in part, about the middle of the twelfth century, with introduction, analysis of contents, and index, by Robert Atkinson, M. A., LL. D. Dublin, 1880 (great in folio).

THE BOOK OF BALLYMOTE: A collection of pieces (prose and verse) in the Irish language, compiled about the beginning of the fifteenth century. * * * With introduction, analysis of contents and index by Robert Atkinson, M. A., LL.D. Dublin, 1887 (great in folio).

Of these the first is a printed collection, rare, and of great value, made by the famous Gaelic scholar and folklorist Campbell. The others are fac-simile reproductions of the great Irish miscellaneous manuscripts known to scholars as the Leabhar Na H–Uidhri, the Leabhar Breac, the Book of Leinster, and the Book of Ballymote. These books will always be the cornerstone of this collection, and the gratitude of all future philologians will go out to the Archbishop for his splendid and timely gift. Further particulars concerning these books may be found in O'Curry's "Lectures on the Manuscript Materials for Irish History."

II. School of Theology.

The Departure of Dr. O'Gorman.—The University hereby expresses its sincere regret at the loss of so devoted, gifted, and experienced a member of its teaching corps, and wishes him the heartiest God-speed in his new career. Yet he has not entirely gone from us, but remains on the staff of the theological faculty as *Doctor Emeritus*, as the following correspondence shows:

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C., March 20, 1896.

To the RT. REV. J. J. KEANE, D. D.,
Rector of C. U. A.

RT. REV. DEAR RECTOR:—The Brief of my appointment to the See of Sioux Falls which is at hand ends my career as professor in the University over which you preside. The assurance conveyed to me by the Holy See that God calls me to other fields of labor is the only alleviation to the deep regret I feel in the severing of my connection with a body which in learning is unsurpassed and in dignity is inferior to none but the Episcopate.

The five years I have spent in daily and fraternal contact with the eminent men who are gathered around you and coöperate with you in the difficult, yet wonderfully successful beginnings of your rectorship, have been the most fruitful and the happiest of my life. Amid the hostilities that have assailed the great work to which God and the Holy See have appointed you, your mainstay and your joy have been the devotion to their duties and the affection for your person invariably manifested by the professors whom you govern and guide. Such have been—as far as the weakness of nature allowed—my own efforts and sentiments during my stay in the University, and such, I pray, may be ever the efforts and sentiments of all professors that are yet to come to the growing work.

I beg you, Rt. Rev. Dear Rector, to transmit notice of my resignation from the Chair of Ecclesiastical History to the Honorable Board of Directors with my profound gratitude for the honor which their appointment conferred on me five years ago. I beg you also to transmit the same notice to the Faculty of Theology and to the Senate which have always been indulgent to my shortcomings and kind to me beyond my deserts. Through you I solicit of the Faculty of Theology a great favor, of which I should not dream if the Constitutiones Facultatis Theologicae (Cap. II., No. III.) did not suggest it. I pray that I be named "Doctor Emeritus." I ask this honor in order that I may keep as close a connection as possible with the most honorable corporation within the Church of the United States.

I remain, Rt. Rev. Dear Rector,
Yours fraternally in Christ,
THOS. O'GORMAN,
Bishop-elect of Sioux Falls.

The Faculty of Theology unanimously accepted the new bishop as its first *Doctor Emeritus*, and directed the Secretary of the Faculty to notify him of its action, and to express in suitable words its regret at his departure and its grateful remembrance of his manifold coöperation in the pioneer work of the University. The following is the text of the Secretary's letter:

CATHOLIC UNIVERSITY, April 6, 1896.

RT. REV. THOMAS O'GORMAN, D. D.,
Bishop-elect of Sioux Falls.

RT. REV. DEAR SIR: At the last meeting of the Faculty of Theology your letter to the Rt. Rev. Rector, under date of March 20, was read, announcing formally your resignation from our body to accept the See of Sioux Falls. Your kindly wisdom, your sympathy and coöperation in the constant labor of founding and conducting a great school of universal knowledge, your prudence and fortitude through all the years of your teaching, have greatly endeared you to us, while the affectionate tone of your letter, and the high esteem which it betrays for the teaching office, render more keen the loss which your promotion entails.

With unanimity the Faculty have chosen you as their first *Doctor Emeritus*, and are happy thereby to keep you among us, if not in person, at least in sympathy, good-will, and devotion to the noble cause for which you have already accomplished so much.

I am also directed to express the sincere submission of the Faculty of Theology to the will of the Holy See in calling you to the high aud arduous duties of the American Episcopate, and to make known to you the sentiments of affection with which your former colleagues accompany you to your new field of labor on the broad and fertile prairies of the Northwest.

I remain, Rt. Rev. Dear Bishop,
Sincerely yours in Christ,
Thomas J. Shahan, Secretary.

Consecration of Dr. O'Gorman.—Dr. Thomas O'Gorman, our professor of Modern Church History, was consecrated Bishop of Sioux Falls, South Dakota, on Sunday, April 19, in St. Patrick's Church, this city, by His Eminence Cardinal Satolli, Apostolic Delegate, assisted by the Rt. Rev. Martin Marty, D. D., Bishop of St. Cloud, and Rt. Rev. John J. Keane, D.D., Rector of the University. The following Archbishops and Bishops were present: Most Rev. John J. Williams, D.D., of Boston; Most Rev. John Ireland, D.D., of St. Paul; Most Rev. John J. Kain, D.D., of St. Louis; Rt. Rev. Bishop O'Hara, D.D., of Scranton, and his coadjutor, Rt. Rev. Michael Hoban, D.D.; Rt. Rev. P. Engel, D.D.; Rt. Rev. Bishop McGoldrick, D.D., of Duluth; Rt. Rev. Camillus P. Maes, D.D., of Covington; Rt. Rev. Henry Cosgrove, D.D., of Davenport; Rt. Rev. John Shanley, D.D., of Jamestown; Rt. Rev. Bishop Cotter, D.D., of Winona; Rt. Rev. Bishop McGovern, D.D., of Harrisburg; Rt. Rev. P. Donohue, D.D., of Wheeling. The discourse was preached by Archbishop Ireland, and will long be remembered for its spendid eloquence. After the consecration a banquet was served to the visiting clergy in the old Carroll Institute Hall. The new Bishop, at its conclusion, expressed his gratitude and pleasure for the presence of so many members of the hierarchy and the reverend clergy. We give below the text of his discourse:

Discourse of Dr. O'Gorman.—"I should be cold-hearted and hard-hearted indeed if I did not feel the brightness and warmth as well as the burdens and warnings of this day; if I did not yield to the honor and friendship testified by this large and illustrious gathering. I do feel and I do yield with sentiments of deepest gratitude. Yet God forbid that I should be so overweening and self-conceited as to take exclusively unto myself the credit of your presence. I am but the occasional, not the efficient, cause of the brilliancy of this feast. That is owing chiefly to His Eminence, the consecrator, then to the illustrious orator of the day, and then to the noble and beloved institution under whose auspices this ceremony has been retained and celebrated in the Capital City of the country—the Catholic University of America.

Therefore it behooves me at once to express my thanks to His Eminence, the Pro-Delegate Cardinal Satolli, for the great honor he has done me, for this public kindness, crowning many others more private, that shall be treasured in my heart until my dying hour. From the day I greeted him on the deck of the Majestic in New York Bay until the present moment I have had the undeserved honor of being near him, in daily companionship while the University was his home, a privilege shared by my colleagues, and in many a long journey throughout the land. To-day, while thanking him for consecrating me, I beg leave to say publicly that I have learned more and more during my intercourse with him to esteem, revere, and love him. What I chanted awhile ago I now repeat with intensest sincerity,—*Ad Multos Annos.*

Of the preacher of the day I cannot trust myself to say many words. You, my friends, know, the country knows, that we two are as brothers. Brothers cherish in silence and need not put into words their mutual affection. It is a welcome Providence and a personal joy that as my earlier, so also my later, years are to be passed in close companionship with the great Archbishop of St. Paul.

I count among the honors and pleasures of this day the presence of my Episcopus Originis, the wise, the prudent, the venerable archbishop of the city of my birth, Boston. I return most special thanks for the favor he does me. On the other prelates and clergymen outside the University who are here present, I have no claim beyond their respect for the University and their kindness to myself. With most of the priests before me, men of my own age, men who have reached through many years of priesthood commanding positions and the esteem of the country, I have an acquaintance formed in the past, fortified and endeared by the present and destined, I trust, to last *ad multos annos.* To them all I give most cordial thanks.

The West is peculiarly noticeable here to-day. The Archbishop of St. Louis, the Bishop of Covington, the Bishop of Davenport, all the suffragans of St. Paul, the Rt. Rev. Abbot of St. John's, Minnesota, the Very Rev. Administrator of Sioux Falls, and many priests from beyond the Mississippi bring into this torrid atmosphere of Washington an unusual breeziness. The reason is that from the West I came, and to the West I go back. The West is my home, and, as the old song has it, "Mid pleasures and palaces though we may roam, be it ever so humble there is no place like home." Do not mistake me; my home, the province of St. Paul, is not humble by any means—I mean it is not obscure, unknown. On the contrary, for reasons that need no explaining, its fame is world-wide, its faith in its own future is unbounded, its hopes are as limitless as its own prairies, and its ways as resistless as its own blizzards. To a corner of that province I am assigned where a warm welcome from priests and people awaits me. Sioux Falls is a missionary field, such as I lived in during the early part of my priestly existence, and therefore a most suitable place for me. Long enough have I taught sitting in the professor's chair; a voice has come to me, *Euntes docete,* so I take to the road, or rather like the man in the parable, *Exiit seminare.* May the season be propitious; may the rain not fail; may God give increase; may the harvest abound.

Alas, although the prospect stirs hopes, the retrospect causes regret. The pleasures I was thinking of in the old song just quoted are those of the mind, and the palaces those of science; I was thinking of the Catholic University of America. Companionship more learned, cultured, and elevating than that of the professors of the University and of its genial Rector I never shall find. Audiences more worthy of a teacher's ambition, more sympathetic to stir him to the highest intellectual efforts than the picked and keen-witted students of the University I never can have. Communion so frequent and close with the great minds of the past as was my lot in the halls of the University I must hereafter forego. Farewell to the happiest, the most fruitful and honorable period of my mental life; and no other life counts, except, of course, that of grace and good works. Who shall blame me, then, if I regret the intellectual leisure so full of nobility and honor, so void of cares and sorrows? However, one thing I shall not lose: it will ever be my boast and glory that I was in and with the Universiiy in its early struggles, in the days when its battles for the right to live, for a place in the world of science were fought and won—won thanks to Leo XIII, his Apostolic Delegate, to the University's watchful Chancellor and trustees, energetic Rector, brilliant professors and loyal students. There is not in the land to-day a broad-minded and fair-minded man who doubts that the University was needed; that it fills a vacant place; that instead of antagonizing any part of our system of Catholic education, it helps, raises, and completes the system; that it has secured permanency, intellectually, financially and every other way.

At any rate, so thinks and so has spoken he to whom above all others is committed the duty of teaching the world, who from his exalted position sees farthest and reads best the needs and signs of the times,—the Pontiff on the watch tower; he has spoken not once, but often; he has called this University into life; has nursed it into vigorous youth; has bidden it Godspeed—and against this supreme power what others shall prevail? May the success of the University go on ever increasing, was one of the prayers in my heart while prostrate before the altar this morning, will be one of the wishes of my heart often and lovingly wafted to the Capital City while roaming the prairies of South Dakota. Rend the veil of the future and read on the pages of posterity that the two greatest facts of the American Church in the latter part of the nineteenth century were the foundation of the Catholic University of America and the institution of the Apostolic Delegation! The two facts are contemporaneous, they are the two prominent factors in the ceremony of this day."

Mgr. Schroeder and the German Chair.—Mgr. Schroeder, our professor of Dogmatic Theology, has taken a lively interest in the establishment of a University course of German language and literature. He has assisted at several meetings of German-American Societies at Pittsburg, Jersey City, and Brooklyn, in all of which he spoke feelingly and successfully of the establishment of a Chair of German. . We sincerely trust that this very noble purpose will soon have its fulfillment, and that the language and literature of the Fatherland will soon be represented in our teaching corps by one of its ripest scholars. Thus the good work goes on, and we may soon hope to see, with the establishment of a Chair or Chairs for the Romance Languages, a complete school of Modern Philology, at least for the great languages of Europe and America.

The Rev. Lucian Johnston, S. T. L., of the Archdiocese of Baltimore, formerly pastor of Hyattsville, Md., has been appointed a fellow in the Faculty of Theology and instructor in Ecclesiastical History. Father Johnston is a son of Col. Richard Malcolm Johnston, of Baltimore, the well-known novelist and essayist, and is a graduate of the American College at Rome.

III. School of Philosophy.

Additions to the Hellenic Library.—During the year the Hellenic Library has received many valuable additions through the kindness of the friends of the University and the Professor of Hellenic Literature, among which the following deserve especial mention : Thirty-five volumes from Rev. P. H. MacDermott, of St. Patrick's Church, Johnstown, N. Y ; forty-five volumes from John W. McCarren, of 280 Barrow street, Jersey City, N. J., in memory of his father, William McCarren, Esq. ; eighty-four volumes by Rev. Edward McSweeny, D. D., of Mt. St. Mary's.

Money Gifts to the Hellenic Library.—The Rev. Edward McSweeny, D.D., of Mount St. Mary's College, Emmitsburg, Md., has given one hundred and fifty dollars to the departmental library of Hellenic studies, and Mr. John McCarren, of Jersey City, has given, for the same purpose, one hundred and thirty dollars, in memory of his father, Mr. William McCarren.

Additions to the Chemical Library and Museum.—During the past year the following gifts have been made to the Chemical Library: Very Rev. Mgr. McMahon, Ure's Dictionary of Arts, Manufactures and Mines; Dr. Thomas M. Chatard, Washington, D. C., eighteen volumes of the Berg-und Hüttenmännische Zeitung and a collection of pamphlets; Prof. W. C. Robinson, Kane's Chemistry; Mrs. W. C. Robinson, Fresenius' Manual of Qualitative Chemical Analysis, Plattner's Manual of Analysis; Dr. David T. Day, U. S. Geological Survey, Mineral Resources of the United States; Rev. James P. F. Kelley, Somerville, Mass., Journal of the Chemical Society of London for 1896; Rev. John J. Coan, Cambridge, Mass., The Chemical News, (London) for 1896: Dr. F. K. Cameron, Journal of the American Chemical Society for 1896; Rev. Dr. J. J. Griffin, Berichte der deutschen Chemischen Gesellschaft for 1893, 1894, 1895, 1896; Zeitschrift für analytische Chemie for 1896; Zeitschrift fur Elektrochemie for 1896; Elektrochemische Zeitschrift for 1896;

Monatshefte fur Chemie for 1896; Revue des Travaux Chimiques des Pays-Bas for 1896; Rev. Dennis O'Callaghan, Boston, Mass., Zeitschrift fur inorganische Chemie for 1896; Rev. J. J. Graham, Haverhill, Mass., Bulletin de Chimie et de Physique for 1896; Rev. Philip F. Sexton, Malden, Mass., Annales de Chimie et de Physique for 1896; Rev. Wm. F. Powers, East Cambridge, Mass., Liebig's Annalen der Chemie for 1896; Rev. D. M. Murphy, Haverhill, Mass., Journal fur praktische Chemie for 1896; Rev. Edward T. Clexton, Boston, Mass., Zeitschrift fur physikalische Chemie for 1896.

Gifts to the Chemical Museum.—Mr. M. H. Hagerty, New York, N. Y., 1,000 bottles for museum specimens; Standard Oil Company, through Mr. Daniel Dea, New York, N. Y., a complete collection of the Company's products; Bosshardt and Wilson Manufacturing Company, Philadelphia, Pa., a collection of oils and waxes;The W. J. Gordon Manufacturing Company, Cincinnati, Ohio, samples of glycerine; The Carborundum Company, Monongahela, Pa., specimens of carborundum; The Joseph Dixon Crucible Company, Jersey City, N. J., specimens of graphite.

IV. School of the Social Sciences.

Work of the Year.—The work of the year in the School of Social Sciences closed on June 12. During the year the courses in Sociology, Economics, and Political Science have been steadily pursued by the students in those Departments,—their work consisting to some extent of public lectures and recitations, but principally of personal research. In the Department of Law from twelve to fifteen hours of public instruction have been given per week, besides the supervision of elective studies by the advanced classes. The general character of the work has been excellent, several of the students attaining a stand of 90 on a scale of 100 at the annual examinations.

Degrees in the Law Department.—At the Commencement on June 16, 1896, the degree of Bachelor of Laws was conferred on Mr. William T. Cashman, of Boston, Mass., and Mr. George S. Connell, of New York City. At the same time the degree of Master of Laws was bestowed on Brainard Avery, Esq., of Proctor, Vt.; James E. Bourke, Esq., of Kansas City, Mo.; James L. Kennedy, Esq., of Greensburgh, Pa., and Thomas D. Mott, Jr., Esq., of Los Angeles, Cal.

The courses offered by each of the foregoing students for examination for his degree, and the average mark which he attained were as follows:

Mr. Cashman: Real Property, Corporations, Equity, and Evidence. Mark 90.

Mr. Connell: Real Property, Corporations, Commercial Law, Evidence, and Social Ethics. Mark 88.

Mr. Avery: Real Property, Corporations, Wills, Criminal Law and Evidence. Mark 89.

Mr. Bourke: Corporations, Railroads, International Law, Military Law. Mark 93.

Mr. Kennedy: Corporations, Railroads, Telegraphs, and Telephones, Municipal Corporations, Economics, Social Ethics, and Logic. Mark 90.

Mr. Mott: Corporations, Railroads, Telegraphs, and Telephones, Municipal Corporations, Economics, and Social Ethics. Mark 92.

The examinations were in writing and were not competitive. All the work in connection with the courses thus elected and offered for degrees was personal, not class work, and the examinations were of the same character,—the number of questions propounded to each student varying from sixty-eight to one hundred, according to the nature and scope of his courses.

V. The Institute of Technology.

The Organization of the Institute of Technology.—During the year it became apparent that the courses of instruction offered in Engineering and Applied Mathematics in the Department of Technology required for their proper development a different organization from that of a department in the School of Philosophy. Accordingly the instructors and students in those courses have been constituted a distinct division of the University under the name of the Institute of Technology, and as soon as it may be expedient, will become one of the Schools of the University, with a complete Faculty of its own. Meanwhile the work is conducted by professors of the School of Philosophy, who in the coming year will give courses in Applied Mathematics, Mechanical Engineering, Electrical Engineering, and Civil Engineering. The Institute will be supplied with all necessary apparatus, and will afford an opportunity for obtaining a complete education in the above-named branches of the Applied Sciences.

ROMAN DOCUMENTS.

The following documents speak for themselves, and are great evidence of the interest of the Holy Father in the work and progress of the University.

The College of the Holy Cross.

REVERENDE DOMINE.

Libenter ex litteris tuis Beatissimus Pater comperit iam exequutioni feliciter mandatum esse quod ipse per Epistolam ad Eminentissimum Cardinalem Gibbons admodum commendarat; ut nempe ad Catholicam studiorum universitatem Collegium institueretur quo ex diversis Americae Institutis alumni acrioris ingenii et laetoris spei convenirent recte riteque educandi. Igitur Sanctitas Sua Sacerdotibus Congregationis Sanctae Crucis, sub quorum regimine Collegium viget, paterne gratulatur. Proque eo quo flagrat studio ad rectam iuvenum institutionem tum in re religiosa tum in re scientifica apprecatur ex animo ut Collegium ipsum floreat, alumnorumque numero et merito augeatur. Id ut, dante Deo, aptatis eveniat augustus Pontifex tibi ceterisque e Congregatione S. Crucis qui Collegio operam navant et alumnis universis apostolicam Benedictionem amatissime impertitur. Haec dum laetus ad te refero sinceram animi existimationem testor, meque tibi profiteor. Addictissimum,

M. CARD. RAMPOLLA.

REV. DR. JOHN ZAHM, Procurator-General
of the Congregation of Holy Cross.

REVEREND FATHER: His Holiness was pleased to learn from your communication that, in accordance with the wish which he himself expressed in a letter to His Eminence Cardinal Gibbons, there has been established at the Catholic University a college in which students of superior talent and promise, from different seats of learning throughout America, may receive the benefits of a proper training.

Wherefore, the Holy Father extends paternal congratulations to the priests of the Congregation of Holy Cross under whose guidance the institution flourishes. Prompted by his zeal for the advancement of religious and scientific knowledge, he prays from the fulness of his heart that the College itself may continue to thrive and be blessed in the number and the merit of its students. And that this happy issue may, by the Providence of God, be brought about, our august Pontiff most lovingly bestows his Apostolic Benediction not only upon you and the other members of the Congregation of Holy Cross who in any way assist the undertaking, but also upon its present and future students.

It gives me much pleasure to communicate this to you, and to testify at the same time my sincere esteem. I remain,

Yours, devotedly,
M. CARD. RAMPOLLA.

Rome, May 13, 1896.

Rt. Rev. Dr. Thomas O'Gorman's Church History.

ROMA LI 25 APRILE, 1896.

ILLME ET REVME DOMINE.

Accepi donum ab Amplitudine Tua mihi oblatum, nempe tuam historiam Ecclesiae Catholicae in Statibus Foederatis. Valde acceptum hoc munus mihi fuit, ac debitas Ampl. Tuae gratias pro eodem refero. Maxime laudabile consilium est libros edere in favorem Ecclesiae in locis, ubi adhuc plurimi sunt, qui extra illam degunt, sicut est in ista regione et salutares inde eflectus secuturos sperandum est.

Interim Deum precor ut te diu sospitet,

Amplitudinis Tuae,
Addictissimus Servus,
M. CARD. LEDOCHOWSKI, Praef.

MONS. THOMAE O'GORMAN,
Epo Siouxarmen.

ROME, S. CONG. DE PROPAGANDA FIDE, April 15, 1896.

RT. REV. SIR: I have received your History of the Catholic Church in the United States. It is a very acceptable gift, and I offer you my thanks for the same. The publishing of such books in favor of the Church is an extremely praiseworthy thing, especially in places where there are very many outside her pale, as is the case in your country, and happy results are to be hoped therefrom.

Very devotedly yours,
M. CARD. LEDOCHOWSKI, Prefect.

MGR. THOMAS O'GORMAN, Bishop of Sioux Falls.

ILLMO E REVMO SIGNORE.

Mi Sono giunti col foglio di V. G. Illma e Revma del 5 corrente i due esemplari del suo Manuale della Storia della Chiesa negli Stati Uniti. Mi sono affrettato a presentare al S. Padre unitamente alla relativa di Lei lettera quello a Lui destinato, e godo di significarle che Sua Santita ha espresso il suo gradimento per tale offerta, trattandosi di lavoro fatto da chi è stato oggetto della sua particolare benevolenza e fiducia col promuoverlo all' alta dignita Episcopale, ed essendone l'argomento di speciale interesse pel Capo Supremo della Chiesa. Rendendole quindi le dovute lodi per avere Ella publicato siffatto lavoro e manifestandole il suo grato animo per le filiali espressioni della detta lettera, benedice di gran cuore la S. V. ed i fideli affidati al suo pastorale Ministero.

Nel renderla di cio consapevole la ringrazio di cuore per l'altro esemplare cortesemente a me destinato, e con sensi della pui distinta stima mi dichiaro.

DI. V. S. ILLMA E REVMA.

Roma 25 Aprile, 1896.

MONS. THOMAE O'GORMAN,
Epo Siouxarmen.

SERVITORE.
M. CARD. RAMPOLLA.

ROME, April 25, 1896.

RT. REV. SIR: Your letter of the 5th inst. has reached me, with two copies of your manual of the History of the Catholic Church in the United Staes. I hastened to present to the Holy Father, together with your letter, the copy destined for him. It gives me pleasure to make known to you his satisfaction at the reception of your gift, especially as it is a work written by one who has been the object of his particular good-will and confidence, made known by your promotion to the Episcopal dignity. The subject of the work is also especially interesting to him as Supreme Head of the Church.

While he praises you, therefore, for this publication, and expresses his thanks for the filial tone of your letter, he blesses, at the same time, with all his heart, both you and the faithful entrusted to your care.

I seize this occasion to thank you for the copy of your work sent to me, and to express my profound esteem for yourself.

Very devotedly yours,

M. CARD. RAMPOLLA.

MGR. THOMAS O'GORMAN, Bishop of Sioux Falls.

ANALECTA.

LITERATURE.—One of the truest marks of the Catholicity of the Church is the multiplicity, rather the diversity of ways by which her erring sheep return to the fold. However various the immediate causes or motives, there is in all conversions at least one common element—viz: a passionate love of truth.

Augustin Thierry possessed this in an eminent degree, for whether as the enemy or friend of the church, he loved truth, and to it is due the gift of faith. Conversion, however, came late,—when his work was practically over, yet the blind paralytic of well-nigh sixty years started out afresh in order to undo, if possible, the errors of a misguided youth. But it was too late, death coming when he had corrected nought but the Norman Conquest. Bitter must it have been for the historian to confess failure at the very summit of his reputation, but Thierry was an historian, than whom none more highly revered the dignity of his vocation, the example of whose self-sacrifice in the interests of truth is perhaps of far more value to the progress of fair history than his writings.

The reader will find it a pleasing task, indeed, to read this little pamphlet of M. Chérot (La Conversion d'Augustin Thierry, Paris, Rétaux, 1896), wherein are laid bare the circumstances of Thierry's conversion by l'Abbé Hamon and M. Gratry, the subsequent attitude of the rational and Protestant world as represented by Renan and Bonnet, the Catholic defence of the church prior to it by Léon Aubineau and the simple-hearted but erudite Abbé Gorini, upon the lines of whose suggestions Thierry began the correction of his works; and, finally, the funeral oration of the Abbé Hamon and a letter of M. Gratry, the two priests who were the personal agents in his conversion.

In the *Bulletin Critique* (March 15) the Père Baudrillart reviews the valuable work of M. Noël Valois, entitled "La France et le Grand Schisme d'Occident." The book gets a judicious combination of praise and stricture. Scientific exactness and study of sources hitherto unconsulted have cleared up some doubtful points, but it seems that M. Valois is sometimes a bit chary of positively affirming conclusions that he has all but demonstrated.

He lets off too easily King Philippe le Bel; and, on the other hand, he should have omitted his "dit-on" in introducing undoubted instances of cruelty permitted by Urban VI. Dietrich von Niem and the "Chronicon Siculum" have put these things beyond all question. In the second volume M. Valois shows himself quite "Avignonnais," and though his opinion is free, as far as Catholic faith is concerned, the critic thinks his science is somewhat at fault, the claim of the Roman Pope having been justified by the very documents and facts presented in the book. True, there was an Italian outcry before the election of Urban; but that it was strong enough to take away from the cardinals their liberty of will does not appear certain. Their conduct would indicate that the majority never thought of opposing or annulling the election until after that fatal fortnight—March 27 to April 10, 1378, the details of which M. Valois brings out with such great precision and vividness. Certain it is that they willingly waited upon the new Pontiff and sent abroad personal notices of his election, in a word,—acted in a way incompatible with their alleged intimidation.

The second essential point in M. Valois's work is his study of the policy of Charles V with regard to the great schism. He has proved that many modifications must be admitted in the traditional accounts; withal he seems to be too indulgent to the King. The action of the royal agent, Cardinal d'Amiens, indicates Charles' responsibility for the decision of the second conclave, and his policy towards the clergy who adhered to Urban was a mere comedy, as M. Valois's revelations prove. It might have cut off all chances of success for the schism had he withdrawn the support of France, but the popular discontent at Rome, the uncertainty of the rights of Urban VI, and the dissatisfaction of the cardinals would have remained, if only as temporary sources of dissensions.

PHILOSOPHICAL.—A strange notion nowaday abroad would shrug metaphysics into unpopularity on the score that it is an arbitrary science of abstractions. Nothing could be wider of the truth. Faults of extravagant schoolmen should not be fastened on their heirs in office as a sort of natural inheritance. "The helpful science," as Mivart aptly terms metaphysics, does not professedly deal with idle abstractions, airy questions as far from reality as Ultima Thule. The compound word itself was invented by Aristotle to designate that branch of philosophy which has for special object the nature, properties, and perfections of real being. It is, in other words, when rightly understood, the after-physics, the analytical prosecution, to a further and higher degree, of the Physicist's labors. It deals with incomplete being and rounds out the notions most commonly present among men.

Thus motion, velocity, force, matter and the like, which are real beings one and all, though never found in nature completely existing by themselves, but always as parts of some compound reality into which they enter as components or properties, are certainly not plays upon words, mere mental makeshifts, but realities, hard with the reality of things themselves. What reality yields up to careful scrutiny under the search-light of analysis, is the groundwork of metaphysics.

To say, therefore, that this special field of philosophy is an abstract science of notions out of all touch with reality, an arbitrary imposition of ideas or facts, is an open confession of ignorance concerning its main trend and import. Metaphysics has two methods—the one from cause to effect, the other from effect to cause. If we score it as useless because it employs an *a priori* method in its investigations, consistency compels us to a like averment as regards mathematics and other sciences. The burden of this consequence is one which few among the railers at metaphysics will care to bear. We should, however, keep clearly in mind that the usual method pursued by metaphysicians is one which proceeds from whole to parts, from effects to cause, a mode of procedure in keeping with the most exacting requirements of methodology. The word itself may or may not be a misnomer, if viewed etymologically; yet neither its nature nor methods are in any wise worthy of the opprobrium attaching to its name.

One is not prepared to find serious misstatements in authors of repute, yet it is passing strange to note what a mischief-maker a simple term may be in the minds of those not familiar with its usage. The term "species," ubiquitous among scholastic writers, is scarcely ever caught in its full drift by latter-day philosophers. Even such a reliable author as Noah Porter ranks St. Thomas and the schoolmen in general as mediate realists, because of his failure to grasp the real meaning which "species" was intended to convey to student readers.

The theory of roving images, of entities migrating into the mind from outer objects, was rejected as far back as Aristotle himself, whose doctrine was simply that objects effected certain modifications in the mind of every perceiver by acting on the sense-organs through motions in the intervening media. Thus, he urged against the "fire-image theory" of Empedocles that vision cannot be produced by the radiation of light from the eye, otherwise we could see in the darkness without the instrumentality of light; and, furthermore, that vision cannot be caused by influences or emanations that stream forth from visible objects, for the simple reason that such an agency would require an appreciable length of time for effective action. According to the Stagyrite, visible objects, for instance, do not act directly on the eye of the percipient, but through a transparent agent or medium. This agent or medium, which in his view conditions light, exists more commonly in the form of water and air. From this it may easily be gathered how nearly he approached to the modern theory that light depends on the undulations of an invisible ether.

The modifications effected in the mind by objects acting through the intervening media were, at a later period, denoted by the word "species." It meant a disposition awakened in the mind by the action of an object; it was, in point of fact, the apprehensive act by which the mind reacted upon the action of an outer stimulus and became likened, in some sense, to the stimulating object itself. Mental modifications were mere physical expressions of things without. They were called "species," not because they were thought to be detached likenesses of outer objects, nor because they resembled external objects (*in nature*), but simply and solely because they truly mirrored the surrounding world in the mind itself. For this reason they employed the term "image or species" simply to express the ratio of reaction in the mind perceiving, in order to distinguish the better such reaction from objects as they are in nature, whether viewed inertly in themselves or concertedly in action.

That they are, therefore, mere intermediary images is foreign alike to the term itself and the genuine stamp of meaning it had in the minds of those who were compelled to its employment by the rigors of a time-honored usage.

GRADUATING EXERCISES, 1895-'96.

On Tuesday, June 16, the University closed the seventh year of its work. At 10 o'clock that morning professors and students were gathered in McMahon Hall, Cardinal Gibbons presiding, to witness the conferring of degrees on twenty-seven successful students. Around the Chancellor were gathered the Right Reverend Rector, Bishop Keane; the Very Reverend Vice-Rector, Dr. Garrigan; the Very Reverend Dean of the Faculty of Theology, Dr. Grannan; the Very Reverend Dean of the Faculty of Philosophy, Dr. Pace; the Dean of the Faculty of Social Sciences, Dr. Robinson, and the entire corps of professors and instructors. A large audience had assembled despite the threatening weather. The opening address was made by the Right Reverend Rector, who spoke as follows:—

The Rector's Address.

Rt. Rev. Bishop Keane opened the exercises and said in substance, that they marked the completion of the seventh year of the work of the Catholic University, and were approached with the deepest gratitude. The past year had been one of especial solicitude and difficulty, because the new Schools of Social Sciences and Philosophy had been added to the School of Divinity and opened, and the problem had been confronted of bringing their conflicting aims into a harmonious whole.

"The Catholic University is to be the University of the twentieth century," said the Rector. "Its face is to the future. Its professors and its students must take into cognizance the studies of the past and present with eyes to the future. The University must be conducted on lines embracing the very highest ideals of the next century, and regard them in the influence they will have on speculative and practical learning."

At the conclusion of the Rector's discourse, Prof. Robinson, Dean of the Faculty of Social Sciences, presented the following candidates for degrees in the Department of Law:

BACHELORS OF LAWS.

William T. Cashman,	Boston, Mass.
George S. Connell,	New York City.

MASTERS OF LAWS.

Brainard Avery, Esq., LL. B,,	Proctor, Vt.
James C. Bourke, Esq., LL. B.,	Kansas City, Mo.
James L. Kennedy, Esq., LL. B.,	Greensburgh, Pa.
Thomas D. Mott, Jr., Esq., LL. B.,	Los Angeles, Cal.

Very Rev. Dr. Grannan, Dean of the Faculty of Theology, then presented the following students for degrees in Theology:

BACHELORS OF DIVINITY.

Rev. Alphonsus J. Carey,	St. Paul, Minn.
Rev. John W. Cummings,	Peoria, Ill.
Rev. Maurice M. Hassett,	Harrisburg, Pa.
Rev. James M. Kirwin, A. B.,	Galveston, Tex.
Rev. John F. O'Neil,	Philadelphia, Pa.
Rev. Francis J. Sheehan,	Philadelphia, Pa.
Rev. Joseph H. Tettemer,	St. Louis, Mo.

LICENTIATES IN DIVINITY.

Rev. John J. Clifford, A. B., S. T. B.,	Montery, Cal.
Rev. Cornelius F. Crowley, S. T. B.,	New York, N. Y.
Rev. James F. Dolan, S. T. B.,	Albany, N. Y.
Rev. William J. Fogarty, S. T. B.,	Cincinnati, Ohio.
Rev. John Fleming, S. T. B., J. C. B.,	Hartford, Conn.
Rev. William J. Futterer, S. T. B.,	Alton, Ill.
Rev. Francis Gilfillan, S. T. B.,	St. Louis, Mo.
Rev. George Glaab, S. T. B.,	Washington, D. C.
Rev. Patrick J. Keane, S. T. B.,	San Francisco, Cal.
Rev. James J. Keane, A. B., S. T. B.,	New York, N. Y.
Rev. John J. Lynch, S. T. B.,	Albany, N. Y.
Rev. Edward E. O'Brien, A. B., S. T. B.,	Detroit, Mich.

When the Cardinal had conferred the degrees, Mr. Thomas D. Mott, Jr., of Los Angeles, California, delivered the following address in the name of his fellow-graduates:

Your Eminence, Right Reverend Rector, Reverend Fathers and Professors, Ladies and Gentlemen:

At the time of his graduation the college-man enters, as it were, into a land of mist. We expect, we hope, we predict, but we are not sure. An atmosphere of uncertainty envelopes all things. But as the University graduate has advanced a step further in life's journey we can expect from him an immediate answer as to the meaning and purpose of his degree and the uses to which he intends to dedicate it.

To us of the School of the Social Sciences, who have been to-day honored at your hands, the degrees conferred are full of meaning and replete with import. If they certify to a certain excellence in those studies to which we have devoted ourselves, they also affirm that we have but attained a point of recognition beyond which we are expected and are called upon to climb; if our degrees tell of duties performed in the past, they also serve as silent admonishers of the future, urging us to maintain steadfastly the right, whenever and in whatever form it may present itself. Our degrees evidence expectations fulfilled, but they also speak of hopes to be realized by remaining constant in those traits of character, and that assiduous application of study, which have enabled us to win the coveted honor which is ours—indeed our degrees are vocal with the information that to-day a trust has been imposed upon us, and that we are expected so to discharge as to bring honor on ourselves and reflect credit on this University.

Understanding then and appreciating the full significance of the degrees, it is not too much for me to say in behalf of my classmates, that in their acceptance is given the promise of our high resolve to dedicate the knowledge of which these degrees are symbolic to the ends intended by the Faculty in conferring them.

With this purpose in mind we shall always remember the code of Christian ethics which forms the basis of law. Text-books and authorities we shall consult indeed, but the first inquiry shall be, 'What is right?' Having founded the fabric of the law upon a system of jurisprudence laid down by St. Thomas in his immortal principles as to the nature, character, and object of human law, we have succeeded in erecting an edifice that shall be dedicated not merely to commercial ends, but shall serve those higher purposes of right and justice in whose triumph no man so great but he may be proud to be identified.

We realize, and our convictions are deep-rooted, that the lawyer who uses his profession merely as a commercial instrument, solely as a means of obtaining recognition, place, or wealth fails in his highest duty; that he thus subordinates to lower and selfish ends the powers which he but holds in trust for the benefit of the common-good, and which he should employ to the furthering of those principles, the victory of which will redown to the welfare and the betterment of his fellow-men.

That this should always be borne in mind is all the more necessary in our country, since here the well-equipped lawyer cannot consider himself a mere special pleader, for he is often called upon to participate in the making of the laws that direct the destinies of America.

We have entered upon an endless study, the field is as broad as life, as extensive as human acts and human affairs. No one man in his short time and with his limited intellect can hope to become the full master of this study; but by ceaseless application, by constant research, by never-tiring efforts, and by the aid of light and strength from above he can indeed hope to leave his impress on the legal history of his country.

We have promised much, but perhaps not more than was expected. We pray and hope for the strength to be ever faithful to our pledges, and that by the fruit we bear men may known we are graduates of the Catholic University of America.

Rev. George Glaab, pastor of St. Mary's Church, Washington, D. C., spoke as follows in the name of the theological graduates:

Your Eminence, Rt. Rev. Rector, Rev. Professors, and Fathers,
Ladies and Gentlemen:

If it be true, as we read in the Sacred Scriptures, that we have but one teacher, it follows that the mission of those who are charged by Divine Providence with the solemn duty of teaching, explaining and defending the doctrine of Jesus Christ and His Church is one of the noblest to which a Christian heart can aspire on earth. It is especially of such that the Prophet says: "How great is he that findeth wisdom and knowledge." (Eccl. 25, 13.) Hence we can readily understand why the Holy Spirit eulogizes so unstintingly by the exalted office of the interpreter of the divine doctrine when he says: "Blessed is he that declareth justice to an ear that heareth." (Eccl. 25, 12.) We can also understand the joy which the Apostle, called the theologian, experienced in seeing his disciples studying and following the ways of truth: "I have no greater grace than this, to hear that my children walk in truth." (III John, I, 4.)

Venerated professors, we came to this University "to know wisdom and instruction: "to understand the words of prudence, and to receive the instruction of doctrine, justice, and judgment, and equity." (Prov. I, 2–3.) Fully cognizant that the University erected under the auspices of the Vicar of Jesus Christ, has for the starting point of its existence, as well as of its teaching the noble motto: "Deus lux mea," we have sought from your lips, Rev. Professors, with unhesitating confidence, this doctrine of Christ, repeating with the royal prophet: "Bonitatem et disciplinam et scientiam doce me." (Ps. 118.)

And how happy are we to declare that our confidence has not only not been misplaced, but that our most ambitious hopes have been fully realized. We have been daily witnesses of your untiring labors in our behalf, and daily beneficiaries of your self-sacrificing toil. The example of intellectual activity you have given us will not fail, I am sure, to exert a stimulating influence on our whole future career. It is not for us to say whether our own efforts have been such as to make us a source of joy and consolation to you, as were the disciples of St. John to that great Apostle, but it is our duty to thank Divine Providence for having led as to this hallowed sanctuary of learning, and to thank our venerated professors who have been for us the faithful expounders of the teachings of Christ and of his Church.

Having been charged to be the interpreter of the sentiments of gratitude which animate us all, I regret only this one thing, that my feeble words, dear professors, cannot rise to the level of your merits, nor to the height of the thankful sentiments with which we are filled. However, we do not doubt that the kindly indulgence of which you have already given so many eloquent proofs during our sojourn at this institution will also on this occasion overlook our deficiencies and take account of our good will.

Esteemed Professors, I should deceive your expectations, I should do violence to your hearts, as well as to those of my fellow-students and my own, if I did not associate with these sentiments of gratitude and love that noble and beautiful soul whose sudden and violent departure from our midst has cast us all into the depths of sadness and gloom. The good Lord has been pleased to hasten his journey toward the possession of the light of eternal glory, without giving him time to put into execution here below the brilliant acquisitions he made in this house by his talents and generous efforts. With the promise of ever preserving for him a faithful remembrance as Christians, as fellow-students, and as priests, I do not hesitate to add the expression of our unanimous conviction that our beloved Father Fogarty will second in heaven our good wishes and prayers for the University and for all its respected superiors and professors.

O cherished Alma Mater, worthy daughter of that glorious mother on whose immaculate brow the grateful nations have inscribed the sweet words, Sancta Mater Ecclesia! may the Holy Spirit, the Spirit of the God of Sciences continue to support your maternal efforts in quickening the minds and directing the activity of the youth of the sanctuary for your own aggrandizement, for the glory of His Holy Church, and for the honor of our beloved country.

The exercises were brought to an end by a discourse of the Cardinal Chancellor, whose text we give below. At its conclusion the entire assemblage assisted at the Te Deum and Benediction of the Most Blessed Sacrament sung by the Cardinal, as a thanksgiving for the success of the year, and notably of the work of McMahon Hall. Before separating the Cardinal held a short informal reception in the parlor of Caldwell Hall for the members of the various faculties.

Discourse of His Eminence the Ghancellor.

In adding my congratulations to the distinction which the University has just conferred upon her successful candidates I wish to emphasize some features which give this occasion a peculiar character. It is evident, first of all, that this seventh year in the life of the University has not been a year of rest. To inaugurate and carry on any one of the courses which have been given is, in itself, a considerable undertaking. But a far more difficult task has been accomplished in the coördination of many departments in these newly-established schools, and in adjusting the relations of all the schools in such a way as to further the interests of the whole institution. This work of organization, arduous as it is, makes no display to the public eye, and, consequently, gets no immediate appreciation. And yet is essential; it requires judgment and foresight; it reaches to a future which we cannot even foresee; it conditions the life-course, the aspirations, and the labors of men who are yet unborn. Hence I cannot but thank those who have bent their energies and bestowed their time upon this momentous enterprise while I encourage them to the full and perfect discharge of this all-important duty.

PROGRESS OF THE UNIVERSITY.

A noteworthy advance has already been made by the very fact that so many branches of learning have been brought into contact, that with the teaching of Theology are now associated courses in Philosophy, in Letters, in the Physical Sciences, and in Law. It was not possible to open such courses without affecting in some degree those which were already in operation in the School of Divinity. The development of the University is not like the formation of a crystal, adding layer on layer to be held by an outward cohesion. It is rather an organic growth, the assimilation of new elements, and the adjustment of all functions. This process demands a certain co-operation among the various departments, and this, I am glad to know, has been in a large measure secured during the year just past. Indeed, there is a gratifying evidence of such harmonious relations in the fact that to-day, for the first time in the history of the University, degrees have been conferred upon students from these several schools; that the laity have taken their place at the side of the clergy, thus initiating on the noble plane of intellectual effort that helpful co-operation in the matters of practical life which the Church so earnestly desires. This fact, I say, which only the Catholic University makes possible, is of itself ample justification for the existence of such an institution. It is the palpable result of that organizing process to which I have just referred, and a proof that organization has, so far at least, been conducted on proper lines.

THE HIGHEST CATHOLIC SCHOOL OF LEARNING.

Another hopeful sign pointing in the same direction is the high standard which has been set both in the courses of instruction and in the conditions for degrees. The necessity for such a standard is perfectly obvious to all who are acquainted with the uplifting tendency of other universities in this country and in Europe. We cannot shut our eyes to the facts of educational advance; much less can we afford to perpetuate the notion that the graduate of a Catholic institution must needs go elsewhere if he would find the best opportunities for research or the best training for his professional career. This may have been a necessity in the past; but such a necessity, we may confidently say, is diminishing year by year. For if it be a matter of congratulation that Catholic colleges can prepare students to enter the oldest of our universities, it should be no less gratifying to the truly Catholic mind that we have now an institution which is ready to take the brightest college graduate and lead him along the higher paths of scientific investigation. Whatever he has received of culture, whatever of preparatory training in the languages, in the exact and physical sciences, in history, and arts, and philosophy—all this will avail him much when he comes here to pursue, with larger facilities, the studies to which his tastes or his interests incline him. He should not, therefore, be discouraged when he perceives in these University courses long vistas of knowledge and great possibilities of original work. He should rather be grateful that a wider horizon is opened to his view; that fruitful methods are placed in his hands; that noble examples of scientific achievement are proposed for his imitation; that the world's best thought is pressed upon him; that he has an opportunity of contributing by his own effort to the development of that thought and to the furtherance of truth. This conviction alone, this widening out of the mental range, is no little reward of the first year spent in these halls, and this conviction, I venture to say, is uppermost in the minds of all who look back to the day of their matriculation.

DUTIES OF UNIVERSITY GRADUATES.

It is a conviction, gentlemen, which you must carry with you into the sphere of duty which you are called to enter. Remember that you are University men, that you have had opportunities of improvement not granted to all. Remember that your diploma derives its worth not only from the seal set upon it, but also and principally from the way in which you verify its statements. The granting of a degree is more than an attestation of service already rendered in the cause of science; it imposes an obligation, and the only way to fulfill this obligation is to make your conduct and your work of such sort that your alma mater may ever point to you with pride. You have gotten an idea of higher things; spread it. You have learned that the Church is the friend of science; teach others the same truth. You know, above all, that this institution is the embodiment of the highest Catholic culture, and of the fairest Catholic hopes; let this knowledge be your guide whenever and wherever the name of the University is at stake. I am encouraged to address you in these terms by what has taken place within the last few months. I am certain you will not suffer from isolation because the alumni of the University are already banded together with the noble resolve that their alma mater shall be a success. And it is my earnest hope that every one who finishes his studies here may share in that resolve and become an active member of the Alumni Association. This is a kind of teaching which every one of you can carry on, be he bachelor, master, or doctor. It is a lesson which the world can understand; because it shows that Catholics, laity and clergy alike, are joined by intellectual bonds and by the strong ties that grow out of intellectual pursuits carried on in the same intellectual center. Many of you, quitting the University, must engage in the work of practical careers, as priests in the God-given task of ministering to souls, as professional men in bettering the conditions of humanity or in turning to useful purpose the knowledge you have here received. But some at least are destined to be in a measure coöperators with those who have instructed them, to imitate the models that have been placed before them; in a word, to be teachers. These men inspire us with hope. They have caught the spirit of the University; they are trained in the best methods; they know from experience the requisites for profitable work; they will infuse new life wherever they go and continually raise the level of preparatory study. But to do this they must realize their own dignity. They must convince themselves that college professor who takes in hand the pliable mind of youth can mould it, if he will, and develop it to the highest intellectual and moral perfection. Once the importance of this formation is rightly understood, the task of adjusting the various factors in our Catholic educational system will be comparatively easy. It is not so much a multiplication of studies that we need as thoroughness in those which are now pursued.

CO-ORDINATION OF COLLEGE AND UNIVERSITY.

To secure such thoroughness, without lengthening unreasonably the college course, is a work that requires constant attention both to our own conditions and to the progress which is made in other institutions. The movements which are continually adding to our scientific knowledge, and thereby adding to what we call elementary knowledge, a steady supply of facts, must be closely watched. The improvements in method, based upon experience and upon a clearer comprehension of mental growth, should be considered seriously, and wherever it is possible, adopted. Habits of observation, precision of thought, elegance of expression, love of study, and, above all, initiative, are the qualities which we expect from the graduate. To cultivate these qualities is the all-important duty of the college. To make them of avail along lines of special research is what we propose in the University. This was evidently the intention of the Sovereign Pontiff when, at the opening of our new schools last October, he urged the colleges to send hither their most promising graduates. And if he has lately ratified with his benediction the step so wisely and so loyally taken by one of our great teaching communities in founding at our gates a house of study, it is because he desires the hearty co-operation of all, and because he is well pleased with this proof of obedience to his behest.

NEED OF SYMPATHY AND GENEROSITY.

This steady widening of the University's sphere of influence should be an evidence to all that this institution is not only a reality, but also a useful reality—a source of benefit to every department of Catholic life. For with an educated clergy and an educated laity the Church will easily maintain her position as a leading and beneficial factor in the growth of our country. But for this purpose it is needful to remember that the University is the work, not of one body in the Church, nor of a chosen few, it is a work in which every Catholic is concerned. Its administration and its teaching must necessarily be confided to a limited number; but these men, after all, only serve the cause of the entire Catholic body. Their efficiency depends not alone on their personal efforts, but also on the generous coöperation of their fellow-Catholics.

No one who understands the aim of the University can fail to sympathize with it, and sympathy is the beginning of coöperation. No one who realizes what has been accomplished in less than a decade can doubt of the ultimate success of this enterprise, and confidence is the soul of coöperation. The moral support implied in sympathy and confidence is invaluable to the University, but it does not exhaust our duty as Catholics. It does not make us fair competitors with those of our non-Catholic fellow-citizens, whose generosity is the mainstay of university education. They clearly understand that a university, in the true sense of the word, involves great expense; that libraries and laboratories, with even what is absolutely necessary by way of equipment, are costly. But they also realize that every dollar spent in this direction is a good investment both as a source of honor to themselves and as a means of good to others. This spirit of generosity is by no means lacking among Catholics. All that it needs is wise direction, and the progress of the University along with its manifold needs points plainly the course which their generosity should take. With scholarships and fellowships to be founded, chairs to be endowed, various institutes to be provided for, there is ample scope for Catholic liberality. Brilliant examples have already been given by those whose names are inscribed on our buildings or attached to different chairs. We face the future with the trust that such examples may be imitated, and that every Catholic in the United States may become a co-worker with us in the accomplishment of our task.

In the meantime we cannot close this year without being heartily thankful for the blessings which the Almighty has vouchsafed us. We undertook this work in the firm conviction that it was God's work, and in this conviction we shall carry it on. Difficulties, no doubt, await us, but they will not be the first that we have met and overcome. With the Divine assistance, which we now go to implore before the altar, we shall enter with renewed strength and courage upon the work of another year.

REV. WILLIAM J. FOGARTY, S. T. L.

It is our sad duty to chronicle the death of Rev. William J. Fogarty, a priest of the Archdiocese of Cincinnati and one of the University's most promising students. Language cannot express the exquisite anguish caused by his unexpected and tragic end.

Not only his heart-broken parents, but countless friends throughout the country lament a noble heart that has ceased to beat, an angelic intellect that has given its last brilliant flash. He was in all things a model of youth, and in his brief span of life has left a monument of good works to which all may look and receive inspiration and hope. Words cannot depict for those who knew him not the modesty, purity, and gentleness of his life, and to those who knew him and his yearning to serve his Divine Master words are not necessary.

Born in Springfield, Ohio, January 16, 1871, he was baptized in St. Raphael's Church. His early education was conducted by the Sisters of Charity attached to the parochial school. The boy was father to the man. Gentle, obliging, never thinking of self, he was always ready to accommodate his wants and his inclinations to the wishes and caprices of others. Kindness to his companions, zeal in the allotted tasks of the school, reverence for his pastor, and a saintly ardor for the sanctuary were the rays which pointed to the hidden sun of his vocation. To realize this vocation to the Divine ministry was his constant aim and prayer. But circumstances compelled him to defer his hopes, and having made his first Holy Communion he sought and found employment in a printing establishment of his native city. In his heart, however, was the sacred fire which could not be quenched, the sacred fire of his vocation kindled to greater ardor and brilliancy by the Sacred Heart of Jesus.

He left the printer's shop and repaired to the College of Mount St. Mary's, Emmitsburgh. In this institution he remained for four years, and was remarked for his talents, his steady zeal, and above all for his gentle unassuming piety. He graduated with high honors in his class, and left to enter the Provincial Seminary of Mount St. Mary's of the West, Cincinnati, in 1889.

Here the writer first met him, in the fall of 1890, now six years ago, and faithfully can we testify that during that time, notwithstanding the crosses and trials and buffetings, the yearnings and anxieties, perplexities and denials that beset the way to the accomplishment of the levite's one desire, Father Fogarty never lost the sweet calm, the same smoothness of brow, and the gentle kindness of word and look which characterized him as a child. Time passed and the longed-for day of ordination came, the sacred unction was placed upon his hands, the grace of the Holy Spirit descended into that heart always as pure as the snowdrift and he was a priest forever. "He looked," said a bystander, "more like an angel than a human being." His ordination took place at Mount St. Mary's Seminary, Cincinnati, June 19, 1894. He was now ready to go forth in the footsteps of his beloved Master, ready to use that rich store of learning which he had garnered during the eight years of his student life.

His talents, however, were conspicuous, and he was chosen by the Faculty of the Seminary and the Most Rev. Archbishop to represent the archdiocese of Cincinnati at the Catholic University of America. The active work of the mission would have better pleased his zealous nature, but his burning ardor for knowledge induced him to accept the proffered honor, and he entered the University in September, 1894. Proficient in all his studies, an intimate acquaintance with Hebrew, Latin, and German naturally induced him to pursue the Biblical sciences. His English composition portrays the chasteness of his style and the loftiness of his thought. He excelled in prose, but occasionally contributed to the Catholic weeklies selections in poetry.

He was eminently successful at the University. This is attested by the fact that he was twice offered a professorship, with the understanding that he was to complete his education in the intellectual centers of Europe. No greater honor than the offer of a chair in the Catholic University can be conferred upon an American priest, but he declined. The diocese of Cincinnati was his home. To it was due his mind and heart, and he was to assume the professorship of Sacred Scripture in Mount St. Mary's of the West next September.

The Faculty of Divinity was disappointed in not securing him. This disappointment was augmented a few days since by the brilliancy with which he passed the public examination for the Licentiate of Theology. His dissertation on "The Date of the Composition of the Book of Job" and his public defense of fifty theses well deserved "Maxima cum Laude."

He was awaiting the final ceremony of the conferring of the Licentiate when he fell from his window and received the injury which resulted in his death June 13. The accident occurred on the evening of the Feast of the Sacred Heart, on which day two years since the University suffered a similar loss in the death of Father Bruin.

Thus closed a life in the luxuriant bloom of its spring, freighted with the promise of great, enduring work for God. "None knew him but to love him; none named him but to praise," and in considering all, our only resource is to bend to the inscrutable will of a merciful, omniscient Providence, who ruleth all things sweetly. In writing last spring on the death of a young priest remarkable for piety and learning, Father Fogarty said: "We cannot understand now the divine plans of God in our behalf, but when we are taken to Himself we shall see that Providence doeth all things well. We shall see the plan of creation unsolved, and then we shall know that God is all loving, all-wise, and all good." Beautiful words! too soon, alas! realized in himself.

Preceding the departure of the remains for his home, the professors and students of the University attended in a body the sad rites at Providence Hospital. The Rector touchingly referred to his brilliant career and prospects, and his sorrowful mother and friends. Father Cummings accompanied the body to the West. The funeral took place in St. Raphael's, his parochial church, Springfield, Ohio. Rt. Rev. Thomas F. Byrne, of Nashville, sang the Mass and pronounced the last absolution. The panegyric was preached by his life-long friend and pastor, Very Rev. W. H. Sidley. He was learned without ostentation, pious without cant, simple without affectation, and his character was a blending of all the admirable qualities we most desire in the priest of God. He united decision without severity, gentleness without weakness, and permeating all was the uniform sweetness which sprung from his childlike heart. He was a friend to cherish within the tenderest depths of the heart, a son and brother to love with the generous enthusiasm born of those closest and tenderest bonds of humanity. The world is better for his having lived.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church; a progress in intelligence, knowledge and wisdom, but always within their natural limits and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit*, c. 6.

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CHURCH AND STATE IN EARLY MARYLAND.[1]

The history of the human race is the history of emigration, or rather of development through emigration. The act of men, families, tribes, nations, leaving their birthplace to seek a new home, is a prominent fact in history and a factor in civilization. Primarily emigration is the necessary result of the increase of population, and consequently of crowding in the cradle; but secondarily it may be due to other causes than the law of increase and the danger of famine; and among these the most usual and potent are domestic broils and persecution, civil and religious. Let the separation of Abraham and Lot in the plains of Bethel stand as an instance of the former, and of the latter the exodus of the Hebrews from Egypt. Whatever be the causes and whatever place we may assign to the causes, it is always some want of body or of soul that puts into men's hands the pilgrim's staff. Out of such want were born the Europe and the America of our day. The statement is readily verified as to the civilized nations of this continent. As to the nations of Europe, the tracing of their ancestry to an original home in Central Asia, where dwelt the Aryans, is one of the most brilliant scientific achievements of our time. Philology, with the aid of history, has been able to send its rays through the thick layers of language, legislation, religion, national and social customs ; has been able to reveal to our astonished eyes the skeleton tribe that was father to us all, and to mark in the course of centuries the various migrations by which Europeans came to be where they are and what they are. In a word, emigration is the birth and expansion of nations ; they begin, live, and spread by swarming.

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[1] Discourse delivered before the Pilgrim Society of Maryland, at Baltimore, March 25, 1896.

Having stated this primary fact of history I would call attention to a remarkable feature that follows it. After a transplanted race has grown to greatness in the new home, it reverts with reverent and tender memory to the fact of its migration, and invests the departure, the wandering, and the arrival of its pilgrim ancestors with the prestige of civil and religious honors. Pilgrim's Day, as a cherished tradition, shines in its calendar. Two instances will suffice for my present purpose. The passage of the Hebrew people out of the land of bondage was immortalized for them and kept sacred by the solemnity of the Passover, which we find described in the twelfth and thirteenth chapters of Exodus. The other instance, less known, is the ceremony kept in Rome, the *Ver Sacrum*, the Holy Spring, because it took place, on grave occasions of peril to the state, in the month of March. A study of this strange festival, as made lately by Von Ihering, proves that it was nothing else than a commemoration of the exodus of the earliest ancestors of the Italiot peoples from the original home of their and our ancestors, the Aryans, in Central Asia. I give but two instances, but if one should delve into folk-lore and the traditionary customs, civil and religious, of any race, one might find my assertion realized, might find much that is connected with the race's earliest migration, though the consciousness of the connection may be lost by the race. At any rate, with us, the fact of our migration is too recent to have passed into the shadow of time, the dimness of folk-lore and the cloudiness of myth. We know our beginnings, we are conscious of the meaning and import of Pilgrim's Day. In celebrating it we do but yield to a tendency natural to man and as old as man. In celebrating it we celebrate our passage from the land of bondage into the land of promise.

I say "bondage," for the reason of the migration of our ancestors to these shores was not so much the want of room and livelihood as the want of freedom in their European homes. The beginning of the seventeenth century was a period of persecution, religious and political, or rather political because religious, throughout all Europe, in France, Germany, Holland and Spain, as well as in England. I do but state the fact. I do not stay to philosophize, distinguish, justify or blame. I believe explanations can be made and a certain justification may be found for the persecutions in the temper of the age, the circumstances of the time, the consciousness that nations had of their duty to resist religious novelties and tenets which revolutionized the political order they had lived under in the past or wished to live under in the future. The duty of the impartial historian is to be objective, and therefore to put himself in the times he describes and judge them by their, not our, standards. I say, then, the age was one of oppression. Huguenots, Puritans, Protestants of every sort were considered as foes to the country not less than to religion in Catholic lands, just as Catholics were considered to be foes to country no less than to religion in Protestant lands. Nor was this all. Puritans, like Catholics, found no comfort in England, and in other countries the sects that did not agree with the ruler's or the majority's religious views had no security and peace. The fundamental maxim of the times was *Cujus regio illius et religio*, what the government believes that too you must believe. In Germany Luther quarrelled and fought with Munzer, in England Episcopalians harried Non-Conformists, in Switzerland Calvin burned Servetus, and the dissensions of the early

Reformers descended in a multiplied and embittered form to the generations that followed.

Is it any wonder that the Huguenots of France, the Puritans and Catholics of England, irritated by mutual oppression at home, sought an escape and a refuge elsewhere? Is it any wonder that eyes and hearts were strained and hands stretched out to that new world which had been unveiled to Europe a century and a half before, to that virgin land which was sterilized of all the political germs struggling for mastery in the old world, to the shores three thousand miles away where might be planted the seed of a mighty people, where might be born a new order of relations between Church and State,—*novus saeclorum nascitur ordo*,—where Pilgrims, amid the untouched grandeur of nature, might worship God in peace according to their conscience? Thus it came to pass that almost simultaneously colonies, Protestant and Catholic, were planted on the shores of North America. I say simultaneously, for Virginia, Plymouth, New Netherlands, Delaware and Maryland were founded within a quarter of a century, 1606–1635.

All those colonies have contributed to, and therefore have an equal share of glory in, the upbuilding of our present political status; but all have not contributed to, and therefore have not an equal share of glory in, the upbuilding of our present religious status, and by "religious status" I mean the relation of Church and State, liberty and equality in religion. All those colonies, Maryland excepted, were politically sectarian and denominational; they established some one Christian church and proscribed all other Christian churches. What they came to seek they found, freedom for their religion; but what they found they kept for themselves, refusing the boon to those who were not of them. Baptists and Quakers and Episcopalians and Catholics had no security and rights of worship in Puritan New England, Puritans and Catholics none in Episcopalian Virginia; but all, Episcopalians, Puritans, Quakers, Baptists, had security and rights in

Catholic Maryland. Maryland, "the land of the Sanctuary," was broadly and universally Christian,—not, like its founders, denominationally Catholic. To the Catholic Pilgrims of Maryland belongs the glory of possessing that thing which is the chiefest boast of our Republic, freedom and equality of religion before the law. That glorious feature is in the Constitution framed and adopted by the Thirteen Colonies that had become the United States. Twelve of those States could not have given it to the Federal Government, since they never had it. Whence did it come? The true account, I believe, is that the necessities of the case suggested and imposed it; but I believe, too, that the memory of early Maryland's legislation and practise was an inspiration and an influence to the framers of our Constitution. Maryland that was born in civil and religious liberty had the spirit of it to give. It would be an interesting point to discover how far the colony of Maryland and its Catholic inhabitants led by Baltimore's first Bishop, John Carroll, concurred in bringing about this memorable result. At any rate here is a strange phenomenon for the political philosopher to study: the thirteen colonies were born of the divisions of Christianity, the United States were born of the sinking of those divisions in equality before the law.

That your Pilgrim Fathers had a vision of the happy condition under which we live and laid the foundations of it in their practice and legislation is evident from the history of their planting. On the 25th of March, Feast of the Annunciation, 1634, the Ark and the Dove, names of special meaning and happy omen, bearing two Jesuit fathers, twenty gentlemen, and between two and three hundred laboring men, mostly Catholics, sailed up the Chesapeake and anchored at the mouth of the Potomac, in view of an island they named St. Clement's, of which to-day but a mere sandbank remains. Here they landed, Mass was celebrated, and a cross was planted to indicate that the new-comers were Christians and meant to make Christian the land they were taking possession of. The founder of this colony was George Calvert, clerk of the Privy Council in 1617, and one of the secretaries of state to the king in 1618, which position he resigned in 1623, when he renounced the Church of England to become a Catholic. The man who in that age could take such a step must have been honest, sincere and courageous, and deserves from posterity that his motives be respected and admired ; for the step meant for him political exile, subjection to the penal laws of the realm, possible forfeit of fortune and risk of life. However, so useful to the government had Calvert been that James I. tried to induce him to remain in office. Calvert knew too well the dangers to which the change of religion would expose him, especially in the service of the state. Gently but firmly he resisted the personal kindness of the king, who, failing to induce the convert to continue as secretary of state, retained him nevertheless in the Privy Council, and raised him to the Irish Peerage as Lord Baltimore of the barony of Baltimore, County Longford, Ireland.

Maryland was not his first venture in American colonization. Before his conversion he was a member of the Virginia company that founded Jamestown, and at the time he was thinking of making a change of religion he solicited and received from the crown a patent to colonize the southeastern peninsula of New Foundland. Avalon is what he called it, in commemoration of the place where, according to tradition, Christianity was first preached in England. Various causes—above all, the inhospitable climate—induced him to abandon it; and, taking as many colonists as would follow him, he sailed for the milder regions of Virginia. He was not welcomed, though he should have been, since he was a member of the company which held the charter of that colony. But he was a Catholic, and that was reason enough to keep him out, if possible. Possible it was made by tendering to him two oaths—the oath of allegiance, which he did not refuse, and the oath of supremacy, which, as a Catholic, he could not and would not take, for it was the acknowledgment of the king or queen of England as the supreme authority in the sphere of religion and conscience. Thus repelled from the shores of America, Calvert returned to England, and received from King Charles the unsettled region north of the Potomac, which the king named in honor of the queen, *Terra Mariæ*, Maryland. Before the formal document of the grant had passed the great seal the first Lord Baltimore died, July 13, 1632; and so it came that it was to his heir, Cecil Calvert, second Lord Baltimore, the grant was issued.

It was a remarkable, a singular, document—an innovation on the former plans of English colonization in America. The first plan, that of Raleigh, Gibbert, and Lane, had some likeness to the Spanish system, and consisted in planting colonies in the midst of a conquered people, for the purpose, mainly, of working the gold mines and pearl fisheries that might be discovered. As the regions thus occupied contained neither gold nor pearls, the result was failure more or less disastrous, though some knowledge of the country was gained, and the way was prepared for more rational schemes. The second stage was that of chartered companies which planted agricultural and commercial colonies, and managed them on the joint-stock principle. This system, however, had some radical faults. The colonies thus established were administered for the benefit of the companies, rather than of the colonies; most of the stock was held by persons whose interest in the colony was limited to the receipt of dividends; the administration was divided between the councils of the company and the assemblies of the colonies. Such was the early condition of the Massachusetts and Virginia plantings. The third plan, within which come Maryland and Pennsylvania, was that of proprietary government. An individual received a grant of land, and at the same time was invested with the necessary legislative and executive powers to administer his colony as a viceroy, under the sovereignty of the crown. Baltimore was made the absolute lord within his boundaries; could erect towns, cities, and ports; make war or peace; call the whole fighting population to arms; declare martial law; levy tolls and duties; grant lands to whom he would; establish courts of justice; appoint magistrates; make and execute the laws; erect manors, and give them the right of rendering justice; and found churches and chapels, and dispose of benefices. In a word, he had royal rights.

In the presence of such a charter two questions naturally present themselves. First, under such absolute authority put in the hands of one man how fared it with civil liberty; second, under such absolute authority confided to a Catholic viceroy and exercised on Catholic subjects, how fared it with religious liberty? The answers to these two questions give us the measure of the character of Calvert and his colonists, and constitute the unapproachable glory of the Maryland Pilgrim Fathers. The answers briefly are these: The colonists asserted at once and gained speedily, and maintained steadily until they became a Royal Province, their civil independence, in the face of the Lord Proprietary, who willingly yielded his absolutism and shared his governing powers with the colonists, allowing them to initiate and enact legislation, retaining for himself only so much control as our Constitution grants to our Chief Executive, namely, the right of veto. Within four years from the landing the principle of free self-government was peaceably and firmly established in Maryland. Thus is answered the first question; you will find the details in the valnable works of Scharf and McMahon. The answer to the second question is this: The Proprietary and the colonists practised religious liberty from the very start and enacted it into law in 1649, fifteen years after the foundation of the colony.

This is a fact which to-day needs no proof. I am bold enough to say that no serious historian or writer on the American Constitution denies the fact. It may be interpreted, it is not controverted. Various motives may be assigned for the fact, but the fact itself is admitted. And as to motives, I will say this: if the Maryland Fathers have expressly declared in the enactment any motives, we are bound to accept them as part of the deed. Any other motives than those declared by them, if they declared any, are but guesses, conjectures, the subjective spinning and weaving of commentators and psychologists. We must admit that Lord Baltimore and his colonists, if they undertook at all to legislate on religion, could not have established the Catholic Church. But he was not compelled to enact any legislation on the point; he might have left it in silence and abeyance; he might as Lord Proprietary, have restricted immigration as he pleased; he might have refused lands, and therefore admittance, to any but Catholics, imitating in that respect the example of the other colonies; and thus he might have kept the colony exclusively Catholic without a word in the statute-book. He did not do so. He threw open the doors to all Christians and assured to them by legislation liberty of worship. A few Protestants had come out with the first Catholic colonists; very soon, thanks to the colony's liberal policy, they increased in numbers so as to equal almost the Catholics. Then it was that Lord Baltimore named a Protestant governor and caused to be established by act of the legislature that religious freedom and equality that he and his father had advocated and practised from the beginning not only in Maryland but in the earlier colony of New Foundland. The oath of office required in the beginning of the colony from the governor ran thus: "I do further swear that I will not by myself or any other person, directly or indirectly, trouble, molest, or discountenance any person whatsoever professing to believe in Jesus Christ, and in particular no Roman Catholics, for or in respect of religion, nor his nor her free exercise thereof within the said province. . . . Nor will I make any difference of persons in conferring offices, rewards, or favors for or in respect to their said religion, but merely as I shall find them faithful and well-deserving." If religious equality had not been embodied in a legislative enactment before 1649, fifteen years after the founding of the colony, it was because the enactment was not needed. The practice of the Proprietary, the governor, and the inhabitants, while Catholics were in the majority, was always against persecution and in favor of equal liberty for all Christians. When Lord Baltimore foresaw that in the near future Protestantism might predominate numerically in his colony as a result of the liberal policy he had pursued so far, he resolved to make Protestantism continue his policy and to bind it forever to that policy by fixing in a legislative enactment the toleration he had practiced and enforced. The later history of Maryland proves that he had set up a feeble barrier against the violence of religious fanaticism; not many years passed before the Protestants became a majority, and reversed the glorious practice and legislation of the Pilgrim Fathers; then Maryland became as intolerant and persecuting as any of her sister colonies until the blood spilled in the war of Independence purified the land and brought back an era of religious, as well as civil, liberty. Since that time attempts have been made to undo that just and glorious result; fed by prejudice and fanaticism they hung for a while in our fair sky like black clouds full of threat; but the spirit of our Constitution and the sense of fair play in the American people have prevailed. Thus came and went Know-Nothingism, thus comes and will go Apaism. There should be no fear, no panic; we have in the Constitution a shield against all such dangers; we have in the Maryland Pilgrim Fathers an argument that is irresistible. That argument is resumed in two statements: From the beginning the government of Maryland was the government of the people, by the people, for the people; from the beginning Maryland was the home of religious liberty and equality for all Christians.

This surely is glory enough, and here I might rest; but there is another honor that falls to the credit of Maryland, and I beg leave to present it briefly to your consideration. England was not the first to bring Catholicity to these shores in the Ark and Dove. Long before the Maryland Pilgrims planted the cross on St. Clement's Island the Catholic Church had made conquests in the north, the south and the west. The conquerors came from France and Spain; their outposts touched the English colonies on the Kennebec and the Hudson on the north, on the Ohio in the west, on the St. John's River in the south. Spain had a vast empire here, stretching from the sunny shores of Florida to the sunny shores of California. France had a vast empire here, containing the wide valleys of the St. Lawrence, the great lakes, and the Mississippi. Wherever were established the military or trading stations of these two great Catholic nations, there also were to be found their missionary stations. In the course of time Spain and France lost their American possessions to England, and later to the United States, and with their military went also their ecclesiastical establishments. I mean the French and Spanish missionaries either disappeared or those that remained, remained not as French and Spanish, but as American missionaries. This change was effected by the action of the Holy See attaching the French and Spanish missions to the centre which it had set up in the English Catholic colony of Maryland, Baltimore, the mother of all our churches, mother either by giving them life or adopting them into the American Catholic family. I wish this fact to stand out in your minds, that as in the course of time the English colonies absorbed the French and Spanish possessions that had existed in the present territory of the United States, so also the early Church of Maryland has become the centre and the primate not only of the churches that have grown out of her, but also of the churches that have followed in the wake of the French and Spanish missions.

Such is the fact. I seek a reason for it. I believe that God by permitting the vicissitudes of human affairs turns them to a divine purpose, and that the purpose is the glory of Christ and His Church. Suppose that France and Spain had kept their American dominions which we have inherited, and that in them the Church were as prosperous, nay, more prosperous perhaps, than it is now on our soil, to whom, to what would history attribute that prosperity?

No doubt the Christian historian would answer, to the truth and grace of God, of which the Church is the bearer; but I much fear the non-Catholic historian, and with him the world-at-large, would answer, to the civil powers that brought with them to this new world the Church and placed her ministers wherever were planted the flags of France and Spain. I do not mean to say that such aid and support from the civil powers are unworthy of them or of the Church. To them it is a glory and a duty; to her it is an homage and a right. But there is a nobler birth, a nobler expansion than this. Conquest without allies is greater glory. Was not the Church divinest when leaning on no human arm, when by her own innate power and beauty she drew to herself the Roman world and its barbarian invaders? Does it not seem as if Providence had designed to renew in this land the miracle of the early centuries of Christianity? May we not say that it was perhaps for this purpose that France and Spain were not permitted to keep the larger part of the territory of the United States? Out of the Maryland mustard seed of Catholicity has grown the great American Church, assimilating and organizing, as they came to her, the vast accretions of Catholic emigrants from Ireland, France, Germany, Italy. God forbid that I should ignore the noble services Europe rendered the Church of America, the heroic missionaries France and Germany and Ireland sent to work in this new field of the Lord. I do not belittle individuals when I assert that the Church of the United States owes its wonderful development and progress not to the protection of Catholic civil powers, but to her own innate divine strength. We were born and grew, not out of the union of Church and State, but purely and exclusively out of the life-giving truth and grace of God Himself.

The ideas I have submitted in these pages are resumed in two statements and facts: Maryland has given a home to our national government, Maryland is the central home of our Catholic life; Washington, the capital of the country, Baltimore, the primatial see of the land, are two facts that give the truth and the philosophy of our history.

THOMAS O'GORMAN.

REALISTIC PHILOSOPHY: ITS STRENGTH AND WEAKNESS.

Seekers after truth are architects and builders. Their work is, for the greater part, constructive, their material, fragmentary ideas which intellect has gathered piecemeal from the things of sense. Philosophic systems are not wont to rise, as if by magic, at the touch of wand or talisman. They are the fruit of years of thinking, the careful piecing together into one consistent whole of many divided considerations. Truth, viewed subjectively, is nought else than a product of our own making, the direct result of our own judgments, which declare the conformity of mind with external things. To bring about such conformity clear perspective is needed. The world of objects lying round about us, forming no part of ourselves, realities outside our being, are the measure and gauge of this subjective truth. Things in their innermost selves are but embodied imitations of the Supreme Architect's ideas, and constitute for us a sort of natural cryptogram, to which our ideas must accurately be fitted if we are to read aright the Maker's thoughts embosomed in the universal framework men call Nature. Focussed properly, so as to allow every stray beam of reality to stream upon it whole and entire, our intellect by its active power makes such conformation possible, becomes actually likened to the things it understands, and mirrors them as they are in nature. It represents in itself a perfect counterpart, which we in common parlance are wont to call an idea. Ideas are, therefore, the raw material upon which intellect must ever work; on these, as upon so many groundstones, is it forced to build. If adjustment be not proper to a nicety, if qualities in an object be overlooked or unduly accentuated, a distorted image is the result, which, for very lack of correspondence with outer things, must needs upset all after-calculations, should we be minded to take it as a starting point. Nature must be imitated closely, unless from fancy we would chisel out hippogriffs and centaurs. Were we to attempt to imprison the beauties of the human form in a block of marble, adding what it has not, or passing over what it actually has, the monstrosity of our work when done would, like another Frankenstein, taunt us with its unreality.

This rigid law of proportional adjustment, which constitutes the harmony of worlds visible and unseen, running, as it does, through every shred of truth the human intellect masters, applies as rigorously to our judgments as to our ideas. Without proper adjusting of part to part, without rigidity of proportion and fitness, the combined whole we might thus make of parts unfitted for the purpose would be unsymmetric and untrue, an eyesore, and not a thing of beauty. To judge arbitrarily of one idea as indenturing with another, to connect in our mind what we outwardly see and feel is disparate, to mentally identify what reality discloses as wholly separate, to attempt the making of a harmonious whole out of parts discordant, is to contribute generously to the formation of mental cloudland; but certainly not to shed even a stray beam of light on the reality we call truth. Unless it so falls out that we would fain be adepts in the art of losing our way methodically, we are shut to the sane conclusion of probing every idea and judgment to the very bottom in the light of the above rigorous law of conformity, whose interests are truth and whose aim the betterment of human knowledge.

In the philosophic questions of the day, uppermost among which is that of Epistemology, the above-instanced law of accurate conformity cannot fail to play its customary part. The neglect of its application at any stage of our reasoning must show itself in some extravagance, in some result which misfits reality and thus arouses in us a desire to indulge a little in the whim of looking backwards, in order to discover just where and when the continuity was broken and a misstep made. Paintings please much more after retouching, and a long series of mathematical reasonings which give rise to strange results quickens one with a desire to review the whole process, if for no other motive than the solace of a double surety.

Epistemology has for its especial field the unearthing of the relations between the inner world of mind and the outer one of reality. It aims at discovering the precise grounds which warrant us in the belief that a real world exists and can be known by us as a thing apart, a reality outside our being. In Spencer's mind it is an inquiry into the knowableness of the absolute, an inquiry into the validity and value of our belief in the externality of things.

Nor is it so slender a question as at first sight it might appear. The office of knowledge is to disclose the nature of the beings with which we come in contact, to acquaint us with what lies without. As things other than ourselves are, however, numerically and existentially distinct from us in our capacity as knowers, we cannot attempt the impossible feat of stepping out of ourselves and into things, nor can they in turn find other entrance into the conscious world of our inner selves than the inlet of the senses. All other avenues are barred. As a consequence, the impressions and images of sense are our only warrant for belief in reality. Knowledge itself considered psychologically is but a sum of "presentations" in consciousness. Physiologically it has for its immediate conditions certain processes of the sense organs which minimize reality in endeavoring to represent it, and thus distort it out of shape and proportion during its passage into the conscious subject. It would seem, therefore, that there can be no immediate intercourse between mind and object. Belief in the existence of an outer world becomes in such a view an elaborate tissue of delusions. What lies without is the absolute, the great unknowable; what lies within is a mere kaleidoscopic change of fleeting fancies and impressions, at best but meagre substitutes for what in our enchantment we are led to look upon as really and independently existing.

To the solution of this question great minds have devoted themselves—some to rise from its study overbalanced by doubt, others to cut their way to the light by dint of hard reasoning; and others, again, like Spencer, half-heartedly content with a compromise which hangs fire between extremes. The dominant views to-day are polar in their opposition and mark sharp lines of contrast between the two prevailing schools. In the first group of Realists stand those who try to weave reality out of purely subjective impressions. Over against them are the holders of immediate knowledge of the real, who admit the objective and subjective element as, at least, confusedly together in every percept to be afterwards set apart by a mental sifting process. The former are mediate realists, recognizing no direct or intuitional perception of reality, and insisting that reality is never presented to us except through the representative agency of ideas or subjective impressions. The two great exponents of this school are Mill and Spencer—Mill holding hard by the ideas of Locke, that reality is a delusion explainable by his ingenious theory of muscular sensations; and Spencer admitting the existence of reality simply as an hypothesis necessary to account for the ideas of which we have immediate perception, but denying that such existence is knowable in itself. Mill is thus a mediate realist, while Spencer stands sponsor for an hypothetical realism. With regard to the second section of dominant view-holders outlined above, Hamilton, McCosh, Porter, Mivart, and Martineau, in some respects also Wundt, are earnest in the contention that every percept contains a subjective and an objective element within it; and, furthermore, that in some acts the soul is made immediately and intuitively cognizant of a reality that is not itself. We have purposely omitted the pure idealists, to whom outer reality is but a fleeting fancy.

With the detailed exposition of these views we have not to deal. A portrayal of the arguments upon which each position rests would far transcend the limits of a single article, in addition to being beside our purpose. Rather would we confine our considerations to the two points of view set over against each other in contrast. Our criticism bears more on the plan of campaign itself than on any detail of execution, on the ultimate philosophic significancy rather than on any individual points which serve to make up the lines of argument.

Ever since Descartes brusquely laid down the dividing lines between spirit and matter, and assumed the impossibility of immediate intercourse between each, by his dictum that we can know only our own thoughts and nothing more, the pace was set for his followers, and the vexatious question of the bridge between the real and ideal forced itself on the consideration of thinkers. Once admitted that soul was, as it were, a thing apart, that it perceived nothing but its own ideas, the conclusion sprang spontaneous that we never reached reality in itself, that we had a knowledge of things only through images and impressions, we were conscious of objects only as so many subjective modifications of our thinking selves.

Right here is the source of the modern difficulty. Here, for the first time, was continuity broken by an assumption which did not square with fact, by an initial idea which ran counter to the law of proportional adjustment instanced at the outset of this article. From a starting point thus warped out of its natural and true condition, small wonder that eventually we have a problem on our hands which frets our mind with the very difficulty of its solution. Had perfect correspondence to fact been looked into at the beginning, the futile attempts to unravel reality out of mind, the objective out of the subjective, would never have been so much as entertained.

Soul and body, as we know them, though distinct and singular substances, are not separated realities. On the contrary, they make up one immediate reality which we call the *ego*, the human person. Person is neither soul nor body separately, but both united. The characteristic element of personality is absolute incommunicability. Yet neither soul nor body viewed separately may be said to be thus incommunicable. Nay, the very opposite is shown in the fact of their mutual communication and interdependence. Whence it is that the *ego* can have no other meaning than soul and body substantially united and forming this middle or additional reality to which we commonly allude as person, our compound self.

Thus the usage of some who would give to the soul a separated character which it has not in the body quickened and rendered operative through its agency, is without justification in point of fact. Consciousness yields up to us out of its depths two differing forms of energy—unmechanical operations of soul and the mechanical operations of sense. The same person it is who puzzles over a problem of mathematics to-day and indulges in out-door exercise to-morrow. If there were no permanent unchanging conscious unit, we could never be satisfied as to our own identity, the man who thought at one moment could not be sure he was the same one who afterward went afield. We must take man as he is, a being made up of soul and body, gifted with sensuous as well as intellectual faculties, and not argue concerning him as though his mind stood out of all relations to the corporeal frame. A separatist view such as this falls wide of reality, and simply speculates as to what the nature of perception might be under certain given conditions.

With our minds properly focussed to see man as he is in point of fact, we should hold fast and keep clear the meaning of our terms. "Ego and non-ego," it must be borne in mind, are synonymous with the English "self and not-self." Not so, however, the familiar expressions, "mental and external," "the mental and the extra-mental world," which we happen across so frequently in philosophic readings. We must not confound these latter as identical in meaning with self and not-self, else we shall

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find ourselves in a maze of our own weaving. When I use the word "mental," I mean exclusively what pertains to mind, to the unextended conscious subject, the psychic substance considered apart from my body and excluding body as evidently outside the range of its significancy. The phrase, "external world," it must be noted, signifies all material reality, both my own body and the universe of things of which it makes a part. So far, therefore, from being interchangeable with the terms "self and not-self," "mind or mental," is narrower in meaning than "self," while "external" or "extra-mental" is wider than "not-self." Is not my "body" as irrevocably outside of "mind" as a star in the firmament? If so, "mind" must exclude and "external" include it in signification. While, therefore, "self" means my whole person and "not-self" means all reality that lies without my soul and body, "mind" is limited to what is purely psychical and a part of "self," and "external" includes one more object than the term "not-self," viz., my own organic body. The fact that these varying terms have not been diligently kept distinct in the minds of writers and thinkers, has led to gross confusion and complicated an already knotty problem.

With a proper idea of man as he actually is in his relation to the acquisition of knowledge, with the meaning of the terms we must needs use in this philosophic discussion carefully sifted and accurately defined, the question arises whether or not the unextended mind can have an immediate, or, as Hamilton puts it, "a presentative apprehension" of reality in any form. Does mind know only its subjective states? Most modern speculators are inclined to assume that this is the sum and limit of the mind's knowledge. Their efforts are, therefore, directed, either to show how an external world can be built up out of pure subjective impressions, or to reject the reality of such a world and account for the universal delusion prevalent amongst men concerning its existence.

The fault of those who attempt the arduous feat of constructing philosophically a material and extended universe of reality out of the simple states of mind, is mainly one of method. They argue as though the mind stood out of all connection and relation to the body and employ indiscriminately a set of terms, each with a different import of meaning, which either escapes them unwittingly or is considered as irrelevant. They confound two points in their actual reasonings which good logic compels us to keep apart and treat distinctly. These two points are connected with the ambiguous terms "ego" and "non-ego," "mental" and "extra-mental," on the preciseness of whose meaning we have just been descanting. When the problem of the perception of a material universe looms up before the mind for consideration, instead of one confused question, we have in point of fact two distinct questions requiring distinct treatment and separate answer. The first is: my apprehension of extended reality in any form; and the second, my cognition of the "non-ego," that is, my knowledge of that portion of the material world which is wholly extra-organic, outside my own entirety of self. In answer to the first – it is quite clear that the *ego* has an immediate and presentative perception of extension in the case of its own organism. The mind (i. e. soul) is conscious of its own peculiar operations and it is conscious of the resistance offered its action by the muscular fibre of the body. From sensations of sight and pressure, space of two dimensions is directly revealed to the mind. Theorize as we may as to the cause of such sensations, whether it be internal or external, the conscious state aroused immediately presents extension. If extension were not thus presented, whence comes the notion of space of which we are all conscious? No fusion, aggregation or integration of mental states, which of themselves do not present any element of extension, could ever produce the notion of extension which we have. An integration of zeros can never give rise to a real unit. Only on the score that some of our senses directly present extension to us, can we account for the representations which we are constantly making of material objects. How can we be said to represent material reality unless it has been in somewise already presented? Along the lines, therefore, of its own organism, it is easy to see that mind comes into immediate contact with a reality not itself. The inner experience of each rises to attest the truth of what we are averring.

The second question that follows fast in the wake of the first, is wider in scope and meaning. Granting that the *ego* has an immediate perception of extension in the case of its own organism, are there among its percipient acts any which immediately make known to us the existence of a reality entirely other than ourselves? In answer to this query, no one who has grasped the import of our method and reasoning with regard to the direct presentation of extension in some percipient acts, can logically deny that with this direct revelation of extension there is given an immediate apprehension of "otherness," at least in the sense of extra-mental. Space of two dimensions revealed in our own bodies as well as in outlying objects by the sense of sight and pressure, is certainly not cognized as an attribute of simple mental modification, a property of mind; but is known as unalterably opposed to the subjective act of consciousness. Thus whether extension be referred to my own body or to the realities that lie without, there is always given in its presentation an immediate apprehensive knowledge of what is not mind. We do not apprehend extension as belonging to mind or inhering in it, but as something entirely other than the mind itself.

But this is only half the problem. Am I justified in making the additional statement that not only is "extension" presented as irreducibly "opposed" to mind, but also as "other" than my whole organic self? This is the acme of the whole discussion, the most complicated part of the problem we are endeavoring to solve. Yet, strange though it may appear, its philosophic importance has been unduly magnified. Once acknowledged, that extension is immediately presented in some percipient acts as other than the simple conscious subject we call mind, a real world is as easily built up by inference from the spatial character of my own organic body as if I were made aware in a single perceptive flash that the universe of things about me was distinct from my entirety of self. Once we admit a dual consciousness of a simple unextended mind and an extended objective phenomenon unalterably opposed to what is purely mental, the question is philosophically solved. There is no need of proving that we know outer realities as wholly other than ourselves, immediately and directly. The knowledge of an external universe real and distinct from us the knowers may as well be a result of complex sifting, analysis, comparison and inference as the fruits of immediacy. The only point that needs philosophic safe-guarding is the immediate apprehension of extended reality.

A critical realism becomes, therefore, in the light of the foregoing a sound solution of the complex problems of human knowledge. If, however, we do not intuit reality in some of our percepts, the external world is a well-managed delusion that requires sufficient explanation. Before taking for granted that we cannot become directly cognizant of extra-conscious reality, is it not wise to give the possibility of such a fact the benefit, at least, of careful consideration? The principle of the impossibility of immediate intercourse between mind and reality is a will-o'-the-wisp which should not be followed with an overweaning confidence. It results in offset purposes and useless détours. The fact of the whole matter, the only proper starting-point in the problem, is the intimate and substantial union of soul and body, not a separatist abstraction. What might happen were these two realities not so compacted is matter for pure speculation. Body, though intimately united with soul, is as much a reality of the universe, and as such as much outside of soul, despite its union with it, as a castle on a wooded height in the distance or a star whose glimmerings are barely discernible in the firmament. What boots it, in our inquiry into the validity of our knowledge, to entangle ourselves in endeavors to gather the precise way in which we do actually know reality, unless we begin with facts and not an aprioristic principle? To start with an idea that the soul knows only its subjective states and attempt to show how this knowledge constructs for us a universe of reality is to reverse right reason and invite fiasco. The question should at first be rigorously confined to fact, not principle. We know that "a blade of grass groweth and ofttimes bloweth into flower," yet precisely how this takes place is not vouchsafed the most earnest enquirer. Facts once known are sufficient for scientific knowledge. After-hypotheses as to mode or manner, as to what precise way such knowledge is gained, do not touch the stability of the facts ascertained scientifically. Mediate realists make their starting-point a misleading hypothesis in the light of which, as in a distorted medium, they reach their view of things. A fault of method is responsible for the differing systems now in vogue.

It is clear, then, that if we start from a purely subjective basis, no process of sifting will ever give us outer reality. All thought concentrated upon inner impressions professedly such, with the hope of finding the talisman at whose touch all will be made real, is as futile as the Alchemist's search after prime matter and as intangible as the views of extravagant Schoolmen whom we never tire of scoring for the barrenness of conclusions reached after weary years spent in an unproductive tillage. Solution can never come from a subjective source, whether in facts or method. Reality cannot easily be crowded out. When we imagine ourselves in the furthest remove therefrom, it crops out unwittingly as a factor in our reasonings. Analyze and sift reality and you may eventually, through abstraction, arrive at something ideal. In this there is no absurdity. But to piece together a cluster of ideals and out of them recompose reality, is to paint a ship upon a painted ocean. Once we let slip the shreds of reality incoming with every presentation of objects, we are by that very fact logically "hors de combat." A Prometheus is needed to steal the fire of reality and breathe it into the unreal.

In a return to rigid starting-points lies the hope of every reconstructionist. A change of plan is sorely needed. We find ourselves to-day more than ever perplexed and discomfited at the trend of our conclusions. Thought is sterilized and science is asked the countersign at every step. Why not reconnoitre the positions taken and strengthen points that are well-nigh unshielded? If we have been led unawares into a plan of campaign that needs alteration because of our initial oversight, the law of adjustment, proper and precise, will enable us to reform and rectify. Paradoxes should not be suffered to cloud our line of vision. What is apparently most apart in nature, is found on closer search to be in intimate communion. Mind and reality, soul and body, matter and force are as so many extremes that meet. The problem of the bridge between the real and ideal that shimmers as in a mirage before us, vanishes in mist which lifts to the clearer view. As the poet has it:

> "Who loves not knowledge? Who shall rail
> Against her beauty? May she mix
> With men and prosper! Who shall fix
> Her pillars? Let her work prevail."

EDMUND T. SHANAHAN.

THE ACTS OF APOLLONIUS.[1]

In the book announced above, Mr. Conybeare gives us a series of Acts of Martyrs, which he has translated from Armenian into English. It contains, on the whole, eleven pieces, namely, the Acts of Apollonius, of Paul and Thekla, of Phocas, of Polyeuctes, of Eugenia, of Codratius, of Theodore, of Thalelaeus, of Hitzibouzit, of St. Callistratus, and of St. Demetrius. The originals of these translations are to be found in a repertory of Acts of Martyrs, written in the ancient Armenian tongue and published at the Armenian Monastery of San Lazzaro, in Venice, in the year 1874. Most of these martyrdoms were known before to the learned world, either by Greek, Latin, or Syriac versions. From these we have to exclude, first, the Acts of St. Apollonius, which were altogether unknown till the publication of them by the Mekhitarist Armenians in Venice; even then they escaped the attention of scholars until the English translation of them appeared by Mr. Conybeare in "The Guardian" of the 18th of June, 1893. Secondly, we have to except the Acts of Codratius, which are preserved only in the Armenian text, and those of St. Hitzibouzit. The remainder of these Acts, although known either in a Greek or Latin form, was given from the Armenian text, because, according to the editor, it contains an earlier form of the narrative. The Acts in question refer to martyrs of various countries and various epochs of the early centuries. St. Apollonius suffered in Rome in the reign of the Emperor Commodus (180–192). The Acts of Paul and Thekla refer us to the apostolic times and exhibit a description of the private life of the great Apostle of the Gentiles and his immediate followers, one of whom was the virgin, Thekla. By the Acts of St. Phokas we receive some information about the persecution at the time of the Emperor Trajan (98–117), chiefly in the provinces of Bithynia and Pontus. The history of St. Polyeuctes, who, according to the Acts, suffered in the East, in the city of Melitene, in Cappadocia, treats of the persecution in the middle of the third century, about the time of the Emperor Decius (250–253) or Valerian (253–260), The martyr, St. Eugenia, according to her Acts, a daughter of Philip, Eparch of Egypt in the reign of Septimius Severus, suffered in Rome in the first half of the third century. The Acts of St. Codratius concern the history of the persecutions under Decius (250–253) and Valerian (253–260), in Nicomedia. The persecution of the Emperor Licinius in the East (313–323) is spoken of in the Acts of St. Theodore. St. Thalelaeus, whose Acts come next, suffered towards the year 283 or 285, according to the Bollandist editor; according to Mr. Conybeare his martyrdom occurred as early as the reign of the Emperor Hadrian (117–138) in Asia. The piece relating the martyrdom of St. Hiztibouzit "preserves an interesting picture of the Province of Ararat during the last years of Chosrow, King of Persia. The martyrdom of the saint fell in the forty-third year of Chosrow, about A. D. 574. St. Callistratus and his companions, who were levied as recruits from Carthage, were probably executed in Rome. The date of the Acts is very likely to be fixed between the years 300 and 350; the martyrdom itself occurred during the reign of Diocletian. The martyrdom of St. Demetrius, which is narrated in the last piece, occurred in the city of Thessalonica during the reign of the Emperor Maximian (286–305).

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[1] The Apology and Acts of Apollonius and other Monuments of Early Christianity. London, 1894.

As to the genuineness of these pieces, there are some which seem to be above exception, as, for instance, the Acts of St. Apollonius. The others contain, if not in all their parts an exact historical narrative, at least a substratum of historical truth. Even the Acts of Phocas, rejected by the Bollandist editor as spurious, are, according to Mr. Conybeare, based on a contemporary and veridcal narrative, which was enlarged and increased in the third and fourth centuries. So, likewise, Mr. Conybeare is inclined to believe that the Acts of Paul and Thekla bear a character of historical narrative, which, he thinks, is established by the recent archæological and geographical researches, specially by those of Prof. W. M. Ramsay. He goes, however, yet beyond the conclusion arrived at by Prof. Ramsay in his study on the Acts of Paul and Thekla.[1] According to the latter, said Acts go back ultimately to a document of the first century, which has been revised and enlarged, about A. D. 130, or soon after. The reasons on which Prof. Ramsay bases his conclusion are several difficulties and anachronisms met with in the narrative. They seem to be inconceivable, in the hypothesis that they have to be attributed to a contemporary writer. Mr. Conybeare, with his translation from the Armenian eliminates these points of difficulty, attributing them not to a later reviser and editor, but to the faulty copies of the Greek text, which alone Prof. Ramsay had before him. The Armenian version represents to Mr. Conybeare a more ancient version of the Acts than any other form hitherto known, and, therefore, he believes that they are genuine, with the exception of some unlikely episodes. The Bollandists reject them as altogether apocryphal.[2]

In the general preface to his publication, Mr. Conybeare, besides indicating the aim of his translations, the originals of them, the methods pursued, gives us also a general essay on the Acts of Martyrs, enumerating various characteristics, by which we may distinguish early Acts from compositions of a later age.

To each piece in particular he has prefixed a short introduction "discussing its authenticity and other questions of interest which arise in connection with it." Both the general preface and the particular introductions are of great value to the student of these documents. By his whole book, Mr. Conybeare has rendered a great service to the science of Christian antiquities, making accessible the reading of such venerable documents to a great many, who otherwise would scarcely, if at all, have the opportunity of knowing them. But I would not do justice to the readers of the BULLETIN if I did not make them more closely acquainted with the Acts of St. Apollonius, which are, if I may say so, the gem of Mr. Conybeare's publication. First, I shall place before them a summary of the said Acts and touch then on various questions concerning them. The introduction and the learned notes added to the text by the editor will be of great help to me.

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[1] The Church in the Roman Empire before A. D. 170. London, 1893; p. 375.

[2] A Greek text of these Acts was published last year by the Bollandists in their Analecta Bollandiana (vol. XIV, 1895, p. 284,) from the Greek Codex, No. 1219, of the Bibliothèque Nationale at Paris. The learned fathers think it a later and inferior form of the story of Apollonius, written out in the twelfth or thirteenth century.—EDITOR.

"Christ, the giver of all things, prepares a crown of righteousness for those, who stand firm in their faith and belief in God. One of these champions of Christ was the Holy Apollonius, who, after having lived a good life in the great Rome, was called upon to bear witness before the Senate and the Prefect, Perennis. His memorials are as follows: Perennis, the Prefect, commanded that he should be brought before the Senate and said to him: O! Apollonius, wherefore dost thou resist the laws and decrees of the emperors, and dost refuse to sacrifice to the Gods? Apollonius said: Because I am a Christian, therefore, I fear God, who made Heaven and earth, and sacrifice not to empty idols. The Prefect said: But thou ought to repent of this mind, because of the edicts of the emperors, and take oath by the good fortune of the autocrat, Commodus. Apollonius replied: He who repents of just and good works, is godless and without hope. And I am firmly resolved to keep the glorious command of God which He taught by my Lord Christ.

It is best not to swear at all, but because of disbelief there is swearing. I am willing to swear by the true God, that we, too, love the emperor and offer up prayers for his majesty.

The Prefect said: Come and sacrifice to Apollo, to the other gods, and to the emperor's image.

Apollonius said: As to sacrifices, and all Christians offer a bloodless sacrifice to God, Lord of heaven and earth and of the sea and of every living being, in behalf of the spiritual and rational images, who have been appointed by the providence of God to rule over the earth, knowing for certain that he (i. e. Commodus) also is established emperor through the one King, God. The Prefect said: Thou wast not summoned hither to talk philosophy. I will give thee one day's respite, that thou mayest advise thyself concerning thy life. And he ordered him to be taken to prison. And after a day he commanded him to be brought forward and said to him: What counsel hast thou formed? Apollonius answered: To remain firm in my religion, as I told thee. The Prefect said: Because of the decree of the senate, I advise thee to repent and to sacrifice to the gods. Apollonius said: I know the command of the omnipotent God, and I remain firm in my religion, and I do no homage to idols made with hands. I have learned to adore the heavenly God, and to do homage to him alone. I will not again debase myself, for it is a great shame to do homage to vile things and to adore what is vain. And men sin in adoring such things. Foolish are those who invented them, and yet more so they that adore and honor them.

The Egyptians do homage to an onion; the Athenians adore the head of an ox in copper. And yet what more is this than dried clay or a baked potsherd? Men sin against themselves by worshipping them, and they are guilty of impiety towards God, because they do not know the truth. They sin in the third place paying homage to men and to angels and to demons, naming them gods. The Prefect answered: You have philosophized enough and have filled us with admiration; but dost thou not know, O Apollonius, the decree of the senate, that no one shall be named a Christian anywhere? Apollonius answered: It is not possible for a human decree of the Senate to prevail over the decree of God. God has appointed death, and after death judgment upon all, over kings and poor men, rulers and slaves and free men and philosophers and honest men. But there is a distinction of death; for this reason the disciples of Christ do daily die, having no part in dissolute desires, not allowing impure sights, enduring tortures and dying for the true God, that they may not die miserably everlasting death. The Prefect said: Art thou bent upon death? Apollonius answered: I have no fear of death; for nothing is more estimable than the life eternal. The Prefect said: I do not understand thy meaning. Apollonius said: What can I do for thee? The Word of God illumines the heart. A certain philosopher who was at hand said: O Apollonius, thou dost insult thyself, for thou art gone exceedingly astray, although thou dost even think to speak profound truths. Apollonius said: I have learnt to pray and not to insult; but thy dissembling bears witness to the blindness of thy heart. The magistrate said: Tell me plainly what thou didst mean. Apollonius answered: The Word of God, the Saviour of souls and bodies, became man in Judea and fulfilled all righteousness and taught a pure religion. He taught us to pacify anger, to moderate desire, to put away sorrow, to take part in pity, to increase love, to cast away vainglory, to abstain from taking vengeance, to despise death, to obey the laws of God, to reverence rulers, to worship God, to look forward to judgment after death, to expect rewards after the resurrection.

Teaching all this by word and deed, he was slain at last, as were also before Him philosophers and just men. The prophets spoke beforehand concerning Him thus: He shall come and shall do good unto all, and shall persuade all men to worship God the Father and Maker of all, in Whom also we believe, rendering homage, because we learn from Him pure commandments; therefore, having lived a good life, we await the hope to come. The magistrate said: I thought that thou wast changed during the night from that mind of dying. Apollonius said: And I expected that thy thoughts would be changed and the eyes of thy spirit be opened by my answer, that thy heart would bear fruit, and that thou wouldst worship God, the Creator of all, and offer thy prayer to him by means of compassion; for compassion shown to men by men is a bloodless sacrifice and wholly unto God. The magistrate said: I would fain let thee go, but I cannot, because of the decree of the senate; yet, with benevolence, I pronounce sentence on thee. And he ordered him to be beheaded with a sword. Apollonius said: I thank my God for thy sentence. And the executioners straightway led him away and beheaded him, while he continued to glorify the Father and Son and Holy Spirit, to Whom be glory forever. Amen."

Such is the rather copious extract from this simple and still beautiful narrative. I have already said, how this precious document was regretted by all scholars as lost, when the Mekhitarist Armenians of Venice discovered it among their Armenian manuscripts and published it with other similar monuments in 1874. Mr. Conybeare gave a first English translation in 1893, republishing it in 1894 with the other translations spoken of. Prof. Adolf Harnack, in Berlin, had the Acts translated into German, and presented them, with a learned monograph, to the Royal Prussian Academy, July 27, 1893. Since then they have been discussed and rediscussed in various historical magazines.

The history of Apollonius and his martyrdom was not altogether unknown, although his Acts were missing. The Church historian, Eusebius, had accredited to the Acts a place in his compilation of old martyrdoms.[1] In the chapter just quoted of his ecclesiastical history he makes honorable mention of the holy martyr Apollonius, saying that at the time of the Emperor Commodus, a servant of the demon accused the Holy Apollonius, "renowned for his culture and philosophy among the believers of that day," to the tribunals. But the unfortunate informer had his legs broken by a sentence of the judge, Perennis, being forbidden, according to a regulation of the emperor, to inform against such as Apollonius. "But the martyr dear to God, after that the judge had besought him much and earnestly, and asked him to give an account of himself before the senate, delivered a most reasonable defense before all of the faith for which he was being martyred, and then was beheaded in accordance, it seems, with the decree of the senate; for there is an ancient law among them that those who have come once before the court and do not change their resolution, shall not be excused on any ground." That the Acts of Apollonius as we have them now regard the same martyr Eusebius speaks of is evident at first sight. All the few details furnished by Eusebius agree, as well, with them. Both speak of a martyr, Apollonius, well trained in the philosophical sciences, who lived in Rome at the time of the Emperor Commodus. They both speak of Perennis, before whom Apollonius appeared, of his apology before the senate, and of the capital punishment by beheading. There is one addition made in the short notice of Eusebius, which is wholly lacking in the Armenian Acts. This is the circumstance of the informer. Eusebius tells us that Apollonius was accused of being a Christian by somebody, a servant of Satan, who had his legs broken on that account. About this incident the Armenian text is silent. For the rest the Acts and the notice of Eusebius agree perfectly.

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[1] Hist. Eccl., V., 21.

Besides Eusebius, we find our martyr mentioned also by St. Jerome in his "Catalogus Scriptorum Ecclesiasticorum."[1] He does not, however, tell us anything more than Eusebius, and his information seems to be derived only from the words of the historian in his ecclesiastical history, rather than from the Acts themselves. Some of the statements of Eusebius are inaccurately rendered by St. Jerome, a fact which points to a hasty and superficial translation. As to the Acts themselves, they contain, at the beginning a short preface, after which follows the verbal process or dialogue between the prefect and the martyr, and, finally, in a few words the sentence of capital punishment and its execution.

The preface does not belong originally to the Acts, and was certainly not written in Rome.

The first part of the assertion will be understood by reflecting that the preface has, in itself, no direct reference to the Acts and the history of St. Apollonius. It is couched in very general and vague terms, which may be applied to any martyr of Christ. This would not be the case if the author of the Acts had also written the preface. He would have said something particular in regard to Apollonius, his trial before the Senate, or the like. That the preface was not written in Rome is proven by the way in which its author speaks of it. The expression "In the great Rome," remarks Mr. Conybeare, after Harnack, shows that this introduction was not written in Rome. Indeed, a Roman writer would have used in this case the terms, "in this great city of Rome," or the like. The real Acts begin with informing us that Apollonius was commanded by Perennis to be brought before the senate and tried there. Here we have necessarily to suppose that something has been left out at the beginning. We do not know, in fact, in what manner Apollonius came into the hands of the Prefect Perennis whether he presented himself spontaneously or whether he was delivered by somebody else. Prof. Harnack conjectures that he was given over to the justice by the informer, of whom Eusebius speaks. The personal details concerning Apollonius are likewise wanting. St. Jerome calls him a senator of the city of Rome, on what authority is hard to tell. Eusebius says only that he was renowned among the believers of that day for his culture and philosophy. That this may be the case is suggested by the apology in behalf of the religion of Christ, which supposes a philosophical cast of mind. Perhaps he belonged to the class of Christians who, like St. Justin Martyr, were fond of posing as philosophers, considering and exhibiting the religion of Christ as the only true and reliable philosophy. This conjecture seems to receive a confirmation from the incident related in the Acts, when a stranger, a philosopher, rebuked Apollonius for the words he had uttered, which did not contain profound truths, as the martyr believed, but rather were senseless talk. At the beginning we are told that the holy martyr, Apollonius, was brought before the senate, where the Prefect Perennis asked him why he resisted the laws of the emperors and did not sacrifice to the gods. To which laws of the emperors does the Prefect here refer? As we shall see later on, the Acts in question belong to the time of Commodus (180–192). Up to that moment there is only the rescript of Trajan to Pliny, given about the year 112, which, as far as we can ascertain, regulated the policy of the emperor towards the Christians. According to it the Christians, when regularly brought before the tribunals, had to comply with the Roman rites, namely, they had to sacrifice to the gods or suffer punishment.[1] The answer of the holy martyr is precise and noble. He refuses to sacrifice because he is a Christian, who reverences only one God and not vain idols. The Prefect then exhorts the martyr to take the oath by the good fortune of the autocrat, Commodus. The oath was a most sacred thing among the Romans, because usually performed by calling upon the name of some divinity. Therefore, to take the oath by the good fortune of the emperor would mean, not only to respect him, but to pay to him divine honors.[2] Our martyr, Apollonius, after having first declared that for a Christian it is better not to swear, still, added that he was ready to swear, but only by the true God ; that the Christians also love the emperor and pray for him. The Prefect, unable to grasp the real mind of Apollonius, which was a formal refusal of his request, took the answer of Apollonius as a concession, and asked him to show, in a practical way his love for the emperor by sacrificing, not only to the gods, but also to the emperor's image, but the martyr replied that the Christians had another way of showing honor and love to the emperor than the pagans.

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[1] Migne P. L., vol. XXIII, col. 691.

The latter used to offer to his picture or statue incense or wine ; but the Christians offered for the emperor, who was himself a spiritual and rational image of the divine providence of God, a bloodless sacrifice, consisting probably of the Eucharistic Sacrifice, spoken of by Justin Martyr,[3] of prayers offered to God for the emperor, and of the practice of virtue as declared by the Martyr at the end of the Acts. The Prefect, considering the monotheistic belief of Apollonius as mere philosophy, ordered him to be taken into prison until the next day. On the second day of the trial, the Prefect renewed his effort to make Apollonius sacrifice to the gods, alluding this time to a decree of the senate instead of speaking again of the laws of the emperor. But the heroic martyr remains as firm as before, and calmly appeals to the commandment of the omnipotent God. He prescribes to adore him alone and not to do homage to idols made with hands and fashioned of gold and silver. Such worship is, indeed, a self-degradation of mankind and a folly, as seen by the Egyptians and the Athenians who adore an onion or a brazen ox-head. It is an impiety committed towards the one God to call gods men, angels or demons. The Prefect interrupts here the martyr, expressing his admiration for the philosophy of Apollonius, but recalling to his mind a decree of the senate according to which no one should be named a Christian. This law of which the Prefect speaks existed already—at least in practice—under the emperors of the first century. Trajan, at the beginning of the second, considers it an established principle in the imperial policy that Christianity itself, the mere name of Christian, is criminal, and liable to severe repressive measure.[1] Apollonius, undisturbed, replies that a human decree can not invalidate the law of God, which we have to obey even on condition of dying for its sake. But death does not frighten the Christians, who die daily, mortifying their unholy desires, and who suffer even tortures willingly to escape death everlasting. The Prefect hearing the martyr speaking of death asks him if he was determined to die; to which Apollonius answered that his desire was to live in Christ, but that he did not fear death, which would procure him the entrance to everlasting life. How clearly and vividly does the martyr here express his belief in and his hope of the future life, which is to come after this earthly one!

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[1] Ramsay, The Church in the Roman Empire, p. 212.

[2] Cf. Beurlier, Le Culte Impérial. Paris, 1891; p. 43.

[3] Dial. c. Tryph. c. 117, Migne P. G. VI, col. 745.

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[1] Ramsay, op. cit, pp. 212, 223, 245, 259, 281.

The Prefect was unable to understand this simple Christian truth and remarked it to Apollonius. The latter modestly replied that this did not depend on him, but on God alone, who, through His word, illumines the heart of man. At this moment a singular incident happened. A philosopher who chanced to be near by, and who evidently held Apollonius in great esteem, said to the Christian martyr, that by his words he insulted his reputation, believing to expound profound truth. Apollonius replies, in a somewhat lively manner, that such things were of a different access to strangers. The Prefect asked him then once more what he really meant. Apollonius then began to speak of the Word of God, Christ, the Saviour, who became man in Judea and founded a new religion. Teaching both by His word and by his example to live an undefiled and holy life He gave a certain assurance to His followers of being rewarded for their virtues in the life to come with everlasting happiness The magistrate seeing that Apollonius persevered in his belief expressed to him his disappointment. But the holy martyr, looking upon his judge with true Christian pity and charity, said that he rather expected to see him changed and worshipping God, the Creator of all. Perennis, moved by the kindness of the martyr, showed his gratitude by saying that if it depended on him he would set him free, but the decree of the senate was in his way. He pronounced then a mild sentence, condemning him to be beheaded instead of being thrown to wild beasts or submitted to other shocking forms of death. The martyr, thanking God for this sentence, was immediately led away and executed.

We can not but admire the frank and noble behavior of this hero of Christianity toward his judge. He is not ashamed of his religion, he makes from the very beginning an open avowal of it, saying that he was a Christian. Still he is far from insulting those who are of another mind and who are just on the point of condemning him for this very profession of Christianity. He replies always to the questions addressed to him by the Prefect Perennis, without showing in the least any resentment, as we are wont to see often expressed in strong terms in other Acts of Martyrs, especially in those of a suspicious character. We have to admire also the simplicity and sublimity in the martyr's description of the principal truths of the Christian religion. He speaks so plainly and yet so beautifully of the unity of God, who admits nobody outside Himself equal to Him, of the immortality of the soul, expecting a future life after this; of the moral teaching of Christ, the Word of God, imposed upon His followers; of the hopes and expectations of the Christians as to rewards in a future life. The character of Apollonius and his apology before the senate, give us a high, lofty idea of the Christian religion and its teaching, as it was lived up to and understood by these early Christians, our noble ancestors. Prof. Harnack remarks rightly that the apology of Apollonius is the most honorable we possess from early Christianity.

A very peculiar feature of the Acts is exhibited by the part which the senate took in the trial and condemnation of the martyr. To begin with, it is a striking fact that Apollonius was summoned by the Prefect of the Pretorian Guard to appear before the senate, and give there an account of his acts. As a matter of fact we are not accustomed to see in other Acts of martyrs the interference of this body. In Rome itself it belonged to the Prefect of the City, on whom devolved, in the course of time, all criminal jurisdiction, or to the Prefect of the Pretorians, representing the Emperor, to examine the case of a delinquent against the religion of the State.[1] Was it, perhaps, because Apollonius was really a senator or of senatorial rank, as St. Jerome informs us;[2] or was it because the Emperor Commodus, influenced by his Christian wife, Macrina, being rather lenient towards the Christians, left as much as he could of the responsibility of dealing with them, to the senate?[1] But whatever may be the case, it is not the competence of judging criminal causes that we may contest to the senate;[2] it is rather the unusualness of the fact which surprises us. It is, indeed, a mark of the favorable current then existing in regard to the Christians, to see one of their adherents, who were generally considered as criminals of the lowest class, as outlaws, honored by being ordered to appear before the senate.

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[1] Cf. Acta S. Justini in Ruinart, p. 105. Mommsen, Roem. Staatsrecht, vol. II., 101 sq., 933.

[2] Cf. Paul Allard, Hist. des persécutions pendant les deux premiers siècles, p. 451.

In the course of the trial, the Prefect Perennis refers several times to a decree of the senate, by which the Christians were ordered to sacrifice to the gods, or were forbidden to bear the name of Christian. These words of the prefect, as already pointed out, do not speak of decrees of the senate distinct from the imperial laws or established principles in dealing with the Christians. At the end also the same Perennis, before pronouncing his sentence, speaks again of a decree of the senate which prevents him from setting Apollonius free. Did he mean by this the condemnatory decree in this particular case, or does he understand the general decree or law of the senate condemning a culprit who refuses to sacrifice to the gods of the empire?

The second hypothesis seems to be more probable; first, because the prefect does not specify any further what this decree of the senate is. He supposes it to be known, consequently it is equivalent to the decree spoken of before. Secondly, it is the prefect himself, who pronounces the sentence without any further reference to the senate. It is he who specifies the kind of punishment (capital) and the manner of executing (beheadal by the sword). Thus, in conclusion, the part of the senate is restrained to a mere assistance at the trial. The interrogatory is conducted by the prefect of the Pretorian Guard, the grounds on which the accusation is based are the imperial laws and the imperial policy in regard to the Christians; finally, the sentence is pronounced and specified by the same Pretorian prefect.

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[1] Conybeare, p. 40, note to § 13.

[2] Mommsen, op. c., vol. II., p. 111.

As to the time to which our Acts refer we have sufficient details to enable us to fix it with great precision. First, the trial of Apollonius is said to have taken place at the time of Commodus (180–192), who, in the Acts, is spoken of as the autocrat or the living emperor. Second, the prefect of the Pretorian Guard had charge of the whole affair. This officer of the Imperial Guard was appointed not long after the beginning of the reign of Commodus, say about 182 or 183. He enjoyed the confidence of his master until the year 185, when Commodus, rendered suspicious by the enemies of Perennis, ordered him to be killed.[1] We have then to place the martyrdom of St. Apollonius between the years 182 and 185. The text of Eusebius gives us the impression that the trial of the Saint did not happen until after the Church had enjoyed a certain period of tranquillity. In fact we know that the emperor Commodus was more indulgent to the Christians than Marcus Aurelius, his father, and predecessor on the imperial throne. This consideration would, then, lead us to assume the year 185 as the probable date of the Saint's execution.

It is not possible for us to establish with more certainty this date, because the consular year is lacking in our Acts; nor do we find his name with chronological indications in the early Roman calendar of the year 354, or in the so-called "Martyrologium Hyeronymianum." In the first calendar there is no Appollonius at all; in the second there is one at the 14 Kal. Maj. (18th of April), under the rubric of Rome, without any further detail. Whether he be our Apollonius or not, I am unable to decide.

The last question which I have to treat shortly in connection with these Acts regards their authenticity. Can we rely upon these Acts and consider them as trustworthy

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chiller' Gesch. der Roem. Kaiserzeit, vol. I., p. 663.

and historical, or are they a compilation of a later time? It is generally agreed among critics that they are among the few genuine pieces of Christian literature of this kind. We may say immediately in their favor that there is nothing which can seriously be objected to the contrary, and as long as this is the case we have no right to suspect them. The few difficulties which we may encounter in their details concerning Roman administration, the management of criminal cases or the like, do not justify our mistrust in their regard. As we have no systematic description of the Roman government from ancient times, we need not be surprised if, in a certain writing, we meet with some detail that has hitherto escaped our notice; but we find in the Acts some positive characteristics, which convince us of their authenticity. In the first place the language of Apollonius is plain, simple, and forcible, without any effort at oratorical ornamentation, such as would flow naturally from the lips of a calm but convinced adherent of the Christian religion. The whole narrative does not contain any additional part of a miraculous character, like these we meet so often in the fifth century Acts.

Secondly, the profession of faith made by the martyr is likewise so plain, simple, and natural that we cannot refrain from attributing it to the second century. The Christians of those early days spoke of one God as the Creator of heaven and earth, and of Christ as the Son of God, the Saviour of mankind, just as we find it in the apology of Apollonius. Christ is said twice by him to be the Word of God; but this must not shake our confidence. St. John, in the beginning of his Gospel, had considered the Son of God as the Word of God, and this concept was rendered familiar by the works of St. Justin Martyr. Besides, our martyr, Apollonius, does not give himself to any theological discussion or deduction when speaking of the Word of God.

Let us now suppose that our Acts had been written some centuries later, say the fourth or fifth. Would we not find there in the creed expressed the development to which our Christian doctrine of Holy Trinity or of the nature of Christ had reached? Would we not at least find some sort of an allusion to the theological controversies going on or settled in those ages in regard to the same subject? In our Acts we do not find anything of the kind; a good reason to assume that they belong to the second century. Thirdly, the impression we receive from the Acts of the imperial policy as to the Christians, corresponds exactly to the real situation as far as we know it. The good disposition of the Emperor Commodus toward the Christian was communicated naturally and insensibly to his surroundings and officials. Thus we see that Apollonius is treated with certain regard by his judge, the Pretorian Prefect, who almost let him go free; but compelled as he was to condemn him, he inflicted on him a rather mild punishment, the beheadal by the sword. Lastly we have the express statement of Eusebius, who not only mentions the martyr and the circumstances of his death in his ecclesiastical history, but had given to the Acts a place in his compilation of ancient martyrdoms. All this shows that the great historian of the fourth century considered them as genuine; and his testimony must not be underestimated, as he was rather careful in sifting out his documents, of which he found abundant material in the libraries put at his disposal, especially in that of Aelia Capitolina or Jerusalem.

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VATICAN ARCHIVES: GREENLAND AND AMERICA.

As the Vatican documents published by Mr. Heywood in his very rare folio work[1] are not easily accessible to all lovers of the early history of America, the editors of the BULLETIN have thought that it would be a useful act to publish them in its pages, so that these valuable sources might be placed at the disposal of a larger number. The documents which we reprint in this issue are ten in number,—letters of Innocent III., John XXI., Nicholas III. and Martin IV. to the archbishop of Drontheim, in Norway; of Nicholas V. to the bishops of Iceland; and of Alexander VI. in favor of Mathias, bishop-elect of Gardar in Greenland.

The first letter, that of Innocent III. to Thorer, archbishop-elect of Drontheim (1206-1214), confers on him the pallium, and commemorates his metropolitan jurisdiction over the bishops of Oslo, Hamar, Bergen, Stavanger, the Orkneys, Iceland, and Greenland.

The next four documents (2–5) are from the chancery of John XXI., written to Archbishop Joannes Rufus of Drontheim, and treat of the collection through Norway and its dependencies of the tithes for the Crusades. Two letters of Nicholas III. (6–7) touch on the same, as does also the letter of Martin IV. (8) to the archbishop of Drontheim. The letter of Nicholas V. to the bishops of Skalholt and Holar (9) bear witness to the sad disappearance of the Catholic faith in Greenland. The letter of Alexander VI. (10) wants an exact date, but is supposed to have been written shortly after the year 1492, in the earlier part of his pontificate. It describes the remote and pitiable condition of the faithful of Greenland, and remits to their bishop-elect, Mathias of Gardar, all dues and taxes on his promotion.

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[1] Documenta Selecta e Tabulario Secreto Vaticano quae Romanorum Pontificum erga Americae populos curam ac studia tum ante tum paullo post insulas a Christophoro Columbo repertas testantur phototypia descripta, Typis Vaticanis viginti quinque exemplaria ita sunt adornata ut illustrioribus tantum bibliothecis distribuerentur. Rome, large in folio, 1893.

These ten documents form that chapter of the chartularium of the Church of Norway which deals with her insular dependencies. No doubt much more has perished, but enough remains to show that the Curia had a knowledge of and an interest in the lonely territories that lay far off in the Atlantic flood, where the dwellings of men were six days' journey apart, and the visits of merchants rare, sometimes at intervals of eighty years; where wealth consisted in hides and peltries and the products of whaling; where wine and bread and oil were obtained with difficulty, and barter was slow, and coin depreciated; where men lived on dried fish and milk, and carried their tents of skin on the sledges that bore them over the great icebergs (*causantibus intentissimis aquarum congelationibus*); where the savage Esquimaux harried the white settlers, and cut them off from the sea, and left them at last without priest or mass,—with only a corporal that they kept one hundred years and exposed once a year, waiting for the return of their priests.

The Roman officials knew that the church of Gardar was *in fine mundi sita*, *in terra Gronlandiae*, and that its power to pay tithes was limited, but they also knew that it once had a flourishing Christianity, with many churches and a very fine cathedral; that St. Olaf had founded the faith there in the ninth century; and that it had been preserved by the watchfulness of the Apostolic See. What a pity that there should have perished any jot of the letters between Rome, Greenland, Iceland and those far more distant shores, now so populous, that loom out vaguely from the pages of the Sagas, only to fade away again like some unsubstantial pageantry of dreamland!

THOMAS J. SHAHAN.

1.

[Innocentius III.] **[13 Febr. 1206.]**

..Nidrosiensi archiepiscopo eiusque successoribus canonice substituendis, in perpetuum. Licet omnibus ligandi et solvendi sit concessa potestas, licet unum preceptum ad omnes idemque pervenerit predicandi evangelium omni creature, velut quedam tamen inter eas habita est discretio dignitatis et dominicarum ovium curam, que omnibus imminebat, unus singulariter suscepit habendam, dicente ad eum Domino: Petre amas me? Pasce oves meas. Qui etiam inter omnes apostolos principatus nomen obtinuit, et de fratrum confirmatione singulare a Domino preceptum accepit, ut in hoc secuture posteritati daretur intelligi, quoniam, quamvis multos ad regimen ecclesie contingeret ordinari, unus tamen solummodo supreme dignitatis locum fastigiumque teneret, et unus omnibus et potestate gubernandi et iudicandi omnes presideret. Unde et secundum hanc formam in ecclesia distinctio servata est dignitatum, et sicut in humano corpore pro varietate officiorum diversa ordinata sunt membra, ita in structura ecclesie ad diversa ministeria exhibenda diverse persone in diversis sunt ordinibus constitute. Aliis enim ad singularum ecclesiarum, aliis autem ad singularum urbium dispositionem ordinatis ac rerum, constituti sunt in singulis provinciis alii, quorum prima inter fratres sententia habeatur, et ad quorum examen subiectarum personarum questiones et negocia referantur. Super omnes autem Romanus pontifex tamquam Noe in archa primum locum noscitur obtinere, qui ex collato sibi desuper in apostolorum principe privilegio de universorum causis iudicat et disponit et per universum orbem ecclesie filios in christiane fidei firmitate non desinit confirmare, talem se curans iugiter exhibere, qui vocem dominicam videatur audisse, qua dicitur: Et tu aliquando conversus confirma fratres tuos. Hoc nimirum post beatum Petrum illi apostoli et viri, qui per successiones temporum ad gerendam curam sedis apostolice surrexerunt indesinenti curaverunt studio adimplere et per universum orbem nunc per se nunc per legatos suos corrigenda corrigere et statuenda statuere summopere studuerunt. Quorum quoque vestigia subsecutus felicis memorie Eugenius papa, antecessor noster,de corrigendis hiis, que in regno Norweie correctionem videbantur exposcere et verbo ibi fidei seminando iuxta sui officii debitum sollicitus extitit, et quod per se ipsum, universalis ecclesie cura obsistente, non potuit, per legatum suum Nicholaum, tunc scilicet Albanensem episcopum, qui postea in Romanum pontificem est assumptus, executioni mandavit. Qui ad partes accedens, sicut a suo patrefamilias acceperat in mandatis, talentum sibi creditum largitus est ad usuram et tamquam fidelis servus et prudens, multiplicatum inde fructum studuit reportare. Inter cetera vero, que ad laudem illic nominis Dei et ministerii sui commendationem implevit, iuxta quod predictus antecessor noster ei preceperat, palleum Iohanni antecessori tuo indulsit et, ne de cetero provincie Norweie metropolitani cura possit deesse, commissam gubernationi tue urbem Nidrosiensem eiusdem provincie perpetuam metropolim ordinavit et ei Asloensem, Amatripiensem, Bargensem, Stavangriensem, insulas Orcades, insulas Fareie, Sutrhaie et Islandensem et Grenelandie episcopatus tamquam sue metropoli perpetuis temporibus constituit subiacere et eorum episcopos sicut metropolitanis suis tam sibi quam suis successoribus obedire. Ne igitur ad violentiam constitutionis ipsius ulli unquam liceat aspirare, nos felicis memorie predicti Eugenii et Alexandri atque Clementis predecessorum nostrorum Romanorum pontificum vestigiis inherentes, eandem constitutionem auctoritate apostolica confirmamus et presentis scripti privilegio communimus, statuentes ut Nidrosiensis civitas supradictarum urbium perpetuis temporibus metropolis habeatur, et earum episcopi tam tibi quam tuis successoribus sicut suo metropolitano obediant et de manu vestra consecrationis gratiam sortiantur, successores autem tui ad Romanum pontificem tantum percepturi donum consecrationis accedant, et ei solummodo et Romane ecclesie subiecti semper existant. Porro concesso tibi palleo pontificalis scilicet officii plenitudine infra ecclesiam tantum ad sacra missarum sollempnia per universam provinciam tuam hiis solummodo diebus uti fraternitas tua debebit, qui inferius leguntur inscripti: Nativitate Domini, Epiphania, Cena Domini, Resurrectione, Ascensione, Pentecoste, in sollempnitatibus beate Dei Genitricis semperque virginis Marie, Natalicio beatorum Petri et Pauli, Inventione et Exaltatione sancte Crucis, Nativitate beati Ioannis baptiste, festo beati Iohannis evangeliste, Commemoratione omnium sanctorum, in consecrationibus ecclesiarum vel episcoporum, benedictionibus abbatum, ordinationibus presbiterorum, in die consecrationis ecclesie tue ac festis sancte Trinitatis, et sancti Olavi et anniversario tue consecrationis die. Studeat ergo tua fraternitas plenitudine tante dignitatis suscepta ita strenue cuncta peragere, quatinus morum tuorum ornamenta eidem valeant convenire. Sit vita tua subditis exemplum, ut per eam cognoscant, quid debeant appetere, quid cogantur vitare; esto discretione precipuus, cogitatione mundus, actione purus, discretus in silentio, utilis in verbo, cura tibi sit magis prodesse hominibus quam preesse. Non in te potestatem ordinis, sed equalitatem oportet pensare conditionis. Stude ne vita doctrinam destituat, nec cursum vite doctrina contradicat. Memento quod est ars artium regimen animarum. Super omnia studium tibi sit apostolice sedis decreta firmiter observare et tamquam matri et domine tue ei humiliter obedire. Ecce frater in Christo karissime inter multa alia hec sunt pallei, hec sacerdotii, que omnia facile Christo adiuvante adimplere poteris, si virtutum omnium magistram caritatem habueris et humilitatem, et quod foris habere ostenderis intus habebis. Decernimus ergo et c. usque in finem. Dat. Rome apud Sanctum Petrum per manus Ioannis, Sancte Marie in Cosmedin diaconi cardinalis, sancte Romane ecclesie cancellarii, idibus februarii, indictione vj, incarnationis dominice anno M⁰CC⁰V⁰, pontificatus vero domini Innocentii pape iij anno octavo.

[Cf. Bréquigny, *Diplomata*, Paris 1791, tom. II. 2 p., p. 834 et Migne, *Patrologia latina*, tom. CCXV, c. 798.]

2.

[Ioannes XXI.] **[4 Dec. 1276.]**

. . Archiepiscopo Nidrosiensi. Tua nobis fraternitas intimavit, quod, cum tibi collectio decime Terre Sancte in regno Norwagie per litteras apostolicas sit commissum et in litteris ipsis contineatur expresse, ut omnes partes eiusdem regni debeas propter hoc personaliter visitare, idque quodammodo impossibile videatur, cum Gardensis diocesis, que de tua provincia et regno existit eodem, a metropolitana ecclesia adeo sit remota, quod de ipsa ecclesia illuc propter maris impedimenta vix infra quinquennium ire quis valeat et redire ad ecclesiam supradictam, ac ideo dubites, quod adhuc infra temporis spatium ad solutionem ipsius decime constituti apostolicum sive tuum ad partes illas non valeat pervenire mandatum; postulasti super hoc per apostolice sedis providentiam remedium adhiberi. Cupientes igitur, ut collectioni eiusdem decime sollicitis studiis intendatur, volumus et fraternitati tue per apostolica scripta mandamus, quatinus, si premissa veritas comitetur, aliquas personas ydoneas et fideles, super quibus tuam intendimus conscientiam onerare, ad partes illas destinare procures, que ad executionem collectionis eiusdem diligenter invigilent et intendant aliasque super hoc providere studeas, prout utilitati eiusdem decime videris expedire; nichilominus ad collectionem huiusmodi per te ipsum operose sollicitudinis studium impensurus, ita quod proinde tibi a Domino premium compares et sedis apostolice gratiam uberius merearis. Dat. Viterbii ii nonas decembris, anno primo.

3.

Eidem. Tua nobis et c. usque in regno Norwagie sit commissa per sedis apostolice litteras speciales, et in eis contineatur expresse, ut omnes eiusdem regni partes debeas propter hoc personaliter visitare, ac plures dioceses in regno ipso tuaque provincia constitute per maris spatia adeo sint disperse ac intra suos limites dilatate, quod fere infra sex annos et absque gravissimo ecclesie tue dispendio partes omnes predictarum personaliter visitare diocesum difficile tibi foret, cum nonnunquam per dietas quinque ac plures etiam te per talia loca procedere oporteret, in quibus ob domorum defectum tecum deferre tentoria cogereris, concedi tibi, ut per easdem dioceses super collectione ipsius decime certos nuntios tuos ydoneos et discretos, mandato apostolico contrario non obstante, deputare valeas postulasti. Nos itaque tua et ecclesie tue dispendia evitantes, tibi, ut, si premissis veris existentibus expedire videris, super quo tuam intendimus conscientiam onerare, nuntios huiusmodi per easdem dioceses super ipsius decime collectione deputare valeas, tenore presentium duximus concedendum ; volentes nichilominus, ut tu illas ex predictis diocesibus personaliter visites, quas absque magno incomodo poteris visitare, sollicitum studium adhibens circa colletionem decime supradicte, ita quod exinde premium expectes a Domino, cuius negotium agitur, et favorem apostolicum uberius merearius. Dat. ut supra.

4.

Eidem. Intimasti nobis, quod, cum propter nimiam episcopatuum diffusionem regni Norwagie, in quo tibi per apostolicas litteras collectio decime Terre Sancte deputate subsidio est commissa, duo collectores iuxta promissionem [*l. permissionem*] apostolice sedis in qualibet diocesi ordinati nequaquam sufficiant ad ipsam decimam colligendam, nec per illos posset comode colligi absque magno profluvio expensarum, tu cum consilio et assensu suffraganeorum tuorum ipsius regni pro huiusmodi utilitate negotii statuisti per rura singularum diocesum plures alios collectores, qui suis laboribus et expensis predictam decimam colligant et collectam statutis temporibus duobus collectoribus deferant, qui sunt in civitatibus deputati, unde nobis humiliter supplicasti, ut eorundem collectorum rularium [*l. ruralium*] labores et sumptus benigna meditatione pensantes, aliquam illis indulgentiam concedere curaremus. Volentes itaque, ut iidem collectores rurales fructum ex suis laboribus et sumptibus consequantur, eis illam indulgentiam impartimur, que ad promotionem negotii Terre Sancte opem et operam exhibentibus est concessa. Dat. ut supra.

5.

Eidem. Intimasti nobis, quod in regno Norwagie, in quo tibi decime Terre Sancte collectio est commissa, usque adeo vilis esse moneta dinoscitur usualis, quod extra ipsius regni limites in pretio non habetur, quodque in quibusdam partibus dicti regni monete usus aliquis non existit nec crescunt segetes neque frugum alia genera producuntur, sed lacticiniis et piscibus fere dumtaxat vita inibi sustentatur humana. Quare significari tibi a nobis humiliter petivisti, quid de decima, que de lacticiniis et piscibus et moneta predictis colligitur, debeas ordinare. Nos igitur ad ea, que sunt utiliora negotio intendentes expedire videmus, ut, premissis veris existentibus, in aurum vel argentum, prout commodius fieri poterit, huiusmodi moneta et decima convertantur. De monialibus autem et personis aliis regularibus dicti regni, quorum proventus et redditus ecclesiastici adeo sunt tenues et exiles, quod ex illis sustentari non possunt, sed pro habenda vite sue substentatione necesse habeant publice mendicare et helemosinas petere, servare poteris, quod in declarationibus super ipsius decime editis plenius continetur. Dat. ut supra.

[Cf. MUNCH, *Pavelige Nuntiers Regnskabs og Dagböger, förte under Tiende-Opkraevningen i Norden 1282-1334.* Christiania 1864, p. 143 s.]

6.

[Nicolaus III.] **[31 Ian. 1279.]**

Venerabili fratri . . archiepiscopo Nidrosiensi. Ex transmissa nobis nuper tuarum collegimus serie litterarum, quod insula, in qua civitas Cardensis consistit, propter malitiam maris Occeani, infra quod ipsa consistit, raro navigio visitantur; unde, cum nuper quidam naute ad eiusdem insule visitationem tenderent vela in altum, tu huiusmodi oportunitate captata quendam discretum virum, colligendi decimam commisso sibi officio, cum dictis nautis ad civitatem transmisisti eandem, et sub spe nostre ratificationis concessisti eidem, ut clericos ab excommunicationis sententia, quam pro eo quod huiusmodi decimam in statutis super hoc terminis non solverunt incurrerant, absolveret et cum eis dispensaret super irregularitate, si quam proinde forsitan contraxerunt. Quare a nobis humiliter postulasti, ut ratificare benignius dignaremur. Cum itaque huiusmodi postulationi, ut pote que rationis viribus non iuvatur. [*l. iuvatur, non*] acquiescere favorabiliter nequeamus, ac propter hoc cupientes huiusmodi tuis desideriis annuere et animarum periculis per consequens occurrere provisionis remedio salutaris, presentium tibi auctoritate commictimus, ut absolvendi clericos tam in predicta quam aliis insulis maris eiusdem constitutos a predicta sententia iuxta formam ecclesie et dispensandi cum eis super irregularitate huiusmodi libere commictere valeas officium hiis, quos propter collectionis ministerium ad predictas insulas destinasti vel forsitan imposterum destinabis. Dat. Rome apud Sanctum Petrum II kalendas februarii, anno secundo.

[Cf. Munch, l. c. p. 146.]

Eidem magistro Bertrando Amalricii.

Dat. Rome apud Sanctum Petrum v idus iunii, anno secundo.

7.

[Nicolaus III.] **[9 Iun. 1279.]**

Eidem [magistro Bertrando Amalrici]. Te nuper significante accepimus, quod in cathedralibus ecclesiis in Datie et Suetie regnis constitutis nonnulli redditus devotione fidelium deputati existunt, ex quibus per personam ad hoc specialiter deputatam clericis ecclesiarum infra eadem regna consistentium vinum et ostie annis singulis ministrantur. Quia vero, an de huiusmodi redditibus exigi debeat decima, consultationem a sede apostolica postulasti, nos tuam diligentiam commendantes discretioni tue per apostolica scripta mandamus, quatinus, si proventus ipsi sint adeo magni, quod ministratis vino et ostiis multum ex illis noveris superesse, volumus, quod de illis huiusmodi decima persolvatur; si vero nihil vel parum ex predictis redditibus superesset, nichil persolvatur de ipsis propter reverentiam divini cultus et Domini sacramentum. Dat. ut supra. [Rome apud Sanctum Petrum v idus iunii, anno secundo].

[Cf. Munch, l. c. p. 150].

8.

[Martinus IV.] **[4 Mart. 1228.]**

Venerabili fratri . . archiepiscopo Nidrosiensi. Tua nobis fraternitas intimavit, quod decima, que in Islandie et Feroyum insulis in regno Norwegie constitutis in diversis rebus persolvitur, que de facili permutari vel pecunialiter vendi non possunt, propter quod decima eadem nequit ad Terram Sanctam vel ad sedem apostolicam comode destinari. Subiuncxisti quoque, quod Gronlandie decima non percipitur nisi in bovinis et focarum coriis ac dentibus et funibus balenarum, que, sicut asseris, vix ad competens pretium vendi possunt. Unde, quid super premissis a te agendum existat, petiisti te per apostolice sedis oraculum edoceri. Nos itaque tue sollicitudinis studium commendantes, consultationi tue taliter respondemus, quod tam insularum quam Gronlandie decimas predictarum in argentum vel aurum, prout melius et utilius fieri poterit, convertere studeas, illud una cum [illa] alia decima in ipso regno collecta pro ipsius Terre subsidio ad apostolicam sedem, quamcito poteris, transmissurus, quid et quantum destinaveris fideliter intimando. Ceterum carissimo in Christo filio nostro . . regi Norwegie illustri nostras regatorias litteras destinavimus, ut non impediat nec impediri permittat, quin decima ipsa de regno suo libere extrahatur in predicte Terre subsidium secundum apostolice sedis arbitrium disponenda, quodque prohibitionem contra eiusdem clericos regni factam, ne quivis laicus ipsius regni sterlingos vel argentum aliud vendere quoquomodo presumat, studeat difficultate summota qualibet revocare. Dat. apud Urbemveterem IIII nonas martii, anno primo.

[Cf. Munch, l. c. p. 153].

9.

[Nicolaus V.] **[25 Sept. 1448.]**

Nicolaus etc. venerabilibus fratribus Schaoltensi et Olensi episcopis salutem etc. Ex iniuncto nobis desuper apostolice servitutis officio universarum ecclesiarum regimini presidentes, sic auctore domino pro animarum salute precioso Salvatoris redemptas comertio nostre solicitudinis curam impendimus, ut illam non solum impietatis et errorum procellis sepius fluctuantes, sed et erumnis et persecutionum turbinibus involutas ad statum optime tranquillitatis reducere studeamus. Sane pro parte dilectorum filiorum indigenarum et universitatis habitatorum insule Grenolandie, que in ultimis finibus Occeani ad septemtrionalem plagam regni Norwegie in provincia Nidrosiensi dicitur situata, lacrimabilis querela nostrum turbavit auditum, amaricavit et mentem, quod in ipsam insulam, cuius habitatores et incole ab annis fere sexcentis Christi fidem gloriosi sui preconis beati Olavi regis predicatione susceptam, firmam et intemeratam sub sancte Romane ecclesie et sedis apostolice institutis servarunt, ac quod tempore succedente in dicta insula populis assidua devotione flagrantibus, sanctorum edes quamplurime et insignis ecclesia cathedralis erecte fuerint, in quibus divinus cultus sedulo agebatur, donec, illo permictente, qui imperscrutabili sapiencie et science sue scrutinio persepe, quos diligit, temporaliter corrigit et ad meliorem emendam casgat, ex finitimis lictoribus paganorum ante annos triginta classe navali barbari insurgentes, cunctum habitatorum ibidem populum crudeli invasione aggressi et ipsam patriam edesque sacras igne et gladio devastantes solis [*in*] insula novem relictis ecclesiis parrochialibus, que latissimis dicitur extendi terminis, quas propter crepidines montium commode adire non poterant, miserandos utriusque sexus indigenas, illos precipue quos ad subeundum perpetue onera servitutis aptos videbant et fortes, tanquam ipsorum tyrannidi accomodatos, ad propria vexerunt captivos. Verum quia, sicut eadem querela subiungebat, post temporis successum quamplurimi ex captivitate predicta redeuntes ad propria et refectis hinc inde locorum ruinis, divinum cultum possetenus ad instar dispositionis pristine ampliare et instaurare desiderent, et quia propter preteritarum calamitatum pressuras fame et inedia laborantibus non suppetebat hucusque facultas presbiteros nutriendi et presulem, toto illo triginta annorum tempore episcopi solatio et sacerdotum ministerio caruerunt, nisi quis per longissimam dierum et locorum distanciam divinorum desiderio officiorum ad illas se conferre valuisset ecclesias, quas manus barbarica illesas pretermisit, nobis humiliter supplicari fecerunt, quatinus eorum pio et salutari proposito paterna miseratione cucurrere [*l. succurrere*] et ipsorum in spiritualibus supplere defectus nostrumque et apostolice sedis in premissis favorem impartiri benivolum dignaremur. Nos igitur dictorum indigenarum et universitatis habitatorum prefate insule Grenolandie iustis et honestis precibus et desideriis inclinati, de premissis et eorum circumstanciis certam noticiam non habentes, fraternitati vestre, quos ex vicinioribus episcopis insule prefate esse intelleximus, per apostolica scripta commictimus et mandamus, quatinus vos vel alter vestrum diligenti examine auditis et intellectis premissis, si ea veritate fulciri compereritis ipsumque populum et indigenas numero et facultatibus adeo sufficienter esse resumptos, quod id pro nunc expedire videbitis, quod ipsi affectare videntur, de sacerdotibus ydoneis et exemplari vita preditis ordinandi et providendi plebanos et rectores instituendi, qui parrocchias et ecclesias resarcitas gubernent, sacramenta ministrent et, si vobis sive alteri vestrum demum expedire videbitur et opportunum, requisito ad hoc metropolitani consilio, si loci distancia patietur, personam utilem et ydoneam, nostram et sedis apostolice communionem habentem, eis in episcopum ordinare et instituere ac sibi munus consecrationis in forma ecclesie consueta, nomine nostro impendere et administracionem spiritualium et temporalium concedere, recepto ab eodem prius iuramento nobis et Romane ecclesie debito et consueto, valeatis vel alter vestrum valeat; super quibus omnibus vestram conscienciam oneramus, plenam et liberam vobis vel alteri vestrum auctoritate apostolica concedimus tenore presencium facultatem, statutis et constitucionibus apostolicis et generalium conciliorum ac aliis in contrarium editis non obstantibus quibuscunque. Dat. Rome apud Sanctam Potencianam, anno etc. millesimo quadringentesimo quadragesimo octavo, duodecimo kalendas octobris, pontificatus nostri anno secundo.

Gratis de mandato domini nostri pape.

[Cf. *Grönlands historiske Mindesmaerker.* Kopenhagen 1845, tom III, pp. 164–74 et Unger og Huitfeldt, *Diplomatarium Norvegicum.* Kristiania 1864, tom. VI. n. 527].

10.

[Alexander VI.] **[Prioribus pontificatus annis.]**

Cum, ut accepimus, ecclesia Gardensis in fine mundi sita in terra Gronlandie, in qua homines commorantes ob defectum panis, vini et olei siccis piscibus et lacte uti consueverunt, et ob id ac propter rarissimas navigationes ad dictam terram causantibus intentissimis aquarum congelationibus fieri solitas navis aliqua ab ottuaginta annis non creditur applicuisse, et, si navigationes huiusmodi fieri contingeret, profecto has non nisi mense augusti congelationibus ipsis resolutis fieri posse non existimentur; et propterea eidem ecclesie similiter ab ottuaginta annis vel circa nullus penitus episcoporum vel presbyterorum apud illam personaliter residendo prefuisse dicitur; unde ac propter presbyterorum catholicorum absentiam evenit, quam plures diocesanos olim catholicos sacrum per eos baptisma susceptum proh dolor regnasse [*l. renegasse*], et quod incole eiusdem terre in memoriam christiane religionis non habent nisi quoddam corporale, quod semel in anno presentetur, super quo ante centum annos ab ultimo sacerdote tunc ibidem existente corpus Christi fuit consecratum; hiis igitur et aliis consideratis considerandis, felicis recordationis Innocentius papa VIII, predecessor noster, volens dicte ecclesie tunc pastoris solatio destitute de utili, de ydoneo pastore providere, de fratrum suorum consilio, de quorum numero tunc eramus, venerabilem fratrem nostrum Mathiam, electum Gardensem, ordinis sancti Benedicti de observantia professum, ad nostram instantiam, dum adhuc in minoribus constituti eramus, proclamatum ad dictam ecclesiam summopere ac magno devotionis fervore accensum pro deviatorum et renegatorum mentibus ad viam salutis eterne reducendis et erroribus huiusmodi eradicandis vitam suam periculo permaximo sponte et libere submictendo navigio etiam personaliter proficisci intendentem, eidem episcopum prefecit et pastorem. Nos igitur eiusdem electi pium et laudabile propositum in Domino quam plurimum commendantes sibique in premissis aliquo subventionis auxilio propter eius paupertatem, qua, ut similiter accepimus, gravatus existit, succurrere cupientes, motu proprio et etiam ex certa nostra scientia de fratrum nostrorum consilio et assensu, dilectis filiis rescribendario, abbreviatoribus necnon sollicitatoribus ac plumbatoribus illarumque registratoribus ceterisque tam cancellarie quam camere nostre apostolice officialibus quibuscumque sub excommunicationis late sententie pena ipso facto incurrenda commictimus et mandamus, ut omnes et singulas litteras apostolicas de et super promotione dicte ecclesie Gardensis pro dicto electo expediendas in omnibus et singulis eorum officiis gratis ubique pro Deo absque cuiuscunque taxe solutione seu exactione expediant et expediri faciant omni contradictione cessante; necnon camere apostolice clericis et notariis, ut litteras, seu bullas huiusmodi dicto electo absque solutione seu exactione alicuius annate seu minutorum servitiorum et aliorum iurium quorumcumque in similibus solvi solutorum [*l. solitorum*] libere tradant et consignent, motu et scientia similibus ac sub penis predictis commictimus et mandamus, in contrarium facientes non obstantibus quibuscumque. Fiat gratis ubique quia pauperrimus. R.

As. Ma. Vicecancellarius. *Io. Datarius.*

[Cf. Iélic, *L'évangélisation de l'Amérique avant Christophe Colomb* in *Compte Rendu du Congrès Scientifique Internationale des Catholiques.* Paris 1891, V. 183].

MISCELLANEOUS STUDIES.

"The Monastic Life," by T. W. Allies, K. C. S. G.[1]

For well-nigh half a century Mr. Allies has been an ardent champion of the Church, into whose pale he entered in 1850. Before that his sincerity had been proved by a work in defense of the "Church of England." With characteristic frankness his talents were immediately employed after his conversion in defending with equal ability the Church which he has never left. The "See of St. Peter," "Rock of the Church," "Saint Peter's Name and Office," "Per Crucem ad Lucem," and the series of the "Formation of Christendom," are but some of the works written partly to justify his conversion and partly as a tribute of affection to the Church. Foremost among them, however, stands the last mentioned, the eighth volume of which is now in our hands. It is written with a calmness of spirit which one would expect to rarely meet with in a writer who has been for so long placed in the position of a defender of a faith for which he has sacrificed so much, and with a brilliancy of style and laboriousness of investigation that are certainly not called for by his advanced years. It is but another instance of that great peace which descends upon those who after being tossed upon the sea of doubt find a quiet haven near the Rock of Peter. Fitting indeed it is that the author should thus end the long series of the "Formation of Christendom," not amidst the turmoil of controversy but under the quiet shadow of those peaceful retreats where so many before him have found heartsease.

It is equally a matter of justice that the monks should come in for their share of praise in such a work, for who but they were the right hand of the Papacy in the evil days! They were the Papal Janizaries, their chosen band, their outposts set up in far distant spots to preserve Christian learning and morality where none but monks were willing or able to live. They were men of no country, because the world was God's country, and therefore were they missionaries when and where no other clergy could be had to do the work. The Irishman on the banks of the Rhine or amidst the trackless Black Forest, or the Lombard on the Thames,—all were at home in all places, carrying with them everywhere the torch of civilization, at least wherever it was carried.

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[1] 1 Vol., London, Kegan Paul, Trench, Trübner & Co., 1896.

But above all was their influence in the formation of Christendom felt in reducing the scattered national churches into the unity of a single one under the obedience to its chief at Rome. Past are the days when the monk was known only by lying caricature in Walter Scott's novels. Late, but none the less surely, is he receiving his meed of praise, none the less sweet, perhaps, for its tardy or unwilling appearance.

The following summary will, perhaps, aid the passing reader to form an idea of the contents of the book:

I.

RISE AND PROGRESS FROM ANTHONY TO BONIFACE.

1° *Rise.*—In the year 325 was held the first council at Nicea, and was founded by Pachomius the first monastery, one day's journey down the Nile from Thebes. But whilst Pachomius is accounted the first legislator of the monastic life, the predecessor of Benedict, Basil and Columban, his fame is far outshone by Anthony, the great type of the monk, whose life by Athanasius fills up the first chapter. Born in 251, he led a life of over one hundred years of penance, fifty-five in solitude, the rest in the midst of the monks whom his example had collected around him. A most strange life; wherein hair-breadth escapes from death by thirst, strugglings with demons, the intrusion of all the slimy reptiles and ferocious beasts which breed in the mud of the Nile or infest the neighboring mountains, visits to Alexandria in search of martyrdom or in defense of the faith against Arianism, correspondence with the Emperor Constantine and his sons, all succeed one another like the wondrous events in a tale of magic weaving. Its very strangeness has led some to doubt its authenticity, and although the objection seems unnecessary, the author would have done well to mention it.

2° *Introduction into Europe and Asia.*—In 340 Athanasius, driven by the Eusebian party from Alexandria, flees to Pope Julius in company with two monks, Ammon and Isidorus. Under their guidance the monastic life, at first regarded with contempt, had in 388 become a well known and practiced thing, so quickly had the seed from the Nile taken root on the banks of the Arno and Tiber. St. Jerome thus writes in 397: "Who would believe this, that the descendant of proconsuls, the lustre of the Furian race, should walk among the people of Senators in a sorry, black coat, and not be ashamed at the looks his equals cast upon him." This was Pammachius, the Roman noble. Those two other lights of Western Christianity in the fourth century welcomed its coming. Augustine acknowledges its influence in his own conversion; Ambrose speaks with a poet's delicacy of the numerous monasteries with which Fabiola was lining the coasts of Italy. "Chanted psalms blend with the gentle murmur of the waves, and the islands utter their voice of joy like a tranquil chorus to the hymn of saints." Martin of Tours at the same period founds the first regular monasteries of Ligugè and Marmoutier in Gaul.

In the East it spreads with equal rapidity under the fostering care of SS. Basil, Gregory of Nazianzen, Gregory of Nyssa, and Chrysostom. Basil, meeting with the numerous ascetics already scattered through Syria and Mesopotamia, introduces their life into Pontus and Cappadocia, becoming the founder of the Basilian order, still existing in the Greek Church.

In 370 Gregory, his brother, Bishop of Nyssa, composes a treatise in praise of Virginity or the State of Perfection, whilst the great Chrysostom of Constantinople celebrates it with his eloquence in the very midst of the profligate court and city.

Thus in the brief space of about seventy years following the establishment of the first monastery by Pachomius, the monastic life had spread over the Empire from Thebes to the shore of the Euxine Sea and Atlantic Ocean, thanks to the peace given the Church by Constantine, which allowed her to develop the spirit of asceticism, up to his time practiced only in private and in constant dread of death.

3° *Expansion under Benedict.*—From Anthony to Benedict the monastic life had in the space of two hundred years covered civilized Asia and part of Europe, yet so far had there been no religious order, strictly so called. To Benedict belongs the glory of giving his name to the first of its kind. Born from a noble Roman family in 480, he deserts his father's palace and occupies a cage in the hills over Subiaco, there setting up in time twelve monasteries and writing the rule which was to embrace all Europe. In 529 he leaves Subiaco to found the celebrated monastery of Monte Cassino, where he died 542. The remaining history of Western Monasticism of that age is but the history of European civilization, and, with one exception, of the Benedictine Rule, to whose "600 years of continuous works we owe it that the warlike barbarians of Scythia and Germany, after subverting the empire, embraced the religion of the Romans." Its immediate conquests were in Gaul, where no less than two hundred and thirty-eight monasteries rose in the sixth century, the pioneer in the work being St. Maurus, sent out in 542 by Benedict, who founded the first Benedictine monastery in France, the famous St. Maur-sur-Loire.

4° *Patrick in Ireland.*—Not from Benedict but from Marmoutier came the influence of monasticism into Ireland, through the instrumentality of Patrick, a relative of St. Martin, who first appears at Glasgow on the Clyde. Born in 373, he is sold as a slave into Ireland at sixteen years of age, escapes after six years into France, where he is received by the aged St. Martin, drifts to Lerina and Rome, whence he is sent by Pope Celestine, when sixty years old, to evangelize the heathen Irish. His labors there consumed sixty years, death ending them at his one-hundred and twentieth year. The seed sown by him took root with marvelous quickness and spread no less quickly all during the sixth and seventh centuries, the golden age of the Irish Church. The monasteries of Clonard, Clonmacnoise, Clonfert, and Bangor became the great centers of spiritual and intellectual life. Bangor sends forth Columban, Clonfert numbers its three thousand monks on the Shannon. From these centers issue missionaries into Britain, Gaul, Germany, Switzerland, even Italy making the Irishman as ubiquitous as he is now. The fame of their learning attracts students from the continent in search of the intellectual culture which was with difficulty keeping alive amidst the barbarous Merovingian period, above all from England, whose sons received gratuitous education for four centuries from those upon whom she was to turn with the gratitude of a warmed adder.

5° *Columban*, 543–615.—"In the year of Benedict's death wsa born the man who seemed as if for a time his example would exceed in energy and his rule complete in success." Ireland received Patrick from France and gives in return Columban. At the age of thirty he lands in Gaul, in the course of his preaching reaches Burgundy, where he founds the great monastic and intellectual center of Luxeuil. Exiled he wanders to Besançon, to Bregenz, finally settling down on the River Trebbia in Italy, where he founds the monastery of Bobbio, on the spot made famous by Hannibal's victory. A disciple named Sigisbert founds Dissentis at the source of the Rhine, but most of his influence went forth from Luxeul, which spread its monks from Geneva to the Northern Sea. One disciple founds the monastery and the city of Lure, whose abbot in time became one of the Princes of the Empire. Also, an offshoot was Fontenelle, on the Seine. Columban deserves special notice on account of the generous rivalry between the rule of Benedict and that which he had inherited from Patrick, which finally ended in the universal adoption of the former throughout the West. The reader must be careful not to confound Columban with Columba, the apostle of Caledonia.

6° *Columba*, 521–597.—His life will be found in Montalembert's Monks of the West, not in the present work, except indirectly; but the reader will find the knowledge of a few facts of his life necessary for the understanding of early Catholicity. Columba is also an Irishman from the monastery of Maghbile, Down. Becoming involved in civil war, he leaves Ireland for the Isle of Iona, one of the Hebrides, which under his influence becomes a great missionary center for the Scots and Picts and Northern England, where his disciples come into contact with those of Augustine, and with them carry on the long controversy about the correct celebration of Easter and wearing of the tonsure—a fact of much importance in the study of the early English church. Most interesting is the life of this man,—warrior, poet, monk, missionary; possessing all the poetic enthusiasm, self-sacrifice, and hot temper of the Celt; one of the most human of saints, one most easily understood in that age of great virtues and great vices.

7° *Augustine in England*, 596–607.—Rome abandoned Britain as untenable about the beginning of the fifth century, and in consequence the infant British Church had fled before the Saxon invaders, taking refuge in the mountain fastnesses of Wales, so that Augustine on his arrival found practically no vestige of it, and thereby must be called the founder of English Christianity. This reconversion of England came from neither Patrick nor Benedict, but direct from Rome, at the command of Pope Gregory. Soon after Augustine's landing, Ethelbert, King of Kent, is baptized, Canterbury becomes an archiepiscopal see. In about eighty years the conversion of the Anglo-Saxons is completed by his disciples, rendering possible the first English Council, convened by Theodore, Archbishop of Canterbury, at Hertford in 673, the account of all which is taken principally from the works of Venerable Bede (672–735), by far the most faithful description of its Christian conversion possessed by any nation. The conversion of Northumbria deserves special notice. In 627 King Edwin was baptized, but, upon his defeat by Penda, the pagan, and Saxon King of Mercia, the first germs of Christianity were well-nigh destroyed. Soon after Oswald mounts the throne. During his exile among the Scotti, who had received the faith from missionaries from Iona, he becomes converted, but by Celtic monks. On coming to the throne, he sends for missionaries to spread the faith in Northumbria, receiving Aidan, who brought into England the rule of St. Patrick and the Celtic customs relating to the celebrating of Easter, which later on brought about the conflict with the better instructed missionaries of Augustine. Aidan became bishop of Lindisfarne, succeeded by Finan and Colman, 634 to 664.

In the latter year matters came to a head, a congress was called at Whitby, the abbess of which was St. Hilda, where Wilfrid, famous no less for his physical beauty than his zeal, successfully upholds the more correct and Roman Easter custom against Bishop Colman, who in chagrin returns to Iona. The Celtic rite finally disappeared in Iona itself in 716. Here is the most valuable part of the book, at least for those interested in early English Church History. Out of the material collected by the author one truth stands out clear, namely, that the England of to day received her faith from Rome, in spite of any legends of St. Paul, and the really unimportant controversy of Wilfrid and Colman, unimportant became at bottom a mere matter of discipline, in which the real motive of controversy never was a dislike of Rome by the Celts, but rather an ignorance of facts and national jealousy of the British and Saxon, making no more against the Roman supremacy than the liturgical differences of Armenia or the Copts. In order to make out of it the existence of a national, independent British church one must sink to level of a lawyer's pleading.

A special chapter is devoted to three nuns of the race of Odin, Hilda, Elfleda, Etheldreda, interesting as an evidence of the high respect in which the virginal life was held by the converted Saxons—a respect which they would seem to have lost. On this point the present British Church is wofully at loggerheads with its imaginary predecessor.

8° *Boniface*, 680–755.—From England Benedict's influence leaps to Germany. Boniface, Winfrid in Saxon, receives from Gregory II. in 718 commission to preach. Passing through Lombardy, Bavaria, and Eastern France he reaches Frisia, assisting Willibrord, also a Saxon, in the conversion of that country. In 723 he is consecrated regionary bishop of Germany, and then begins his real work, assisted by other Benedictine monks from England. Success was so rapid that the first council of Germans was held in 741. His love for monasticism was extraordinary, for he considered monasteries as so many colonies for the diffusion of the faith. One of the most famous is Fulda, founded by a disciple, which became in the course of time the most effective place for the education of the German clergy. As of England so can we say of Germany, that its church constitution is Papal, not national, because it received the faith from Rome and was by Rome fostered in its infancy.

9° *Decline in the East.*—Monasticism met an unsparing foe in Mahometanism whose erotic tendencies are the direct antithesis of the purity from which the former draws its best life. With the progress of Islam monasticism therefore receded step by step until almost enclosed within the walls of Constantinople. Simultaneously disappeared that flourishing Eastern civilization which had cradled Christianity and applauded its first triumphs.

The great city of Ephesus is now to be seen only in the fragments collected by antiquarian research in the British Museum. Hereafter the history of the Church is the history of Western civilization and the new Roman conquest. Monasticism flees from its home on the Nile for shelter in the forests of Germany and the northern isles.

II.

INTERNAL DEVELOPMENT.

1° *Evolution of the rule.*—If are considered the two practices of poverty and chastity it is true that monasticism existed from the earliest times, but such a thing as a definite rule followed by a well-constituted Order dates only from St. Benedict in spite of some initial movements in that direction having been made by Pachomius. True, St. Basil's rule was to a great extent followed in the East, but at the beginning of the fifth century there were almost as many rules as monasteries, confusion reigning often in the same monastery, so that St. Benedict can rightly be called the founder of the first religious order. His rule in course of time was supreme from Subiaco to Iona, but its progress met strong opposition from that of Columban. The reader will remember that Columban received his rule, as far as it can be called such, from Ireland, from Patrick, who received it from Marmottier, one of the monasteries which had preceded Benedict's mission in Gaul. This method of asceticism was far more severe, and its final disappearance was a triumph of common sense more characteristic of the former. The merging process was, however, slow, no definite date can be fixed when it was completed, and during it we have seen the rise of such controversies as that which took place at Whitby.

2° *Episcopal jurisdiction.*—At the very rise of monasticism we see this knotty question asserting itself. The Council of Chalcedon ordains that no monastery be built without the consent of the local bishop, to whom they be subject, a decree reaffirmed by a succession of Gallic councils in the sixth century. The first exemption mentioned by the author was obtained by Lerins in 451, later on by St. Maurice in 579, Bobbio and Luxeuil in the following century. The Council of Hertford in 673 forbids bishops to disquiet monasteries by taking from them any of their property.

This gradual exception would seem to have for its basis the intimate *personal* connection of monasticism with the Papacy. Its expansion in the West is mainly due to Papal favor, which saw in it a great missionary force of supreme utility at a time when the secular clergy was not sufficiently well drilled to carry on the work.

III.

BLESSINGS OF MONASTICISM.

1°. *Education of the clergy.*—We have already alluded to the deplorable neglect of the secular clergy in face of monasticism. Seminaries would seem to date from the time of the Council of Trent, the secular clergy up to that time being dependent upon the monasteries for education; hence it is that these became the mother-houses not only of the priesthood, but also of the episcopate from Benedict to Boniface VIII. at least.

2°. *Conversion of the West.*—From the preceding it is evident that the conversion of Europe is but the history of the Benedictine rule. However, be it remembered, that this conversion was carried on by monks *not as monks*, but as the *clergy in subjection to a constituted bishop.* The bishop with his active clergy was the great civilizer and missionary of the age—he always has been, and no Christian society can long flourish, or can regain its former splendor unless the episcopal order be set as the cornerstone of the work, and the capping-stone of the entire edifice. The bishop then was what he is now—the healthiest expression of Christianity.

3°. *Formation of Europe.*—With the fall of Roman government in the West, Europe lost all pretence to the name of state, government became absorbed in tribal warrings, the forests once again invaded the plains, the Roman peace no longer existed. Difficult as it is to say what would have happened without their influence, most undoubtedly to the monk belongs the credit of reorganizing society through the operation of the principles underlying his rule.

(a) *The rule enjoined labor.*—Hence it is the monks whom we see clearing forests like those of Rhome, the Vosges, and the Jura, and substituting the free laborer in place of the serf or the libertinus. So, also, the cities which had disappeared or dwindled to hamlets during those times of discord arose once again under the protecting wall of the monastery. Three-eighths of the cities of France at that period bear the names of monks.

(b) *The rule enjoined study.*—From the rise of the monastic life there are but few important ecclesiastical writers in proportion who had not been either ascetics or monks, e. g., Athanasius, Chrysostom, Augustine, Jerome, Cassian, Vincent of Lerins, Gregory the Great. In their hands theology underwent its initial development. So, also, with all other branches of knowledge. Bobbio becomes the light of northern Italy, Luxeuil the sun of France and Burgundy. Above all, Ireland becomes the last refuge of learning for northwest Europe during the sixth and seventh centuries, when monasteries like Clonard, Clonfert, and Bangor received and taught gratis the Frank from the Seine and the Briton from the Thames.

(c) *The rule enjoined obedience.*—Love of unity is the philosophical principle at bottom of the rule. Now, shortly after monasticism had appeared in the West, Roman and every other form of unity had disappeared, at least in practice. England was a nation of free-booters. No such thing as a state can possibly be said to exist in France during the disturbed Merovingian period. In a word, the old unity had been replaced by the new element, out of which a new unity was struggling to emerge. Into this chaotic society the monastic life entered as the representative of the spirit of unity resident in the Church. Monasteries became so many fixed centres for colonization amidst transient populations, their organized unity under one rule was a living example to the body politic of what it also could be, the church congresses like that of Whitby and Hertford became the models of all future parliaments. England and France were churches before they were states and became states because they were churches, because through the monks they learned the value of unity. In this aspect Benedict becomes a greater law-giver than Justinian, because his rule and example inspires the virtues of obedience and self-restraint upon which all law is founded, without which law is impossible, which are the very essence of law.

(d) *The rule enjoined chastity.*—And herein lay Europe's moral regeneration, without which the rest were but words. The family became sanctified by the elevation of the female character in the person of the nun above the position of a mere pleasure-serving breeder of brawny warriors. The animal Saxon and Merovingian herein learned those habits of self-control and respect for one's own body which enter so largely into the preservation of peace between neighbors; their gross intellects hereby became purified, stripped, Psyche-like, of their flesh and fit for the perception of higher ideals, the Christian gentleman appeared. Chastity is peace, idealism, gentleness.

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Such is a brief outline of the author's labor. It is to be regretted that he has not thrown more order into otherwise valuable materials, because in an age when one must read whilst running, a good title, a well-placed marginal summary, a profuse scattering of dates, above all a certain philosophy of history clearly expressed by the arrangement of chapters, are not only useful aids, but often absolute necessities. These are, to some extent, wanting in the present work, which the reader will, in consequence, not find divisioned off, as in the preceding summary.

With these exceptions, the work contains most valuable materials, written in a pleasing style, often rising to eloquence, all the more wonderful for one who has long passed the limit usually set to man's vigor, but to whom can well be applied the remark of Athanasius upon Anthony: "Age did not subdue him."

LUCIAN JOHNSTON.

Authenticity of the Last Twelve Verses of St. Mark's Gospel.

The material of a book in ancient times was usually a long, narrow strip of papyrus or parchment; one side only was used to write on. Each letter was written separately, and there were no marks to show the division between words or sentences. When the work was to be laid aside an end of the strip was fastened to a short stick and rolled upon it like a window curtain. On account of the slowness of transcribing by hand the number of copies was generally small. Parchment is a lasting substance, but papyrus is easily broken. Hence if an accident should happen, and there were no complete copy on hand from which to fill up the gap, a transcriber using this roll as an exemplar would transmit the work in a fragmentary condition. Probably this is the cause of the gap that is found in Cicero's speech in defense of Roscius Amerinus. For papyrus was cheaper than parchment, and therefore likely to have been more generally used. A papyrus-roll containing some writings of one of Cicero's teachers has been found among the ruins of Pompeii, and St. Augustine in one of his letters excuses himself for writing on parchment, saying that he had no papyrus. (Aug. Epist. 15.)

On account of its cheapness alone, if for no other reason, it is probable that many of the books of the New Testament were first written on papyrus rolls. Their authors in writing did not have posterity much in view; we know that some of them wrote only at the instance of their converts. Considering, then, the danger of accidents to manuscripts, the many mistakes to which copying by hand gives rise, and the fact that the transcribers were at times men who did not understand the necessity of correct copying, as well as the numerous difficulties under which they labored, it is not surprising that all the MSS. of the New Testament in existence to-day show many deviations from the original both in words and in sense. There is not one of them that does not contain many mistakes, and hence it is necessary to compare many of them before an approach can be made to the autograph. When this is done the mistakes which transcribers were liable to make can often be seen. The errors of one are compared with those of another, and from this comparative study certain rules or principles can be deducted which will help to determine which MS., if any, has preserved the true reading. If after this comparison discrepancies cannot be explained they must have had a source other than incorrect transcription. For instance, the last twelve verses of St. Mark's Gospel are omitted in many MSS. of different ages, lands, and parentage. There is no reason for a transcriber to omit such a large passage. If it were possible that one should forget to copy these verses it is not possible that the same forgetfulness would take hold of many just at this same place. Nor is it probable that through carelessness several copyists would omit them, for the verses contain much important matter and all understood the language at the time when the supposed omission occurred. They were Christians and could not be indifferent to a passage that narrates the Resurrection and Ascension of the Lord, His sitting at the right hand of the Father, the command that He gave his disciples to go into the whole world and preach the Gospel to all mankind, the signs and wonders that followed that preaching, and the success that it had among men. If many copyists really omitted this passage through forgetfulness or carelessness it is certainly the strangest fact in the early history of the Church. The explanation, then, of its omission must be sought for at a time when few copies of the Gospel were in existence; but as few documents of that early time bearing on the subject have come down to us, the conclusions of those of a later date must serve as a foundation on which a probable state of things in the first century may be constructed.

The passage contained in Mark XVI, 9–20, is omitted in the two oldest and most accurate codices of the New Testament, the Vatican "B" and the Sinaitic "*A*" (Aleph). These were written in the first half of the fourth century, but to account for their agreements and their differences their common ancestor must be supposed to have been a very correct manuscript of the second century. By no means can it be imagined that this supposed parent of "*A*" and "B" was the original copy of the Gospels. All were probably transcribed many times before they were collected into a volume in any one place, and besides the writers of the second century did not much regard verbal accuracy. It is no rare thing to find contemporary writers—even he same writer—quoting the same verse in different ways. It was omitted in the larger number of MSS. known to Eusebius and St. Jerome (Hier. Ep. ad Hedibiam, No. 120, Ed. Migne). Codex Regius, 'L,' finishes XVI-8 just at the end of a column, the space remaining being filled up by some pen ornaments. At the top of the next column the following note is inserted: "These things are also found somewhere" (*φέρετε πōυ καὶ ταῦτα*). The note is surrounded by ornamental lines like the cartouche containing the names of kings on the Egyptian monuments. Then follows the text, "But they announced briefly what they were commanded, to those about Peter; and after these things Jesus himself sent forth through them from the East, even to the West, the pure and holy preaching of eternal salvation."* Then comes another note, "But these things are also found after; for they feared" (*ἔστη δὲ και ταῦτα φερόμενα μετὰ τὸ ἐφυβοῦντο γαρ'*); after which he inserts our present twelve verses. This scribe was evidently in doubt which ending, if either, was the true one, so he inserted both. The fact that he leaves a line and a half vacant at the end of the column after XVI, 8, and fills up the space with ornaments, might suggest that he debated whether or not he should stop at that point; but as this codex closely follows the text of "B" it is doubtful whether they are independent witnesses or not. It is, however, very probable that the exemplar from which "L" was copied contained only the short conclusion, or else it is a perfect copy of the exemplar. For at the time when "L" was written—about the tenth century—the short conclusion was almost forgotten. At any rate the scribe would not have inserted it had he not found it in his exemplar. Codex "K," a cursive Latin manuscript known to contain the old Latin version from its remarkable agreements with the quotations found in St. Cyprian, has a careless rendering of the short conclusion given above, which it inserts continuously after V. 8 of Chap. 16, without note of any kind. It has not our last twelve verses at all. They are omitted, besides in two Ethiopic and six or seven Armenian codices, as well as in an Arabic Lectionary of the ninth century. As it is evident from the very reading that the short conclusion would never have been inserted unless our present conclusion was wanting, it is a fair inference that the passage in question was not contained in the Greek manuscripts from which these versions were made; and if we place the date of the old Latin version at about A. D. 150, which is certainly not too early, it follows that the passage was omitted in some Greek manuscripts of the second century. Codd. No. 15 and No. 22 stop at XVI-8, and then add in red ink, "in many those things are also current" (*ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται*), after whice they affix verses 9-20. Some Armenian codices which contain the passage write, "Gospel according to St. Mark," both after verse 8 and verse 20.

**Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα και αὐτὸς ὁ Ἰησοῦς ἀπο ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δἰ αὐτῶν το ἱερὺν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.*

This passage is not found in the writings of Eusebius, Tertullian, Cyprian, Lucifer of Cagliari, Athanasius, Basil, the two Gregories, Cyril of Jerusalem, and Cyril of Alexandria. Negative evidence is very uncertain and must be carefully sifted in order to be made reliable. Many of those Fathers did not have occasion to use the passage, and hence nothing can be concluded from their silence. St. Cyril of Jerusalem once passes over in silence a quotation from the passage by Nestorius, which it is unlikely he would have done had he not regarded it as Scripture. He would never have lost the opportunity of bringing his opponent to book for quoting false Scripture. The silence of Eusebius, Tertullian, and Cyril of Jerusalem cannot be so easily explained.[1]

In the fourth century our Bible was not divided into chapters and verses as at present, but the text was written continuously throughout. To supply the defect Eusebius divided off the text of the New Testament into sections or paragraphs, marking each section by a letter of the Greek alphabet. These sections cease to be marked after Mark XVI-8, in N, A, L, S, U, and also in ten cursives. It is easier to account for the absence of the notation in these MSS. by supposing that they were afterwards added than by supposing that Eusebius included the twelve verses in his numeration, and that they were afterwards omitted by the copyists. To this may be added a reply to a question by Marinus, one of his correspondents. He says: "One man will reject this passage (Mark XVI, 9-20), saying it is not current in all the copies—that is, the accurate (*τὰ ἀκριβῆ*) copies and the narrative of Mark at the words of the young man; another, not daring to reject anything found in the Scriptures of the Gospels, will say, etc." From this it appears that Eusebius was inclined rather to reject than to retain the passage, for the reason that it was not found in what he regarded as the accurate copies.

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[1] The manuscript recently discovered by Mrs. Lewis at the monastery of Mt. Sinai does not contain these verses. Its exact age and value are yet under discussion.—EDITOR.

No quotation from the passage is found in the numerous writings of Tertullian. This is very remarkable in one who has quoted from almost every chapter of the Gospels. He has written a work on the necessity of Baptism, where the verse, "He that believeth and is baptized shall be saved," would have been the strongest proof of his doctrine. Yet he does not use it, but instead adduces all possible and impossible arguments from the Old Testament, employing such texts as Gen. I, 2, There is one passage where he might be expected to have quoted the verse given above had he known of its existence. "Adeo, dicunt, Baptismus non est necessarius, quibus fides satis est, nam et nullius aquae nisi fidei sacramento Deo placuit. Fuerit salus retro per fidem nudam ante Domini passionem et Resurrectionem. At ubi fides aucta est credenti in resurrectionem ejus, addita est ampliatio sacramento, obsignatio baptismi vestimentum fidei, quae retro erat nuda, nec potentiam habuit sine sua lege. Lex enim tinguendi imposita est, et forma praescripta. Ite inquit docete nationes, tinguentes eas in nomine Patris, etc." Then he quotes John III., 5, and proceeds, "Itaque omnes credentes tinguebantur. Tunc et Paulus ubi credidit tinctus est." Then as if direct proofs failed him, he resorts to inferences. "Et hoc est quod Dominus in illa plaga orbationis praeceperat, exurge, dicens, introi Damascum, illic tibi demonstrabitur quid deabeas agere, scilicet tingui, quod solum ei deerat. Alioquin satis crediderat Dominum esse Dei Filium." (De Bapt. XIII.). Here Tertullian and Codex mutually support each other. From their united testimony it is extremely difficult to resist the conclusion that this passage was not known either to Tertullian or to the Christian society in which he moved, and consequently, that it was not current in North Africa in his time. The same argument can be drawn from the silence of St. Cyril of Jerusalem. He treats of the same subjects as does this passage, yet he never quotes it. Hence, if he knew of its existence, he did not regard it as Scripture.

Whether the facts disclosed by the style and vocabulary of the passage add anything one way or the other to the force of the argument, they are certainly interesting enough to be worthy of remark. First of all, there is no connection between XVI., 9, and the preceding verse. The subject of ἐφάνη in verse 9, is, of course, understood to be ὁ Ἰησοῦς, yet it is not expressed in any of the foregoing verses of the chapter. To find a sentence of which ὁ Ἰησοῦς is the subject we must go back to XV., 38; then all the intervening verses would be in the nature of a parenthesis. Hence, it is inferred, since St. Mark never hesitates to repeat his subject, and is, moreover, very sparing in the use of pronouns, that there was a verse between XVI., 8, and XVI., 9, wherein the subject was expressed. Then it says: "He appeared to Mary Magdalene out of whom he had cast seven devils," which seems as if the author had mentioned her here for the first time, whereas she is named as a well-known personage in the two preceding chapters. Πρώτη Σαββάτου means the first day of the week in XVI., 9; but in XVI., 2, the phrase μιᾶ τῶν Σαββάτων is used in the same sense. πορεύομαι is here used three times; in the rest of the Gospel the equivalent term is always ὑπάγειν. θεάομαι is used twice; in the rest of the Gospel the equivalent is always ὁράω. But the most interesting difference between the language of the passage and that of the rest of the Gospel is the use of the word ὁ κύριος as a proper name of Christ. In the Greek translation of the Old Testament this word appears hundreds of times as a proper name of the Deity, usually as the equivalent of the Hebrew Jehovah. It is employed in the same way throughout the New Testament, especially in quotations from the Old. It is used as a proper name of Christ in St. Paul's Epistles, St. Luke, Acts, and in the passage under discussion, while the word is not found at all in this latter sense in the rest of Mark's Gospel. The same holds for Matthew, except XXVIII., 6, and for John, except VI., 23. This use of the same word as a proper name of the Deity and also of Jesus Christ became a source of confusion, hence we see the Apostolic Fathers, SS. Clement, Ignatius, Polycarp, and Barnabas, apply the term exclusively in the latter signification. To any one considering these differences of language it will appear improbable that ch. XVI., 1-8 was ever written by the same man on the same day with the rest of the chapter; for an author does not usually change his style all at once. To account for the fact that the trend of thought is lost after XVI., 8, it must be supposed that the rest of the chapter was not written until some time afterwards.

The amount of evidence that can be brought to prove the authenticity of the passage is both large in quantity and excellent in quality. It is found in all the uncial and cursive MSS. in existence, except those already named above. It is also explicitly quoted by St. Irenaeus, about A. D. 180 (Adv. Her. III., 10). It formed part of the old Syriac translation made, at the latest, about 150 A. D. It is quoted by Aphraates, a Syriac writer about A. D. 300; by Nestorius, Ambrose, Augustine, and later writers generally; and to these must be added the evidence of almost all known Gospel lectionaries. This last is important as showing the mind of the Church. There is nothing to be said against this evidence. Westcott and Hort consider it sufficient to prove the authenticity of the passage if the internal evidence of the passage itself were not so strong.

The same cannot be said regarding the negative evidence in the case. Much of it melts away upon closer examination. The scribe of "B" finishes XVI, 8, at the words, *ἐφοβοῦντο γάρ*, and leaves blank the rest of the column and the whole of the next column. Such a thing is done nowhere else in the whole MSS. of 700 pages. He was evidently in doubt whether or not he should insert XVI., 9 to 20, but finally he made up his mind that neither by him nor by any one else should the passage be inserted. At the end of XVI., 8, he draws a lot of unmeaning penstrokes and then almost fills up the rest of the column with the words *τὸ κατὰ Μάρκον*. Six leaves, containing the last chapters of Mark and the first of Luke, are torn out of Codex Sinaiticus, and six others having the writing spread out, are inserted in their place. Tischendorf has no doubt but that this was done by the same scribe that wrote "B." The characteristic spelling and letter-forms of "B" are reproduced in these six substituted leaves of "A" with remarkable fidelity. Of course, no one who has not made a study of ancient writing can be a judge in this matter. One thing, however, is certain; if those six leaves were written on as closely as the rest of "A" there would be room for the insertion of the passage. From this fact it is clear that the writer was biassed by some pre-formed theory, and hence, it is impossible to judge whether or not he faithfully transcribed the text before him. If he did not, it is likely as not that the second century ancestor of "B" and "A" contained the passage. "L" and No. 22 also show that they know of its existence but were doubtful of its genuineness. "K" alone, of all existing authorities, seems to be unaware of its existence.

If the internal evidence did not give some color to the MSS. the case would be closed. "B" and "A" are doubtful, "L" is not an independent witness, being very probably a descendant of "B;" "K" proves, in conjunction with the evidence of Tertullian, that the Greek copies, from which the Latin was translated, did not have the passage. But the witness of Irenaeus and the old Syriac shows that about A. D. 150, it was current in two important centres of Christianity—Asia Minor and Syria. If these were lost, many who now, on account of their evidence admit the genuineness of the passage, would be inclined to reject it. Perhaps some writing may yet be discovered which will throw light on the case. One should, therefore, be guarded in drawing conclusions from the mere want of evidence. History would be turned upside down if every bit of writing that did not have a sufficient amount of judicial evidence to authenticate it, were on that account be rejected. The law does not force payment of long-standing debts, because after a lapse of time proof of liquidation becomes difficult. There is, or there ought to be, also a rule of prescription in literature,—not that everything coming down to us from antiquity must be accepted without question, but that it should not be rejected solely because the testimonials of its legitimacy are not forthcoming. The internal evidence, no doubt, may cause misgivings, but there is nothing which would forbid us attributing the authorship of the passage to St. Mark himself. If polygamy were taught in it, or it were declared that Moab and Ammon would meet a speedy destruction, it would be evident at once that he was not the author, but the anxiety he shows throughout the rest of the Gospel to emphasize the power of our Lord over the demons, and the slowness of belief manifested by the disciples, crop up strangely enough in these few verses. A man's style and vocabulary change with his larger acquisition of knowledge; the fixed idea and the settled conviction of many years seldom or never change, especially in old men. Notice how the ideas of the fourth Gospel persistently appear in the first Epist. of St. John.

At all events, it is certain that something disturbed the text of St. Mark at XVI–8 before A. D. 150. All admit that he never intended to finish his work with the word "γάρ," "leaving the narrative hang in the air." It is equally clear that the passage was not interpolated by a scribe, who wished to supply a fitting close. The short conclusion of "K" shows what one attempting such a task would be likely to accomplish. He would have tried to connect verses 8 and 9, and then wound up with some vague sentence. It is altogether too vivid and too full of details to be from such a source.

Two theories, then, remain, either of which will account for the state of the text. The first is that St. Mark was prevented by death, exile, or imprisonment from finishing his work, or if he did finish it, the last leaf of papyrus on which he wrote was lost, and one of his friends added a part of another narrative to XVI.–8, and thus supplied a fitting ending. The abrupt ending of verse 8, the startling commencement of verse 9, and the different tone assumed all at once by the narrative, so that the characters appear to be a new company performing in the background, gives the passage the appearance of being a part of another narrative; but care must be taken not to substitute tastes and impressions for facts. The other theory is that St. Mark was obliged to stop at verse 8, and was unable, for some months, to resume the work. In the meantime, he lost the trend of thought, and, consequently, changed somewhat his vocabulary. This would account for the change of vocabulary and the want of connection between verses 8 and 9, but it does not so well explain how a copy incomplete just at that point came into circulation. Was the passage written on the last leaf of the manuscripts and was it lost in transmission to some distant church? It may have happened thus, or in any one of a hundred other different ways. Neither of these may be the true explanation. Perhaps one may yet be found in some still undiscovered document, but there is sufficient evidence to justify the conclusion that the passage is a document as ancient as the rest of the Gospel, and the evidence is not strong enough to compel us to ascribe it to any other than to St. Mark himself.

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Dom Gasquet's Edition of Cobbett's Reformation.[1]

Cobbett's History of the Protestant Reformation has long been one of the stock ornaments of every household library among English-speaking Catholics. It appeared when the agitation for Catholic Emancipation in the British Isles was nearing its acme, and it ranked at once as a formula of historical faith for the struggling Catholics, and the most virulent of historical pamphlets for the extreme Protestant majority. Like Moore's "Travels of an Irish Gentleman in Search of a Religion," it was intensely personal, and aimed at the utter overthrow of the idealized story of the Reformation as it had come to be accepted by the average English thinker. The book first appeared in the form of letters, and it bears yet the rather disjointed look which is the natural result of that form of composition. Cobbett was a reformer. It was the period of the Chartist agitations and the reform of the Corn Laws. In those days agricultural distress bore heavily on the laborers of England, and the bold and original idea of charging it eventually to the change of religion was one sure of eager consideration by friend and foe. The book had a European success, and yet does yeoman service in the heat of religious controversy. Happily, those controversies have become less fierce and perilous. It may be that on the other side the diminution of Christian faith has something to do with it; it may be that the gradual welding of the immense English-speaking world into one great politico-social family is an element not to be forgotten. Certain it is that the lines of Prudentius, anent the wonderful *civilitas* that Rome had created out of the political wreckage of the East and the West, are true of the irresistible process of assimilation that is going on in the English-speaking world:

> Vivitur omnigenis in partibus haud secus ac si
> Cives congenitos concludat moenibus unis
> Urbs patria . . . Nam sanguine mixto
> Texitur alternis ex gentibus una propago.

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[1] A History of the Protestant Reformation in England and Ireland, written in 1824-1827, by William Cobbett. A new edition, revised, with notes and preface by Francis Aidan Gasquet, D. D., O. S. B. New York: Benziger Bros., 1896.

Perhaps it is the consciousness of this that has tempted Dom Gasquet to reëdit the work of Cobbett, that we may see clearly the true origin of the sad cleft that divides in religion races and peoples evidently called to a preponderating rôle in the affairs of humankind. Economical studies of a political and social character have gone far in late years to confirm Cobbett's views of the causes and effects of the English Reformation, and in the notes to this edition Dom Gasquet has embodied some useful results of this class of writings. Besides the citations from older writers like Foxe, Heylyn, Collier, Burnet, and Sanders, from Hallam, Macaulay, and Hume, there are to be met with notes from the English State Papers, the publications of the Parker and Camden societies, the Douay Diaries, and his own classic books on "Henry VIII. and the English Monasteries," and "Edward VI. and the Book of Common Prayer." This edition, moreover, has a special value derived from the preface, in which Dom Gasquet has worked up some results of the scholarly researches of men like Thorold Rogers, Ashley, and others into the economic conditions of English life in the fifteenth century. Our readers will not regret the reprinting of a considerable portion of this preface:

"The fact," says Dom Gasquet, "that Cobbett has relied in the main upon so careful and, as is very generally allowed, so exact, calm, and judicial a writer of history as Dr. Lingard, will probably be sufficient to clear him in the opinion of most people from the reputation of being 'a reckless perverter of facts,' and his general history from the charge of being 'a mere tissue of lies.' The chief value of 'The History of the Protestant Reformation' would seem, however, to lie, not in the actual accuracy of this or that fact, but in the general impression made upon the mind of the reader. The author's vigorous and graphic style presents a real picture of the results, so far as the people of England as a whole are concerned, of the revolution social as well as religious which is known as the Protestant Reformation. The genius of Cobbett instinctively realized that the religious changes in England in the sixteenth century, if not actually promoted by those in power for their own purposes, had certainly resulted in benefiting the rich to the detriment of their poorer brethren. In fact, wholly apart from the religious side of the question, or from any advantages which may be thought to have been secured by the triumph of Protestantism, the price paid for the change by the lower classes must in fairness be estimated as very considerable. Viewed merely in its social aspect, the English Reformation was in reality the rising of the rich against the poor. In the general upheaval which accompanied the labors of the reformers to root up Catholicism from the soil of England, most of those in place and power were enabled to grow greater in wealth and position, whilst those who had before but a small share in the good things of this world came in the process to have less. Their condition under the new order was visibly harder, till as a natural result of their misery there came forth many of the social sores which afflict society to the present day. What Cobbett's 'History of the Protestant Reformation' chiefly displays, then, is this aspect of the religious changes in the sixteenth century. His pages help us to realize the fact that the Reformation effected, besides a change in religious beliefs and practices, a wide and permanent division in the great body politic. The supposed purification of doctrine and practice was brought about only at the cost of, as it were, driving a wedge well into the heart of the nation, which at once and for all divided the rich from the poor, and established the distinction which still exists between the classes and the masses."

The Bishop of Oxford is good authority on the mediæval life of England; hence, a paragraph taken from the third volume of his "Constitutional History of England," is worth pondering on in these days of deep social unrest:

"Speaking of the condition of the poor in the middle ages, Bishop Stubbs declares that 'there is very little evidence to show that our forefathers, in the middle ranks of life, desired to set any impassable boundary between class and class. The great barons would probably at any period have shown disinclination to admit new men on terms of equality to their own order; but this disinclination was overborne by the royal policy of promoting useful servants, and the country knight was always regarded as a member of the noble class, and his position was continually strengthened by intermarriage with the baronage. The city magnate again formed a link between the country squire, and the tradesman and the yeoman were in position and in blood close akin. Even the villein might by learning a craft set his foot on the ladder of promotion; but the most certain way to rise was furnished by education, and by the law of the land 'every man or woman, of what state or condition that he be, shall be free to set their son or daughter to take learning at any school that pleaseth them within the realm.'"

That the suppression of the religious houses brought about a great increase of pôverty and a corresponding growth of private fortunes was long since demonstrated by Burke, Freeman, and other writers. Dom Gasquet devotes to this theme a page, and not the least striking one, of his preface:

"It is obvious that the various measures which formed integral portions of the great scheme of the Reformation, although not ostensibly aimed at breaking up the essential unity of a Christian kingdom governed on Catholic principles, in reality had that effect. The dissolution of the monastic houses, the confiscation of the property of the guilds, hospitals, and almshouses, and even the introduction of a married clergy, were all calculated to injure the poor and deprive them of their inheritance, or what by immemorial custom they had come to regard as such. In particular the possessions of the monastic houses are popularly understood to be, as an old writer expresses it, 'oblations to the Lord,' and 'the patrimony of the poor, to be bestowed accordingly.' In them the monks 'made such provision daily for the people that stood in need thereof, as sick, sore, lame, or otherwise impotent, that none or very few lacked relief in one place or another.' And although it may be questioned whether the time-honored methods of dealing with poverty would have stood the test of greatly increased demands, still it is a matter of history that the dissolution of the monastic houses did in fact immediately produce overwhelming poverty and distress, which at once necessitated legislation as novel as it was harsh, and further, that the condition of pauperism as distinguished from that of poverty may certainly be traced for its origin to that event. That it could not fail to impoverish a large portion of the people must be obvious to anyone acquainted with the circumstances of the case; and whatever view may be taken as to the utility of monastic observances or of the advisability of the extensive charities distributed by the religious houses, it is obvious that no benefit to the poorer part of the population of the country could possibly result from stopping the flow of charity altogether, by confiscating the revenues of the monasteries and dividing them among the favorites of the crown, or lightening the burdens of the rich by applying them to the relief of general taxation. The old writer before quoted, speaking at the close of the sixteenth century, when the results of the policy of destruction were manifest, points out how by means of the property filched from the poor, the rich had mounted to place and power, whilst the former, deprived of their protectors and inheritance, had sunk deeper into the hopeless slough of pauperism. The suppressions 'made of yeomen and artificers gentlemen, and of gentlemen knights, and so forth upward, and of the poorest sort stark beggars.'

"It seems quite clear that not only were the results of the suppression of the religious houses at once manifest in the wide increase of poverty, but it was, even at the time, ascribed to this cause. An old document, certainly written before the close of the reign of Henry VIII. by one favorable to the religious changes, makes it clear that this was the popular opinion. 'The priests,' he writes, 'mark such universal extremity and increase of misery, poverty, dearth, beggars, thieves, and vagabonds, that it is hardly now possible to longer bear it,' and when asked the cause for all this they reply, 'What marvel is it, though we have no money, how many thousand pounds a year go to London for the rents of abbey lands, for first fruits, for tenths, &c., besides the innumerable treasure that hath come to the King's Highness by the purchase of the plate and implements of the same houses, all of which heretofore was wont to be spent here in the country for victuals amongst us. Surely, surely, good neighbors, we have never had a merry nor wealthy world since abbeys were put down and this new learning brought in place.'"

The Catholic doctrine of wealth as a trust from God, our Common Father, to be executed by the rich in favor of their poor or helpless brethren,—the doctrine which the great and brave Cappadocians preached before an angry and protesting aristocracy,—was the doctrine that justified and excused the monastic wealth of England. It would be difficult to put the theory of the Church possessions of the Middle Ages more clearly than in the following paragraph:

"It is necessary only to point to the case of the great alienation of tithes from all religious purposes at the time of the suppression of the religious houses to call attention to one obvious way in which the poor were deprived of their natural rights. A very large portion of the parochial tithes had been in the course of ages appropriated, as it is called, to some one or other religious house. Without defending the practice, which is obviously open to great abuses, the religious houses receiving such tithes were of course bound, and did in fact fulfil the obligation, to provide for the spiritual necessities of the parishes so appropriated to them, and to act as almoners for that portion of the tithes which custom and law had assigned for the assistance of the needy. From the earliest days of English Christianity the care of the helpless poor was regarded as a religious obligation. 'S. Gregory, in his instructions to S. Augustine,' writes Bishop Stubbs, 'had reminded him of the duty of a bishop to set apart for the poor a fourth part of the income of his church; and in 1342 Archbishop Stratford ordered that in all cases of appropriation a portion of the tithe should be set apart for the relief of the poor. The legislation of the witenagemotes of Ethelred bore the same mark—a third portion of the tithe that belonged to the Church was to go to God's poor; it was enjoined on all God's servants that they should comfort and feed the poor. Even in the reign of Henry I. the king was declared to be the kinsman and advocate of the poor.'

"By the suppression of the religious houses and by the subsequent religious changes, the poor came to have a less acknowledged right to a share in the Church revenues. The tithes which had been appropriated to the monastic establishments were treated like the rest of the ordinary lands and revenues, and being granted away by the king passed altogether into lay hands, without regard to the obligation of contributing out of them the portion intended for the support of the poor. The result was that the new possessors of tithes 'which belonged to vicarages' did not 'think they were more bound to contribute on this account more to the poor than others,' and thus these poor were, and in fact still are, deprived of their share in the tithes which had been appropriated to the monastic houses and were confiscated by Henry VIII. At a somewhat later period the introduction of marriage for the parochial clergy obviously still further diminished the portion of tithe coming to the poor, since the clergyman, having to support a family out of his dues, had less to spare for those of his parishioners whose wants had been supplied previously, in some measure at least, out of these."

In imitation of the monastic brotherhoods, and moved by the same conception of the duties of wealth, the great guilds or voluntary associations of tradesmen looked on the alleviation of poverty as a part of their corporate duties, and no small proportion of the guild-wealth had been bequeathed to them as *cestui que trusts* for the poor of England. That the state did not take over this moral obligation, nor provide for its fulfilment, is written on every page of England's economic and institutional history in the sixteenth century:

"A still more glaring and, if possible, more unjustifiable instance of the way in which during the period of religious changes in England no respect was paid to the rights of the poor may be seen in the confiscation of the property of the guilds, contemplated under Henry VIII. and carried into effect in the first days of Edward VI. Whatever may have been the special objects to promote which these voluntary societies were founded, whether for trade, social, or religious purposes, they all made the performance of the Christian duty of charity to the poor a necessary part of their regular work. 'In the frith-guild of London,' writes Bishop Stubbs, 'the remains of the feasts were dealt to the needy for the love of God ; the maintenance of the poorer members of the craft was, as in the friendly societies of our own time, one main object in the institution of the craft guilds; and even those later religious guilds, in which the chief object seems at first sight, as in much of the charitable machinery of the present day, to have been the acting of mysteries and the exhibition of pageants, were organized for the relief of distress as well as for conjoint and mutual prayer. It was with this idea that men gave large estates in land to the guilds, which down to the Reformation formed an organized administration of relief.' The same weighty writer then goes on to declare that 'the confiscation of the guild property, together with that of the hospitals, was one of the great wrongs which were perpetrated under Edward VI., and, whatever may have been the results of the stoppage of monastic charity, was one unquestionable cause of the growth of town pauperism.'

"Whilst fully allowing that by the seizure of the property of the guilds a grave injustice was perpetrated on those for whom the charities disbursed by them were intended, few writers have yet realised how deliberate that act of injustice really was. It is often stated that the charitable funds were not to be distinguished from the revenues appropriated for religious rites for masses for the dead, &c., which were, on the assured ascendancy of the Protestant principles of the Reformation, declared to be superstitious practices ; and unfortunately, whilst confiscating the property intended for the support of ceremonies now declared illegal, the state unwittingly swept into the public coffers that intended for the poor. However gladly one would believe this to have been the actual state of the case, original documents in the Record Office prove that the plunder of the poor by those in power was a deliberate and premeditated act. In many instances the report of the commissioners sent to inquire into the possessions of the guilds show that they fully noted and proposed to exempt from confiscation all portions of the corporate property of any guild charged with payment in behalf of the poor. In every instance where such a proposal was made, the crown official through whose hands the report has passed has drawn his pen through this humane recommendation, and intimated that the crown, not recognising any such right on the part of the poor, would take possession of the entire property."

Education is the noblest object for the exercise of charity. The poverty of the mind is infinitely more hideous than that of the body, and its consequences infinitely more disastrous. Catholic England had provided more nobly, perhaps, than any mediæval state for the endowment of learning ; indeed, only in Oxford and Cambridge has the mediæval university survived ; and what scholar's heart does not swell with pride when he contemplates their solidity, their dignified independence, their great wealth, their wise, temperate conservatism! Dom Gasquet consecrates to the schools of England the following paragraph, which might well be read in connection with the considerations of Janssen in the seventh volume of his "History of the German People:"

> "A no less real, though perhaps less obvious, injustice was done to the poorer portion of the population at the time of the religious changes in England by the destruction of schools and colleges, and the gradual alienation of funds intended for the purpose of supplying education to those who could not otherwise obtain it, to assist in educating the children of those whose circumstances would fully enable them to support that burden. For a time most of the schools were closed, without any provision being made for carrying on the education hitherto given in the monastic houses. In the universities the results were immediately felt. At Cambridge it was feared that the destruction of the religious houses, which had hitherto prepared students for their college course and supported poor scholars during their training, would annihilate learning altogether. At Oxford, although the beneficed clergy were enjoined to find 'an exhibition to maintain one scholar or more,' the result was as obvious as in the sister university, for from the first the injunction had no more effect than that laid on the new owners of monastic property to maintain the united hospitality of the dispossessed monks. Deprived of the assistance necessary to enable them to obtain the first beginnings of an education, and thus to set their feet upon the first rung of the ladder which in the middle ages had raised so many from a state of poverty to place and power, the poor were unable to claim even their share in the emoluments with which the piety of our English forefathers had endowed the colleges and halls of the universities, and which were chiefly intended for the poorer portions of the population.
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> "Latimer loudly lamented the changed circumstances so far as this was concerned. 'In those days,' he says, looking back to the time before suppression of the monastic houses, 'what did they when they helped the scholars? Marry! they maintained and gave them livings that were very papists and professed the Pope's doctrine; and now that the knowledge of God's Word is brought to light, and many earnestly study and labour to set it forth, now almost no man helpeth to maintain them.' And again, 'truly it is a pitiful thing to see schools so neglected; every Christian ought to lament the same. . . . Schools are not maintained, scholars have no exhibitions. Very few there be that help poor scholars.' Here again, in the matter of education, it was the poor who were called upon to pay the price for the religious changes of the sixteenth century."

Previous to the discovery of America, the opening of the silver mines of the New World, and the consequent incredible extension of commerce, land was the sole source of revenue, the sole great element of wealth. At the English Reformation tremendous disturbances in its possession and administration took place, whose effects were long felt by the peasantry—indeed, are yet operative in England:

> "To turn to another and even larger question. The dissolution of the monasteries and the confiscation of the property of the chantries and guilds resulted in the transfer of a large amount of land into the hands of new proprietors. Possibly the extent of territory which thus changed hands was above rather than under 2,000,000 acres. The mere change of ownership was little compared with the result to the poorer tenants of the estates, for the royal policy in parcelling the confiscated lands among his needy courtiers was to create a monopoly in land. As the new possessors had frequently paid large sums for their grants their own interest prompted them to make the most of their purchases, which they did by raising the rents paid by the farmers and encroaching upon what had hitherto been regarded as common rights. It is very generally allowed that the old monastic and religious corporations were easy landlords. Not being subject to demise, such bodies, continuing to dwell in the midst of their tenants, dealt with them according to immemorial custom. It is custom, as Mill points out, especially in regard to rent, which 'is the most powerful protector of the weak against the strong, their sole protector where there are no laws or government adequate to the purpose.' In the change of ownership effected during the religious revolution of the sixteenth century no respect whatever was paid to custom. That barrier 'which even in the most oppressed condition of mankind,' in the opinion of the philosopher, 'tyranny is forced in some degree to respect' was thrown down, and the weak were left in the power of the strong.
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> "The enclosure of the common lands, and the consequent injustice done to those who from time immemorial had been possessed of common rights, is well recognised as an immediate result of the change in ownership at this period. So, too, is the rack-renting to which the new possessors had recourse in order to make the most of their grants or purchases. The absolute change of tenure, which appears in certain instances, may be illustrated from the *Durham Halmote Rolls* published by the Surtees Society. 'It is hardly a figure of speech,' writes Mr. Booth in the preface to this volume, 'to say we have (in these rolls) village life photographed. The dry record of tenures is peopled by men and women who occupied them, whose acquaintance we make in these records under the various phases of village life. We see them in their tofts surrounded by their crofts, with their gardens of pot-herbs. We see how they ordered the affairs of the village, when summoned by the baliff to the vill to consider matters which affected the common weal of the community. We hear of their trespasses and wrongdoings, and how they were remedied or punished; of their strifes and contentions, and how they were repressed; of their attempts, not always ineffective, to grasp the principle of co-operation, as shown by their by-laws; of their relations with the Prior, who represented the convent and alone stood in relation of lord. He appears always to have dealt with his tenants, either in person or through his officers, with much consideration; and in the imposition of fines we find them invariably tempering justice with mercy.'
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> "In fact, as the picture of mediæval village life among the tenants of the Durham monastery is displayed in the pages of this interesting volume, it

would seem almost as if one was reading of some Utopia of dreamland. Many of the things that in these days advanced politicians would desire to see introduced into the village communities of modern England, to relieve the deadly dulness of country life, were seen in Durham and Cumberland in full working order in pre-Reformation days. Local provisions for public health and general convenience are evidenced by the watchful vigilance of the village officials over the water supplies, the care taken to prevent the fouling of useful streams, and stringent by-laws as to the common place for clothes washing and the times for emptying and clensing ponds and mill dams. Labor was lightened and the burdens of life eased by co-operation on an extensive scale. A common mill ground the corn, and the flour was baked into bread at a common oven. A common smith worked at a common forge, and common shepherds and herdsmen watched the sheep and cattle of various tenants when pastured on the fields common to the whole village community. The pages of the volume contain numerous instances of the kindly consideration for their tenants which characterized the monastic proprietors, and the relation between them was rather that of rent-charges than of absolute ownership. In fact, as the editor of the volume says, 'Notwithstanding the rents, duties, and services, and the fine paid on entering the inferior tenants of the Prior had a beneficial interest in their holdings, which gave rise to a recognised system of tenant-right, which we may see growing into a customary right, the only limitation of the tenant-right being inability, from poverty or other cause to pay rent or perform the accustomed services."

Among other things, Dom Gasquet has also a word to say concerning the local provisions for public health and general convenience, which are to be met with in the archives of the ancient abbeys or religious houses:

"When the monastery of Durham was suppressed and its place taken by a dean and chapter, it was by the middle of Elizabeth's reign, found that the change was gravely detrimental to the interests of the tenants, and that the new body soon made it plain that they had no intention of respecting prescriptive rights. This is made clear by a document printed in the same volume, about which the editor says: 'A review of the Halmote Rolls leaves no room for doubt that the tenants, other than those of the demesne lands, during the period covered by the text, had a recognized tenant-right in their holdings, which was ripening into a customary freehold estate; and we might have expected to find, in the vills or townships in which the dean and chapter possessed manorial rights, the natural outcome of this tenant-right in the existence of copyhold or customary freehold estates at the present time, as we find in the manors of the see of Durham. It is a well-known fact, however, that there are none. The reason is, that soon after the foundation of the cathedral body the dean and chapter refused to recognize a customary estate in their tenants.'"

It is not hard, therefore, to justify the general thesis of Cobbett, and these words of his Benedictine editor may be taken as fixing for all time the historical worth of the great agitator's picture of the English Reformation:

> "What happened at Durham may safely be taken as an example of the vast confiscation of prescriptive rights which at the time of the religious changes went on all over England. It was this side of the question which chiefly appealed to William Cobbett, and which he seeks to illustrate in his 'History of the Reformation.' He was not directly concerned with the change of religion as a religious question, but the object for which he used all the vigor of his powerful pen was to get Englishmen to realize the price the nation had been called upon to pay to secure those changes in faith and practice."

BOOK REVIEWS.

History.

Églises Séparées, par l'Abbé Duchesne, Membre de l'Institut, Paris, 1896. Albert Fontemoing, 8°, pp., VIII—353.

This is the first volume of a work entitled "Autonomies Ecclésiastiques." The second volume, entitled "Églises Unies," is in preparation, and the two form a study of the most authoritative kind on the great local (national or otherwise) church organizations of the Christian world.

In this book Duchesne relates the earliest history of the churches of England, the Greek Church, the Balkan churches, the churches of Abyssinia and Arabia, and the Church of Rome. Though popular in form, the work is done by the hand of a past master in the history of the first centuries of the Christian era. It is not often to-day that a French priest can write himself down a member of the Institute of France, but when he does so the world may well believe that he is easily the ablest in his line of intellectual work. For over thirty years the early history of the Roman Church has been the theme of Duchesne's indefatigable zeal, and the results of so much toil are now before the world in his edition of the *Liber Pontificalis*, a monument of the most delicate critical skill and of the most varied erudition. The restoration of its shattered text, the illustration of its almost uncontrollable statements in its earlier part, the construction of a general framework that would bring out in best relief its lights and shadows—all this has forced Duchesne to consult the original evidences of Christianity in all lands that ever, directly or indirectly, came under Roman influences, papal or imperial. Everyone who loves to know how the old-world churches grew from humble beginnings to their present condition ought to read the first chapter of the story in this work of Duchesne. He will admire the precision of style and the lucidity of statement which mark the master in any art, and he will enjoy the Gallic wit, the independence of opinion and appreciation which is never so valued as when it comes from one whom experience and talent have elevated to the judgment-seat that sciolists so often usurp.

Catalogue of Records of Territories and States (being No. 7 of the Bulletin of the Bureau of Rolls and Library of the Department of State. Sept., 1894). Washington, Department of State, 1895.

This latest number of the Bulletin of the Bureau of Rolls, Department of State, opens with a list of such Territorial and State records as have been deposited in the Bureau of Rolls and Library, and therein classified as Chap. I. of the Manuscript Books and Papers. Thus, the Department of State contains the Russian archives of Alaska, the Spanish archives of Florida, Governor Claiborne's correspondence relative to Louisiana, and other valuable materials for the history of several States and Territories. Then follows a series of chapter headings (unfinished) recording the sections into which the papers of the Department of State are divided—records of the proceedings of (Continental) Congress; the Washington papers, the Constitution of the United States, with the journal of the Convention that framed it, etc. Here, too, are the papers and manuscripts of James Madison, Thomas Jefferson, Alexander Hamilton, James Monroe, and Benjamin Franklin, records of States and Territories, the acts and resolutions of Congress, with treaties between the United States and other powers, records of commissions established by treaty for the settlement of boundaries and international claims, letters of ceremony addressed to the Government of the United States on extraordinary occasions by the heads of foreign states, and the records of the War of 1812. The greater part of the volume is taken up with the text of the amendments to the Constitution and their ratifications or rejections by the several States.

Johns Hopkins University Studies in Historical and Political Science. Herbert B. Adams, Editor. Fourteenth series.

1. History of Taxation in Connecticut, 1636–1776, by Frederick Robertson Jones.
2. Study of Slavery in New Jersey, by Henry Seafield Coaley. Nos. VIII, IX–X.

1. Mr. Jones distinguishes "four well-defined periods" in the financial history of the commonwealth of Massachusetts.

I. The Colonial Period, 1636–1776. Distinguished by the simplicity of its system—a rural people with colonial and archaic institutions.

II. The Period of Industrial Growth, 1776–1818. Matters relating to taxation became more complex in consequence of the growing industrial system, while the colonial system was continued.

III. The Period of Radical Change, 1818–1850. By the adoption of the constitution of 1818, property was taxed according to its selling value, and not, as formerly, according to its probable income.

IV. The Modern Period. Beginning with 1850, all property, unless especially exempted, was taxed and made ratable at 3 per cent. of its true value.

The first of these periods only is treated of in this monograph. Extending over nearly a century and a half it is longer than the three succeeding periods combined, but there is no break in the continuity of development of the system of taxation that would warrant a division of the period.

The earliest system of taxation established in Connecticut was merely a transplanting of the system to which the townspeople of the Connecticut towns had been accustomed in England, and later, in Massachusetts. But though the Connecticut system was founded upon that of Massachusetts, and both had borrowed their fundamental principles from England, the two systems developed along different lines, and eventually differed widely from each other.

The primary basis of taxation in Connecticut was land—rated not according to its selling value, but upon its probable net revenues. This principle, introduced as early as 1638, was in force during the entire colonial period, and even down to 1818.

Along with the land tax a property tax was levied, and for the purpose of lessening the tax upon land the scope of the property tax was gradually widened so as to include ultimately almost all objects of value.

In 1650 the principle of a poll tax was adopted, and "all male persons from sixteen years old and upwards were set in the list at two shillings six pence."

The more equitably to distribute the burden of the taxes, provision was made "for that class of laborers who, by the advantage of their trades, were better able to contribute to the expenses of the government than common laborers. They were rated according to their gains just as other men were for the probable income of their estates." "The compass of the tax gradually grew larger. October, 1737, attorneys-at-law were listed for their 'faculty'—the least practitioners at £50, and others in proportion."

Mr. Jones proposes to enlarge his study and write the financial history of Connecticut during the four periods marked out above. This preliminary study is a careful and thorough one, and gives promise that the larger work will be of considerable value.

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2. Preparatory to a comprehensive study of the development of slavery in the United States, the experience of the single commonwealths in which it existed needs to be investigated. Several of these preparatory investigations have already been undertaken, and their results have been published in these University studies. Following lines of investigation already opened, Mr. Coaley embraces in three chapters the results of his study into slavery in New Jersey:

I. The Increase and Decline of Slavery.
II. The Government of Slaves.
III. The Legal and Social Position of the Negro.

An early opposition to the institution of slavery developed itself in New Jersey. In 1769 a law was passed laying an import duty on slaves, and this was in a measure designed to act as a discouragement to the slave trade. "The preamble to the law of 1769 states that the act was passed because several of the neighboring colonies had found duties upon the importation of negroes to be beneficial in the introduction of sober, industrious foreigners as settlers and in promoting a spirit of industry among the inhabitants in general." The first opposition to slavery in the colony is apparantly based on purely economic grounds. But it is probable that the passage of the law is also "due to the influence of the Friends, among whom a strong abolition movement had been going on." This abolition spirit found in New Jersey congenial soil. In 1733 "no less than eight petitions were presented to the Assembly from the inhabitants of six different counties, all setting forth the evils arising from human slavery, and praying for an alteration of the laws on the subject."

In 1778 Governor Livingston is persuaded, in consideration of the critical condition at that time, to withdraw from the Assembly a bill providing for the manumission of slaves. "The

Governor reluctantly consented, yet, at the same time, stating that he was determined, as far as his influence extended, 'to push the matter till it is effected, being convinced that the practice is utterly inconsistent with the principles of Christianity and humanity, and in Americans, who have almost idolized liberty, peculiarly odious and disgraceful.' "

A society for the abolition of slavery was formed in New Jersey as early as 1786. In 1785 a petition from a large number of the inhabitants of the State "praying for the gradual abolition of slavery," was effective in securing passage of the laws of 1786 "against importation and providing for manumission without authority." Earlier laws had given prominence to economic considerations. This law is the first to recognize that any question of ethics is involved in the holding of slaves. The preamble declares that the "principles of justice and humanity require that the barbarous custom of bringing the unoffending Africans from their native country and connections into a state of slavery be discontinued." In 1790 a committee of the Assembly believed that " from the state of society amongst us, the prevalence and prayers of the principles of universal liberty, there is little reason to think that there will be any slaves at all amongst us twenty-eight years hence." In 1804 an act was passed looking to the gradual abolition of slavery within the State, and in 1846 slavery in New Jersey was formally abolished by statute.

Mr. Coaley's monograph argues considerable study and conscientious research, but is not free from very noticeable defects in style and arrangement.

Essays, von Franz Xaver Kraus. Erste Sammlung, Berlin, Paetel, 1896 ; 8°, pp. 546.

Of the essays that compose this volume those on Rosmini, Vittoria Colonna, Petrarch, De Rossi, and Maxime du Camp, are surely the most characteristic of the author. Dr. Kraus is master of a fascinating narrative style. Elegant literary taste, extensive knowledge of Church history, wit and varied artistic erudition, render these studies, reprinted from the "Deutsche Rundschau," instructive and entertaining. The author has enjoyed the acquaintance of many persons prominent in the European world of letters, and his own reminiscences of them are not the least pleasing paragraphs of the work. One does not need to subscribe to all the views of Dr. Kraus to enjoy the reading of these pages, from the perusal of which the reader must rise with mind and heart elevated and refreshed. There seems to be some contradiction between his views of the share of governments in the nominations of bishops, as expressed on page 179, and those he adopts when dealing with the French Republic's manner of conducting the nominations, (p. 73). Nor are his notions on "popolopapism" likely to obtain currency on our side of the ocean. Some other judgments and "states of mind" there are with which we might differ, but, on the whole, the volume is one of solid value, useful alike to the scholar and the general reader, to the poet and the historian, the artist and the antiquarian. Experience has made Dr. Kraus more mellow, more tolerant and reserved in his appreciations; hence a readier acceptance by many readers of those teachings which his age, experience, and learning justify him in offering to the world of letters.

Theology.

Dello Stato e della Operazione dell' Anima Umana Separata dal Corpo, per il P. Mro. Alessio M. Lépicier, O. S. M. Roma, Tipografia Befani, Via Celsa, 1895.

It is a natural instinct of the human mind to look into the future and peer through the veil that hangs between our world and that beyond. Metaphysics, illumined by faith, is her most powerful glass and fancy the most pronounced disturbant in her line of vision.

The neat little volume, above indicated, of some 150 pages by Prof. Lépicier of the Propaganda is very carefully reasoned and throughout its length, fancy is not even once drawn upon to aid the seer or asked to come to the rescue of tottering arguments. The author is straightforward and there is no mistaking the tenor of his principles or the trend of his conclusion.

For him, faith holds up futurity's picture enshrouded in a mist and bids reason level its glass and see what it can make out of its strengthened vision. Faith proclaims to him that the soul's essence cannot be changed after death; that intellect is not blinded, nor soul made inert, by our final taking-off; that after dissolution, the will is forever disempowered to change its destinies. Three dogmatic truths are thus made to contribute their quota of light and shade to the picture's making, to wit; the Resurrection, the Beatific Vision and the Final Destiny of Man.

Reason does not set itself up as a dictator to faith, but endeavors simply to scrutinize the latter's presentations and bring to light whatever lies in the background as a rounding to revelation's triple picture of fact. On this account as well as from the cogency of empirical and metaphysical data, he rejects anything like evolution or transmigration after death; he rebukes Gerontius for his dream of an ever-deepening sleep and darkening solitude; and rejects the thought of happiness in hell as counter to the soundest principles of faith and philosophy.

The entire volume is critical. The worth of old arguments is clearly discussed and the newer and more modern notions, of which there is a fair sprinkling, are dealt with in an impartial and critical spirit. Perhaps the most pleasing feature of this modest assay is the author's thorough-going exposition of the Angelic Doctor's arguments, which are gathered piecemeal from scattered passages and grouped together into a combined whole, indicative of good constructive powers and bespeaking an artistic *savoir faire* that is pleasing. Altogether, it is a valuable contribution to Eschatology.

Compendium Theologiae Moralis, a Joanne Petro Gury, S. J., primo conscriptum, et deinde ab Antonio Ballerini, ejusdem societatis, ad notationibus auctum, nunc vero ad breviorem formam exaratum atque ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S. J. Editio duodecima, novis Curis Expolita, Pustet, Ratisbon, 1896.

Manuals of theology, dogmatic and moral, like the handbooks of every science, have their day of utility and popularity. *Habent sua fata libelli.* For many reasons new ones are constantly in demand, especially in sciences whose subject-matter suffers much increase. This is the case with Moral Theology, wherein the new conditions of mankind, the social and economic changes, call unceasingly for treatment, by prudent men, of the multitudinous phases of practical life; for the application to new *species factorum* of the ancient principles of Christian ethics. The manual of Father Gury, S. J., has long been held in merited repute, and has gone through many editions, been modified, abridged, and adapted in many lands to the general and particular circumstances of Catholic life and conduct. One of the most popular of these adaptations is that of Father Aloysius Sabetti, S. J., whose erudition, long and varied experience, natural and acquired prudence, and temperate views have made him a trusted counsellor of souls in our country. It is useless to praise a work so long and favorably known. As a rule, all the latest decisions of the Congregations are included. We might complain of an omission or two; but where there is so much that is serviceable it might look like hypercriticism to call attention to little flaws.

Cochem's Explanation of the Holy Sacrifice of the Mass, with a preface by Rt. Rev. Camillus P. Maes, D. D., Bishop of Covington. New York: Benziger Bros., 1896.

This is an old book, whose value is sufficiently tested by the fact of its being again put before the public after so many years. The parish priest who recognizes the great worth of the Mass in sustaining the spiritual life of his flock will gladly welcome it as a practical method of giving that instruction upon the nature and importance of the Mass so sorely needed by the average Catholic, who is as if compelled to read the explanation by having a series of methods of hearing Mass added in an appendix. What defects the book labors under consist principally in unnecessarily prolix disquisitions, which are carried along in a slow and heavy style, although the English is as flowing as the subject will allow.

The Kingdom of God on Earth, by R. Belaney, revised by the Rev. W. H. Eyre, S. J. Thomas Baker, London, 1896; pp. 68.

The table of contents of this small volume enumerates five chapters on The Blessed Virgin Mary, Angels, Preaching of the Gospel, Prayer, The Pope and Rome. In the absence of a preface or introductory note of any kind, the reader is at first at a loss to know the object of the book. It contains arguments from Scripture and analogy for the Catholic doctrines indicated. They are presented in a lucid style, and the perusal of the little work is a pleasure. The title, as well as the logical order, require an inversion of the order of chapters; the third and fifth ought to be placed at the beginning.

Ingersoll's Mistakes of Moses Exposed and Refuted. By J. T. Harrison. St. Paul, 1896; pp. 158.

American readers who are familiar with Ingersoll's tactics, will understand the contents of this work at once, and those who have read and admired the masterly replies to Ingersoll's speeches and writings by Father Lambert will be pleased to find here a worthy continuation of his work. The author employs the method of Father Lambert, that of allowing Ingersoll to speak in his own words and then replying directly. The method is very effective as it gives appositeness and force to every reply.

We welcome the work, as it will be an instrument of much good. We note with pleasure that it has the hearty endorsement of Father Lambert, at whose earnest suggestion the book was published.

Die Prophetische Inspiration, Biblisch-patristische Studie von Dr. Franz Leitner, Freiburg im Breisgau, Herder, 1896.

Die Selbstvertheidigung des Heiligen Paulus im Galaterbriefe (I., 11–II. 21 von Prof. Dr. J. Belser, Freiburg im Breisgau, Herder, 1896.

These essays are a continuation of the "Biblische Studien," a collection of Scriptural studies carried on by German Catholic savants under the direction of Professor Bardenhewer, of the University of Munich. In the study on Prophetic Inspiration Dr. Leitner develops the idea of inspiration in general and in particular, and proceeds thence to the Scriptural inspiration first of the Old, and second, of the New Testament. The institution of the prophets, their schools, the forms of prophecy, their self-consciousness, and a number of other deeply-interesting points are treated with fullness and lucidity. In treating of the Inspiration of the New Testament our author explains the Catholic teaching in the matter of the Apostolic inspiration, and refutes, apropos of this, the theories of Schleiermacher, Günther, and others. Specially useful to the Scriptural student are the pages (103–195) on the conception of inspiration among the primitive Christian writers and the Fathers of the Church, as well as the notions entertained by the Gnostic and Montanist heretics. The historical vicissitudes of purely theological questions never fail to interest and instruct, and in our day the narration of them goes far toward awakening an interest in theological studies, by lending to them a certain freshness and actuality.

The second study, on the Apology of St. Paul in the Epistle to the Galatians (I. 11–II. 21) is an admirable bit of exegesis of these famous chapters. Dr. Belser holds to the old tradition, that the Galatians here addressed are the descendants of the Keltic warriors of Gaul, who conquered these Asiatic uplands in the third century before Christ; not, as others believe, Roman colonists of the southern section of the province. The reproof which St. Paul administered to St. Peter at Antioch (I withstood him to the face, because he was to be blamed) is examined in detail. The conduct of St. Peter, with regard to the Gentiles, is explained with Tertullian as a *conversationis vitium, non praedicationis*, a weakness of conduct, and not a change of opinion since the Council of Jerusalem. The entire commentary on these two chapters is the best of its kind that Church literature, Catholic or Protestant, has to show, and the Catholic faculty of Tübingen is to be congratulated on the possession of a scholar who can execute such a masterpiece. There are wanting a suitable introduction, an index, head-lines to the pages, and some other of the usual helps to similar studies.

Miscellaneous.

Essays Educational, by Brother Azarias, with a preface by His Eminence Cardinal Gibbons. Chicago, 1896: D. H. McBride & Co., pp. 283.

This is a new edition of the lectures delivered by Brother Azarias at the Catholic Summer School in 1893. They are not so much the result of original research as a presentation of some of the achievements of modern scholarship in the study of the history of education. As such, the essays merit very high praise. Too long have ignorance and prejudice deprived the Church of the credit due her for her educational work in the past. Modern research is doing much to remedy this wrong, and Catholic scholars are performing their share of the work. Brother Azarias was one of our American authorities on the theory, practice, and history of pedagogics. His own work in the European libraries and his familiarity with all that has been written on the history of education, equipped him well for his work. In this volume we have one of his most useful contributions to Catholic literature. Since the volume is already well known in the United States, a discussion of its contents is not necessary; we content ourselves with recommending it heartily to all interested in the history of education and the theory of pedagogics.

En Route, by J. K. Huysman. Translated from the French, with a prefatory note by C. Kegan Paul. Paul, Trench, Trübner & Co.

This work, written by a French convert from infidelity, and translated by an English convert from Protestantism, will be read with mixed feelings by Catholics. It is a history of the opinions, temptations, and difficulties of a French literary man who is led by love of art to return to his ancient faith, but is retarded by the weakness of his own nature, and disgusted by what he considers the lack of high spirituality and artistic nature in the secular clergy. The character drawn out in these pages is one rarely met with, at least in this country. His conversion is based on no intellectual reasoning. In his degenerate days he had plunged into the grosser forms of sensuality; had even shared in the abominable rites of the Luciferians, and his attraction towards Catholicity is based on art and sentiment. The pleasure which he derives from attending at the chanting of the divine office or the performance of sacred functions is only a spiritualized form of that which he once derived from vicious courses, and in the first stages of his conversion these sensations alternated in a way that is disgusting to the ordinary reader. He enters into deep discussions concerning the relative merits of the highest mystical writers, such as St. Theresa or St. John of the Cross, but he does not restrain himself from returning at times to his evil ways. He is disgusted at the ordinary religious life of good priests and faithful Catholic people, but he shrinks at going to confession, and is unwilling to forego the pleasure of a cigarette while making a retreat. He expects the highest spirituality in all Catholics, even when he does not achieve the very elements of it in himself. Nothing in the Church that is calm and reasonable appeals to him. He is impatient with everything except the highest forms of Catholic art and Catholic mysticism. There could, perhaps, be little objection to all of this if the writer were merely delineating a character, but it is somewhat annoying to Catholics who have kept the faith, and try to keep the commandments, to feel that the author is, to some extent at least, his own hero, and is lecturing at them in this disguise. He seems to forget that the Church is not for the very good or for the very wicked to the exclusion of all others; that it is mainly composed of commonplace people, who fight with ordinary temptations and reach no extraordinary state of perfection.

There are many among these who see and approve the better way and follow the worse or the less perfect, but such Catholics are more ready to condemn themselves than to find fault with their neighbors. With the exception of this note of hypercriticism and the relation of a general confession, which could scarcely have been made as written, and should not have been written at all, the work contains much that is interesting, much, indeed, that is commendable. The struggles of a soul, its feelings, temptations, doubts, and scruples are drawn with such lifelike details that we are forced to conclude that the author is writing his personal experiences, and as a study of the awakening of the religious spirit in a modern French litterateur, it deserves the attention of the psychologist and the director of souls. Then, too, when he is not critical in the bad sense, his reflections on the sacred liturgy, on cloistered communities, mysticism, the communion of saints, and the value of prayer, are of real worth, especially in English-speaking countries where such things are neglected or despised. Any priest might read with great profit his defense of carrying out Church chants and rubrics according to the expressed commands of the Church. M. Huysman is an artist and a litterateur, who has felt the full charm of the Catholic liturgy. His opinion in this respect is worth much, and it is that we cannot improve on the wonderful rubrical heritage of the ages of living faith.

His defense of the higher life of the soul, of monks and mediæval saints and mysticism, which seems to be the main purpose of the book, is valuable in this age and in this country. Even Catholics are sometimes disposed to overlook the perfection and the utility of the contemplative life, to forget the value of intercessory prayer, and to look with merely human understanding for the visible results of religious efforts. The author shows that holy men like the Trappists occupy plainly a place in the economy of Providence,—to lead men by their quiet example to a higher perfection, and to save the world by their prayers from a divine interdict.

In so far as this book possesses these positive elements, it is commendable; in so far as it is critical, it is sometimes just, often unreasonable, and always, when we consider the critic, in bad taste.

Law.

A Preliminary Treatise on Evidence at the Common Law. Part I. Development of Trial by Jury. By James Bradley Thayer, Weld Professor of Law at Harvard University. pp. 186. Boston: Little, Brown & Company, 1896.

Trial by jury is an institution concerning whose social and political value widely different opinions exist—the laudations of its adherents and the denunciations of its opponents vieing with each other in frequency and vigor. Few, however, on either side of this controversy seem to have devoted much research or contemplation to the origin, development, or actual merits and demerits of this time-honored feature of our common law proceedings; and fewer still have been prepared by previous study for the announcement, which Professor Thayer makes in his Introduction, that the jury system is the occasion of our whole law of Evidence, Pleading, and Procedure, and of very much in all branches of the substantive common law. Ignorance of the origin and nature of the system, and of its general effect upon other divisions of the law, will henceforth be inexcusable, since in this little volume not only is the history of trial by jury traced minutely from its introduction into England by the early Norman kings in the form of an inquisition as to matters in controversy by a selected group of citizens, and their report to the court of the conclusions to which their investigations led, but the historical narrative is copiously illustrated from decisions in contemporaneous cases, whereby the causes which, step by step, developed the inquisition into the present judicial jury are clearly manifested. The substitution of the trial by inquisition for the ancient, semi-barbarous trials by battle, by ordeal, or by wager of law; the gradual change by which, in the course of centuries, the group of inquisitors, making their own investigations for themselves, became a body of judges guided by the testimony of witnesses; the necessary concomitants of this change in the adoption of rules of pleading in order that the claims of litigants might be fully made known to the jury, and the creation of tests by which the competency of witnesses, and the admissibility and relevancy of their testimony, might be determined, mark the successive stages of an evolution which is not yet completed, and suggest that here, as elsewhere in social institutions, violent and disruptive alterations in rule or action are not constructive but destructive, and tend not to development but to degeneration. Both the advocates and the antagonists of trial by jury can profitably study with care this succinct and learned monograph; the first, that they may realize that the jury system in its present form is not of great antiquity or of unimprovable excellence; the last, that they may see that the true way to cure the evils in it of which they complain is to advance it along the same lines of evolution which have characterized its past.

Studies in the Civil Law, and its Relations to the Law of England and America. By William Wirt Howe, of the Bar of New Orleans, sometime a Justice of the Supreme Court of Louisiana, and W. L. Storrs Professor of Municipal Law in Yale University for the year 1894. pp. xv. 340. Boston: Little, Brown & Company, 1896.

The service which a comparatively small donation may render to the cause of higher education has seldom been more fully demonstrated than in the case of the Storrs lectureship on Municipal Law, erected in Yale University a few years ago by the gift for that purpose of five thousand dollars. The income from this fund has been appropriated by the University, not to the payment of a salary to a permanent professor, but to a series of lectures delivered annually by the most distinguished legal scholars of Europe and America. These courses of lectures have deservedly attracted world-wide attention, both from their intrinsic excellence and the eminence of their authors, and already, through their publication as treatises on law, are making valuable additions to legal literature. The lectures by Judge Dillon on the Laws and Jurisprudence of England and America, issued by Little, Brown & Company in 1894, elicited the highest encomiums from the critical legal press, and created an impression as to the value of such lecture courses which the appearance of these lectures of Judge Howe upon the Civil Law will certainly increase and extend. A knowledge of the Civil Law—at least in its principles and general doctrine, is daily becoming more necessary, even to the ordinary common-law practitioner, and a text-book in which these principles and doctrines should be sufficiently stated, and their relation to the common law explained, has long been wanted by the American Bar. By no American jurist better than by Judge Howe could this want have been supplied, since to his intellectual qualifications for the study, analysis, and comparison of both systems is added his experience of many years at the bar and on the bench of Louisiana, where the Civil Law still prevails as a living, practical jurisprudence. The volume contains fourteen lectures, historical, didactic, and expository, covering all the principal topics of the Civil Law, and an appendix of eleven heads upon collateral topics not readily introducible into the text. For completeness of matter, perspicuity of definition, simplicity of arrangement, and consequent ease of comprehension, it takes rank with the best works of the series to which it belongs, and by these and its other merits adds new honors to the venerable University under whose patronage it has been given to the world.

An Essay on Professional Ethics. By George Sharswood, LL. D. Fifth edition. T. & J. W. Johnson : Philadelphia, Pa., 1896.

The demand for a fifth edition of this well-known essay is attributable both to the high reputation of its author and to the peculiar excellence of the book itself. Much valuable information, not easily obtainable elsewhere, has been collected, to which has been added advice of great importance to the young lawyer regarding his professional life. The more closely such advice is followed the more satisfactory to himself and those interested in him will be his subsequent career.

BOOKS RECEIVED.

The Yorke-Wendte Controversy. Discussions on the Primacy of the Pope, Church and State, by Rev. Chas. W. Wendte, D. D., and Rev. Peter C. Yorke. Monitor Publishing Company, San Francisco, 1896. Price 50 cents.

Catholic Summer and Winter School Library. Social Problems, by Rev. Morgan M. Sheedy. D. H. McBride & Co., Chicago, 1896.

Christian Ethics, by Rev. Jas. Joseph Conway, S. J. D. H. McBride & Co., Chicago, 1896.

Books and Reading, by Brother Azarias. The Cathedral Library Association, 123 East Fifteenth Street, New York, 1896.

A Selected Bibliography of the Religious Denominations of the United States compiled by Geo. Franklin Bowerman, B. A., B. L. S., with a list of the most important Catholic Works of the World as an Appendix, compiled by Rev. Jos. H. McMahon. The Cathedral Library Association, New York, 1896.

SCIENTIFIC CHRONICLE.

EDITED BY PROF. F. K. CAMERON, PH. D.

Explorations in Arctic Regions have been exceptionally interesting and successful this year. First in brilliancy and importance is the Nansen expedition, which has been exploited so much in the daily press. The conception and execution of this expedition redound in the most honorable way upon all concerned. Leaving aside the purely scientific results, which are very great, it would have been justified by settling the question of the polar current, upon which Dr. Nansen relied, showing the increased probability of ultimately reaching the highest possible latitude and the necessity of revising Payer's map of Franz-Joseph Land.

M. Andrée's proposed exploration by balloon was necessarily postponed by adverse winds.

A very successful exploration of Spitzbergen was accomplished by an English party of naturalists, amongst whom Sir W. Martin Conway should be prominently mentioned.

Such work as that of the Cornell University expedition to Greenland this summer ought to attract much attention, and it is to be hoped that the example of Mr. E. G. Wyckoff, who so generously made possible this particular journey, will be followed by others. The party, consisting of several instructors and a number of advanced students, sailed from Sydney July 16th, with Lieutenant Peary, in the Hope, and after several stops was landed on the Nugsnak peninsula, about eighty miles north of Upernavik, on August 7th. They remained there until September 7th, studying the geology of the region and making collections of plants, insects, marine invertebrates, and birds. Prof. Ralph S. Tarr, who had general direction of the party, has published a brief account of the geographical and geological results in *Science* for October 9th, and further reports in the more special journals are promised.

A New Element: Lucium.—We are again presented with a new element, which possesses more than ordinary interest from two facts. Because the discovery is another example of the possibilities brought about by the beautiful interdependence of the arts and sciences; and, moreover, the new element does not find a place in the periodic system of the elements enunciated by Mendeleff and Lothar Meyer, and which is generally regarded as one of the cornerstones of the science of chemistry.

Monazite, a mineral which is now obtained in relatively large quantities as a sand mixed with garnets, rutile, and other impurities, has come into prominence as the chief source of the material from which the films are prepared for that form of the gas lamp which is coming so largely into use under the name of Auer von Welsbach. Monazite is chemically a phosphate of certain "rare parts" or metals, and the films of the Welsbach burners are principally oxide of thorium.

M. P. Barrière, in working with this mineral, has apparently succeeded in isolating from the other rare earths present one distinguished by well characterized chemical properties, and his testimony is substantiated by Schutzenberger, Cleve, (joint discoverer with Nilson of scandium,) Fresenius, and Lecoq de Boisbandrau, himself the discoverer of gallium. It is the endeavor of the discoverer to perfect a method for obtaining the oxide of the new metal in commercial quantities, for use in an incandescent lamp (hence the name lucium), and to avoid the infringement of the prior patent rights of the Welsbach people.

The atomic weight of lucium is given as 140, and this is what gives it interest in the eyes of the scientific world, as there is no place for an element of that atomic weight in the periodic system. And should this apparent result be satisfactorily substantiated, our accepted theories should have to be seriously modified.

However, this theory has survived many attacks apparently as strong as this one, and has yet not entirely escaped from the suspicion thrown upon it by the recent discovery of argon. Monazite has also furnished material before to this discussion; for instance, the supposed discovery of russium in 1889 by Chroustchoff. While awaiting further work in this direction the law of the periodicity of the elements will continue to be used as the working hypothesis with considerable confidence as probably the greatest generalization yet obtained in the field of the physical sciences.

The Presence of Gold and Silver in Sea Water.—Whether or no these metals are present in the form of salts in the water of

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the oceans has always been a mooted question, and has been investigated by Sonstadt, Sterry Hunt, Würtz, Münster, Inglis, and others, but without satisfactory results.

Prof. A. Liversidge, of the University of Sydney, has just published the results of an investigation on the sea waters in the neighborhood of New South Wales. He concludes that gold is present in about the proportion of 0.5 to 1.0 grain per ton of water, or about 200 tons of gold per cubic mile. Taking the volume of the ocean to be 388,710,679 cubic miles (a recent estimate), and assuming 1 grain per ton as the average, there would be upwards of 75,000,000,000 tons of gold present, an enormous amount, but probably very small compared with that distributed through the earth. Professor Liversidge found that the methods now known for the estimation of gold were not sufficiently refined for accurate determinations in such very dilute solutions as he was obliged to work with, and his results are therefore given with caution. It might possibly be profitable to extract the gold from the sea water, as a by product, in the manufacture of bromides, salt, etc., he thinks.

The amount of silver present was so small that he did not give any analytical results, but quotes Malaguti, who estimated that silver was present in the ocean at about the proportion of 0.15 grains per ton, or less than one-sixth of the above estimate for gold.

Some Recent Applications of Electricity.—Electricity plays so large a part in our life nowadays that one no longer feels surprised at announcements of its achievements, nor even does the average well-informed person keep pace with its many applications. One of the most remarkable of these is the process recently patented by Dr. Wm. W. Jacques, of Boston, who appears about to solve the problem of transforming the energy in coal directly into electricity. The information yet to be obtained is somewhat meagre, but according to the testimony of witnesses the preliminary experiments, while extremely simple, were very satisfactory. An iron vessel is filled with caustic soda, heated to fusion (about 300°C.), and air is forced through. The iron vessel is connected by a metallic conductor with a carbon stick, which is then introduced into the fused soda, when oxidation takes place by contact with the air, and an electric current is produced in the conductor. The fused electrolyte is said to suffer no deterioration. Practical applications are soon expected, as mechanical difficulties, economical fusion of the electrolyte, etc., promise but little difficulty.

The manufacture of calcium carbide by means of the electric arc is assuming large proportions, and a few statements as to the present status of the industry may be of general interest. The principal works are at Spray, N. C.; those of the Philadelphia company at Niagara, at Lockport, N. Y., and a number abroad. A very complete description of the plant at Spray has recently appeared by Dr. de Chalmot, who had charge of the work there for some time. The apparatus consists of a brick oven fitted with iron doors, and provided with large carbon electrodes at the top and bottom, whose relative positions can be readily adjusted by a screw. An alternating current of from 50 to 100 volts and of 700 to 2,000 amperes is used, although a direct current might be used. The raw materials, coke and lime, in approximately molecular proportions, are carefully ground and mixed in special machinery, and added gradually until the capacity of the furnace be reached.

The process of manufacture is a very simple one. Certain details of a mechanical nature and time saving are introduced into the Niagara plant. The following quotation from the *Progressive Age*, a New York publication, is the conclusion of a commission of experts sent to investigate the Spray works: "Our estimate, therefore, of the cost of producing calcium carbide at Spray, by working the furnaces three hundred and sixty-five days a year and twenty-four hours a day, yielding on the average one ton of two thousand pounds gross carbide a day, is $32.76 per ton. Of this amount $14.39 is for material. The freight charge on lime and coke are heavy at Spray, and add materially to the cost." The principal use for the carbide, the preparation of acetylene, is practically without cost, so that about 9,400 cubic feet (the yield of a ton of carbide) of this gas is obtained for about $33. The same amount of ordinary illuminating gas would cost about $14. But acetylene has at least eight times the illuminating power of ordinary gas. It is not as poisonous as ordinary water gas, and has the distinct advantage of announcing its presence by a decided odor. It is, however, more explosive when mixed with air. The temperature of the flame of burning acetylene is about 350° lower than that of ordinary gas, which is on the whole disadvantageous as lowering the illuminating power. The use of calcium carbide as a fuel, while promising well on paper, has not as yet been practically demonstrated.

Tanning by electricity is described in a recent number of the *Journal* of the Franklin Institute. The pit is about 10 feet long and 6 feet wide, with a capacity of 15,000 liters. Electrodes of nickeled copper are so arranged that the hides are suspended from them in such way as to close the circuit. The tanning solution consists of oak extract with a little hemlock. A current of 12 amperes and 12 volts is used, and good leather is obtained in from three to six days, depending on weight and quality of the hides.

The Journal of Physical Chemistry (edited by Wilder D. Bancroft and Joseph E. Trevor, published at Cornell University, Vol. I., No. 1, 1896).

The initial number of this valuable journal will no doubt make a very favorable impression. It is justified by the fact that there is not a special journal in English devoted to this most important branch of the science, nor do any of the existing journals give anything like satisfactory abstracts or reviews. The importance of this special field, already very great, is rapidly growing, and American investigators are taking no mean part in it. The editors and the board of reviewers are all young men, enthusiastic yet conservative workers in this field. The present number will be of general interest from Professor Wald's paper on "Chemistry and its Laws," which is too technical for discussion here, but which is another indication of the changes that are rapidly coming in the method of teaching the science, due in great measure to the work of an American investigator, J. Willard Gibbs. This method of teaching is the subject of a paper by Professor Freer, very ably reviewed in this issue. Future numbers are awaited with great interest. It is to be hoped that Van't Hoff's promised paper will appear early.

The Scenery of Switzerland[1] —Sir John Lubbock belongs to the group of English men of science which included Huxley, Tyndall, Baring-Gould, and others, which has done so much to popularize the result of modern science, creating at once models of style in the expression of their work, and an interested audience. For nowhere, as in England, is the heart of the man of science gladdened by an appreciative laity, who care to know the result of his work for its own, and culture's sake, without intending to become disciples or specialists themselves. To this class, which is growing in England and becoming appreciable elsewhere, this book is primarily addressed.

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[1] The Scenery of Switzerland, and the Causes to Which it is Due, by the Right Hon. Sir John Lubbock, M. P., F. R. S., D. C. L., LL. D. The Macmillan Co., Limited, New York. 366 pp. $1.50.

It is especially noteworthy, that one is made to feel the aesthetic side of the subject. This idea, which the title strongly suggests, is not lost sight of in the mind of the author, although the greater part of his words are more specifically addressed to other things. In one respect, despite the care of the author, and though he avowedly and manifestly tries to avoid the difficulty, this volume is not so happy as some he has already given us, in that the nature of the subject involves a certain amount of technical knowledge, which cannot fairly be expected of the average reader. The opening chapter which deals with the geology of Switzerland in a concise, yet remarkably lucid manner, may prove the stumbling-block, condemning the book for many readers. But it is not by any means a difficult one to master, and whoever can persevere to that extent will find the book exceptionally interesting.

The subject is a very difficult one, on which the authorities widely disagree. The various sources of information have been brought together very completely, and fairly copious references are made to the original papers, especially the more modern ones. And as this has never been done so completely before, the work will have great interest for the professional geographer and geologist. No extended discussion of the views advanced can be attempted here. The literature, which is in an appendix, has evidently been consulted in an exhaustive way, and the whole book evinces careful and mature consideration, being entirely free from the slovenliness as to detail which so often characterizes the work of versatile writers like Sir John. He generally expresses decided views on the many mooted questions the subject presents, but at the same time is very fair in giving all the information on any particular point. He may well serve as a model in this matter. Much general information is to be garnered from this little volume; for instance, the most modern views as to the flow of glaciers, avalanches, lake formation, with the theories of Ramsay, Tyndall, and Gastaldi; effect of weathering on scenery, etc., which form interesting little essays of themselves. The lay reader will find the glossary of scientific terminology a very satisfactory addition. A good map accompanies the volume, which would be much more satisfactory, however, if it were on a somewhat larger scale so as to avoid the appearance of crowding at the expense of accuracy and clearness. The 154 illustrations accompanying the text are very helpful and generally satisfactory. The publishers may be well satisfied with their part in the book.

For the intelligent tourist visiting the Alps, it will be a great boon, an unique guide, and if he be of those who care for the "why" of things, his pleasure will be much augmented.

UNIVERSITY CHRONICLE.

General Intelligence.

The New Dormitory, which it was hoped would be ready for occupation by October 1, but was delayed by unforeseen obstacles as well as by the injuries inflicted by the September gale, is now rapidly progressing toward completion. This building will add greatly to the conveniences of the University and the efficiency of its work. It is of brick, four stories in height, besides basement and attic. The style of architecture and the general appearance are sufficiently ornamental to harmonize with the purpose for which it is designed and with the other edifices to be erected on that portion of the University grounds. For comfort and convenience it will compare favorably with any college dormitory in the United States. In the basement are to be located a recreation room, a dining room, and a kitchen, with storage and boiler rooms. On the main floor are a parlor and a chapel. The remainder of the principal floor and all the upper floors are to be divided into suites of apartments for students and professors. Each suite consists of a study-room and a bed-room. The situation of the building is such that every room is not only thoroughly ventilated but receives the sun during some portions of the day. Bath rooms are to be provided on every floor, and the building will be heated by steam. The main entrance is within one hundred feet of the electric road leading into the city, and by the rear entrance access will be had to the short walk communicating with the lecture and recitation halls.

University Athletics.—The Athletic Association will formally organize for the work of the year early in November, by which time the qualifications of the applicants for membership can be fully ascertained. Probably no foot-ball team will be established at present. During the vacation a double hand-ball court has been erected in the rear of Caldwell Hall, and a large base-ball field is now in process of preparation behind McMahon Hall. With the increase in the number of students much valuable material has been added to the athletic resources of the University, and before the close of the academic year will doubtless have assisted to extend its already honorable record.

Vacation Work made its usual demands upon the time and energies of many of the professors. Rev. Dr. Pace gave a course of lectures on Psychology at the Catholic Summer School at Plattsburg, N. Y. He also gave a course of lectures on the same subject at the Catholic Summer School at Madison, Wis., besides a series of lectures on pedagogical topics in St. Mary's Convent, Notre Dame, Ind. Rev. Dr. Shahan delivered ten lectures in July in the University of Pennsylvania. They were given under the auspices of the American Society for the Extension of University Teaching. The subject was "The Political Relations of the Early Roman Empire and the Primitive Christian Society." He also delivered four illustrated lectures on "Early Christian Art" before the Catholic Summer School at Plattsburg, N. Y. Dr. Egan spent five weeks in lecturing on Dante, Shakespeare, and English Philology, before the Summer Assemblies in Illinois, Kansas, and Nebraska, making his headquarters at the Mother House of the Sisters of Charity at Leavenworth. Dr. W. C. Robinson was engaged at the Summer School at Greenacre, Me., assisting in the course of lectures on Comparative Religions. Dr. Greene occupied his summer in exploring the flora of the mountains of Wyoming, Nevada, California, and Colorado, making extensive collections with which he has enriched the already magnificent herbarium of the University. These collections include a considerable number of species hitherto unknown to botanical science, and from them and his copious field notes important printed contributions to the knowledge of the West-American plant-world will be made during the coming winter. The medium of publication will be Dr. Greene's serial "Pittonia," the first two volumes of which were completed during his professorship in the University of California. The third volume was begun and two parts of it have been issued at the University within the past year.

Lectures on Mediaeval English History.—Rev. Lucian Johnston, S. T. L., is giving a course of lectures, once a week, on "The English Church from 1066 A. D. to 1250 A. D." This course was not announced in the Year-Book.

Material Improvements.—A new ball alley, built of brick, has been provided for the students in the neighborhood of the Astronomical Observatory. In the rear of Divinity College a number of graded and gravelled walks have been provided. Other improvements in the interest of the students are intended. The damages done by the hurricane to the University buildings have been repaired. Though extensive, they were not serious.

Rev. Fr. Vuibert, S. S.—Rev. Fr. Vuibert, S. S., formerly professor at St. Charles' College, Ellicott City, Md., has been transferred to the Divinity College as assistant spiritual director, to replace Rev. Fr. Orban, S. S., who has returned to France.

Affiliated Colleges.—The houses of the Paulist, Marist, and Holy Cross Fathers opened with a goodly number of students in each. The Paulist Fathers have twenty-two students, the Marists twenty, and the Fathers of the Holy Cross twelve. Thus there are between fifty and sixty students of these religious institutes profiting by the advantages of the University. Many of them are matriculated students, either in Divinity College or McMahon Hall. The others are auditors, and attend such lectures as their directors desire. All are good and faithful students, and cannot fail to become powerful influences in the cause of higher education.

New Reading-Room.—Gift of Mgr. McMahon.—A new reading-room has been fitted up on the third floor of McMahon Hall for the benefit of the students. Our generous benefactor, Mgr. McMahon, has made the first donation to the new reading-room, in the shape of one thousand choice volumes.

Rev. Dr. Henry Hyvernat assisted as representative of the University at the ceremonies of the one hundred and fiftieth celebration of the founding of Princeton University.

Rt. Rev. Mgr. Schroeder took part in the Congress of German Catholics at Detroit, where he urged the foundation in the University of a Chair of the German Language, declaring that the object had the special blessing of Our Holy Father, Pope Leo XIII.

School of Philosophy.

The School of Philosophy has already enrolled the names of fifty students. It begins the year with increased libraries, and with a more thorough organization of its several Departments. The serious illness of its Dean, the Rev. Dr. Pace, has suspended for a short time some of the courses, but with his returning health, now happily assured, they will be promptly resumed. At the commencement of the year seven applications were filed for the degree of Master of Philosophy, and five for the degree of Ph. D.

In the Department of Philosophy Proper twenty-eight students are pursuing Dr. Shanahan's courses in Methodology and the History of Philosophy, and in the Academy, which meets once a week, candidates for degrees offer their studies in Philosophy for critical examination. The library of this Department is now completely equipped with many histories of Philosophy in different languages, all the modern writers on logic, and full sets of the chief scholastic writers.

In the Department of Letters the courses in English Literature by Drs. Egan and Stoddard are attended by twenty-five regular students. The subjects under treatment by Dr. Egan are English Philology, the Art of Versification, Dramatic Construction, Style, and Construction of Prose. Under Dr. Stoddard the class are making a critical study of the works of George Eliot.

In the Department of Mathematics ten students are following the courses of Dr. Searle and Dr. de Saussure. The mathematical library is completed, equipped with all classical books and a large number of periodicals.

In the Department of Physics thirteen students are following the courses and laboratory work under Dr. Shea and Prof. Zahm.

In the Department of Chemistry nine students are engaged in advanced research under Drs. Griffin and Cameron, several of whom are also pursuing the course in Mineralogy under Dr. Cameron. This Department acknowledges the gift to its Mineralogical Cabinet of a collection of one hundred and two specimens from the Smithsonian Institution, and valuable assistance received from John W. Langdale, Esq., in its Museum.

In the Department of Biology Dr. Greene is giving advanced courses in Botany and continuing his personal contributions to the development and literature of his science.

During the summer Dr. Hoffman, of the Smithsonian Institution and Curator of the Ethnological Museum of the University, has been engaged in fitting up the hall devoted to that purpose, and collecting and arranging the exhibit which will soon be open to public inspection.

School of the Social Sciences.

The School of Social Sciences opened on October 6th with a larger attendance than that of the preceding Academic year. In each of its departments there are new candidates for degrees in Social Sciences, some of whom will probably receive their Baccalaureate during the current year.

The Department of Sociology is still under the direction of Dr. Bouquillon and Dr. Rooker, Father Kerby having determined to return to Europe for another year of study before entering upon the active work of instruction. The lecture courses in this Department are well attended and are awakening great interest in the subject throughout the entire University.

The Department of Economics will enjoy, this year as last, the privilege of weekly lectures on Social Economics from Hon. Carroll D. Wright, United States Commissioner of Labor, who commences his course on November 2d, at 4.45 P. M. His lectures will be a continuation, not a repetition, of those delivered last year. The class work of this Department is in the hands of Mr. Neill.

The Department of Political Science remains in charge of Prof. W. C. Robinson, awaiting the appointment of a permanent professor to this chair. The researches of the students in this Department, which during the previous year embraced the Elements of Political Science and the History of Political Societies, are now being directed in the principles of the kindred sciences of Sociology, Economics, and Law, in accordance with the policy of this School which requires of the students of each Department some familiarity with the subjects of the others. This collateral work being finished, the specific courses in Political Science will be resumed according to the published schedule.

The Department of Law is in a most satisfactory condition. The entire number of students is twenty-seven, of whom six are Masters of Laws pursuing their studies for the degree of Doctor of Civil Law, four are Bachelors of Laws seeking the Master's degree, seven are advanced students for the Bachelor's degree, and ten are just commencing their legal education. The class of candidates for the Doctor's degree is believed to be the largest ever yet in attendance for that purpose at an American University, a fact which gives the greatest encouragement as to the future of this Department, whose especial aim it is, and ever will be, to extend the knowledge of the higher and more profound branches of the law. The courses offered to these students in the Civil Law cover both the Law itself and its History, and are pursued partly by lectures and partly by readings in the Latin text of the Law as well as in the works of modern commentators. To meet the wants of Masters of Laws who are unwilling, in view of their professional interests, to devote all the time of their preparation for this degree to a study of the Civil Law, the requirements stated on pages 69 and 70 of the Year-Book for 1896-7, have been so far modified as to permit the student either (1) to give his exclusive attention to the Civil Law, or (2) to divide his efforts between the Civil Law and one Common Law course, or (3) to combine with his Civil Law two Common Law courses. In the first case his ability to read foreign languages must extend to Latin, French, German, and such other tongues as the authors of the books to which he is referred may have employed. In the second case he must be able to read one foreign language besides the Latin. In the third a reading knowledge of Latin alone is sufficient.

The candidates for the Master's degree are concentrating their energies on the courses on Corporations and Constitutional Law. The course on Corporations includes not only the Law of Private and Public Corporations but also that of Railroads and Telegraphs, and from its intrinsic interest and prospective value has attracted more students than any other of the advanced Common Law Courses offered by the Department.

The candidates for the Bachelor degree, both advanced students and beginners, are all engaged in recitation work from standard text-books. Each student in these classes is required to attend ten hours of recitation per week, in addition to whatever lectures and other exercises he may choose to follow. The beginners are now reciting twice daily, five days in the week, from Robinson's Elementary Law, which they will finish in November, to be followed by Tiedeman on Real Property and Clark on Contracts, and the advanced students, once daily (Saturday and Sunday excepted) in Shipman's Common Law Pleading, and once daily in Parsons on Contracts.

In addition to their law studies all the candidates for the Bachelor's degree are pursuing two or more minor courses in other Departments of the University,—Philosophy Proper, English Literature, and Economics, being the subjects to which the greater number give such attention as can be spared from their work in their own Departments.

Institute of Technology.

The Institute of Technology begins this, its first year of independent existence, with fifteen students. Regular courses are being given in Applied Mathematics and Civil Engineering, and preparatory courses in Mechanical and Electrical Engineering. As rapidly as possible the material equipment of the Institute will be extended, and every facility afforded to students for practical work which will prepare them for professional life.

Gifts to the Hellenic Department.—Rev. Thomas L. Kelly, Providence, R. I., has donated five hundred stereopticon slides for archæological purposes. Very Rev. Edward P. Allen, president of Mt. St. Mary's College, Emmittsburg, Md., presented a copy of O'Leary's Greek Grammar, a rare book. Rev. H. M. Chapuis, S. S., A. M., of St. Charles' College, Ellicott City, presented a copy of the Grammaire Grecque, by l'Abbé E. Ragon, seventh edition, Paris, 1889.

NECROLOGY.

RIGHT REVEREND MARTIN MARTY, D. D., O. S. B., Bishop of St. Cloud, Minn., and a director of the University, died September 19. He was born in Schwyz, Switzerland, January 12, 1834, and received an excellent education, entered among the Benedictines at an early age, was ordained a priest September 14, 1856, and came shortly afterward to this country, where he was stationed successively in Indiana and Dakota. St. Meinrad's Abbey is his work. His devotion to the Indians was remarkable, especially to the Sioux, over whom he possessed great influence, often serving the Government as intermediary. In 1879 he was made Vicar Apostolic of Dakota, and in 1889 first Bishop of Sioux Falls, in South Dakota. In 1894 he was transferred to St. Cloud, Minn. Bishop Marty was an earnest and faithful friend of the University, and took the deepest interest in its advancement. *Requiescat in Pace!*

THE GAELIC CHAIR.[1]

The endowment of the Chair of the Gaelic language and literature took place on October 21st, at 4 o'clock, in the Assembly room of the McMahon Hall of Philosophy. The exercises were attended by the Board of Directors and the visiting Archbishops, the acting Rector, the professors, and the students of all the schools. A large delegation came from the Baltimore, Alexandria, and Washington branches of the Ancient Order of Hibernians, and many visitors from the city assisted. There were present Archbishops Williams of Boston, Corrigan of New York, Riordan of San Francisco, Ryan of Philadelphia, Feehan of Chicago, Chappelle of Santa Fé, Elder of Cincinnati, Katzer of Milwaukee, Ireland of St. Paul, Kain of St. Louis, Hennessy of Dubuque. Bishops Foley of Detroit, Maes of Covington, Horstmann of Cleveland, and Farley, auxiliary bishop of New York, were also present. The delegation of the Ancient Order occupied places on the platform with the archbishops and bishops. They were: Mr. P. J. O'Connor, of Savannah, Ga., National President; Mr. J. C. Weadock, of Bay City, Mich., National Vice-President; Mr. James O'Sullivan, of Philadelphia, National Secretary; Mr. T. J. Dundon, of Columbus, Ohio, National Treasurer. Besides these gentlemen there were the National Directors, Messrs. M. F. Wilhere, of Philadelphia, Pa.; T. J. Mahoney, Omaha, Neb.; J. P. Murphy, Norwich, Conn., and M. J. Burns, Indianapolis, Ind. Mr. Thomas A. E. Weadock, ex-Congressman from Michigan, accompanied the delegation, and made the opening discourse. Cardinal Gibbons presided and Very Rev. Dr. Garrigan, acting Rector of the University, introduced the speakers. Dr. Garrigan spoke as follows:

Your Eminence, Most Reverend Archbishops, Right Reverend Bishops and Delegates, Professors, Students and Friends:

The occasion which has attracted this distinguished assemblage of church dignitaries and gentlemen prominent in the honorable walks of life from remote parts of the country is an interesting and significant one, namely, the actual establishment in this university of a professional chair for the teaching and the study of the Gaelic language, its literature and its history in perpetuity, or while this institution will last.

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[1] A complete account of the proceedings on this occasion will shortly be issued, containing, besides the discourses here given, those of Messrs. Weadock and Wilhere. —EDITOR.

Four years ago the Catholic Total Abstinence Union of America, then 40,000 strong, came here, through its representatives, for a similar occasion, and their munificent gift has associated forever the name of their apostle, Father Mathew, with the life and the fame of this University. To-day the Ancient Order of Hibernians of America, an organization of American citizens in high repute with Church and State, numbering 100,000 members and spread over this vast republic, is here, through its delegates, to pay tribute to faith and science in their homage to higher Christian education; to show their love of the ancient tongue of the Gael, which holds enshrined in its rich, sweet accents the treasures of that ancient race that was cultured and Christian long before many of the present nations of the world had emerged from barbarism.

The occasion is, indeed, interesting and significant. It is interesting because it means the opening up to scientific study and research of fields of knowledge hitherto unknown to our American higher schools. It is significant because it voices the desire of the people for the highest culture, the broadest learning. The people have built the churches and the schools, and now they enter and equip the universities, introducing true democracy into education. This splendid act of to-day means this also: it is the refutation of a historical lie, which has been transmitted through English literature for seven hundred years against a noble, Christian and intelligent people.

We welcome you most cordially to these halls, distinguished representatives of the Ancient Order of Hibernians of America. We are proud of your generous act, proud of the spirit that prompted it, and proud also of the promptness and unobtrusive manner in which you have accomplished it. The name of the Ancient Order of Hibernians and this deed will be inscribed on the private rolls and on the public tablets of the University, and these will tell to coming generations the innate love of the Gael for faith, for fatherland and for higher education.

At the conclusion of these discourses Dr. Garrigan introduced Mr. P. J. O'Connor, of Savannah, Ga., the National President of the Order, who spoke as follows:

Your Eminence, Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I enjoy the distinguished honor of being the National President of the Ancient Order of Hibernians of America, which has for its object the promotion of practical Catholicism: the furtherance of friendship, unity, and true Christian charity among its members, and peace and good will to all men, the advancement of our country's welfare, and the cultivation of a love for the Emerald Isle that sparkles like a gem in the Western Sea.

The recognition accorded our noble order by our highest ecclesiastical authorities at their conference in Philadelphia, in 1894, has materially aided us in extending its beneficent influences. We have always felt that our organization was entitled to be considered an effective auxiliary to the devoted clergy in diffusing the principles and promoting the ends of good Mother Church, and are, therefore, grateful for the judgment declaring the A. O. H. of America, according to the words of His Grace, Archbishop Ryan, "a most admirable society." Since then we recall with pride and pleasure the progress it has made, its banner planted in fruitful fields, devotion to Holy Church, fidelity to American institutions, allegiance to Erin's cause ; and through the intervention of wise laws, loyal officers, and patriotic members, it has attained a position that redounds to its honor and glory, and makes it the grandest and most powerful organization of our race and creed in the world. I sincerely trust it will always deserve and have the good will of our spiritual superiors, whose blessings I earnestly invoke on its future career.

At the Omaha convention, held in May, 1894, it was unanimously decided that the true and patriotic members of our order should manifest in a substantial manner their appreciation of learning, love for the faith of Saint Patrick, and devotion to the Roman Catholic Church, by raising a fund of $50,000 to endow a "Hibernian Chair" in this great Catholic University of America, for the perpetual teaching of the language, literature, and history of our race, and our beloved and honored National Chaplain, Rt. Rev. John S. Foley, Bishop of Detroit, was selected to receive the money contributed thereto.

It is gratifying to report that our efforts have been crowned with happy success and that our worthy National Chaplain handed me to-day a check for the entire endowment fund. The official representatives of our ancient and respected society are here to present, through me, said fund to this grand temple of learning.

In doing so, permit me to say, that we are proud of the past history of the country from whence we, or our fathers, came, the foundations of which have been laid in the very best materials. Unlike Greece, trampled by the enervate Turk, with her pride and spirit forever departed, and the records of her greatness perpetuated only in the language of her orators and the song of her poets, Ireland lives pregnant with vitality. During the fifth century Rome had reached the zenith of her power and glory. It was an age of learning, and the whole horizon glowed with the hues reflected by the accomplishments of the scholar. But the empire was destined soon to pass away. The close of this century was marked by the most terrible calamities to the west of Europe. The tide of barbaric invasion, setting in from north of the Danube, began to roll its billows from the wilds of Transylvania and the distant plains of Tartary. The tumultuous host rushing from the forests of Scandinavia swept with a besom of destruction over the plains of Italy, submerging the temples of the new religions and burying in their track the monuments of Roman pride and valor. Ireland escaped the terrible deluge. and reviving Europe turned to her, the asylum of the distressed votaries of knowledge, and sought there for the wherewith to reconstruct the shattered fabric of her society.

The cherished abodes of learning in Ireland at that time grew up peacefully into magnificent proportions and became so widely renowned that from all countries those in quest of knowledge flocked to her hospitable shores. Among the students in her collegiate towns could be heard the language of the Gael and others. The radiance of her glory flooded all civilized nations, and the going forth of her sons from those celebrated schools to foreign lands was like the bursting of a great star whose golden fragments lit up with a pure and steady light the clouded skies of Christendom. Intrepid Irish missionaries founded monasteries in many countries, which, in those days, meant seats of learning and centres of civilization where religion, art, science and literature went hand in hand. This was an age more brilliant than that of Pericles or Augustus, because it was illumined by the light of Christianity.

The tenacity with which the people of Ireland have, under all circumstances, clung to the religion of their fathers is the shining mirror which reflects all their nobler virtues. This transcendent faith is the brilliant gem in the coronet of Ireland's glory.

"And thus Erin, my country, though broken thou art;
There's a lustre within thee, that ne'er will decay."

Her unexampled piety during that period earned for her the title of the "Island of Saints." From the sixth to the middle of the ninth century Ireland maintained the intellectual supremacy in Europe, and on account of the wisdom and learning of her sons she derived the title of "Island of Scholars."

Such was Ireland when enjoying the blessings of freedom and at peace with the world. Surely liberty did not injure her. In its light she advanced in virtue, in power, in learning, in all that makes a nation great and glorious, in all that makes a people happy, contented and prosperous.

Since then she has gone through centuries of incessant war, national invasion, and religious persecution, and at the end thereof her spirit is still erect, her heart unbroken, her national life stronger than ever, and she insists upon obtaining what she is justly entitled to, namely, a place in the sisterhood of nations. The day of that devoutly-wished-for consummation may be deferred, but ultimately it must come. As Tom Davis has said, "the spirit of a nation never dies." Hope is the inspiration and solace of them who would be free. Hope is the morning star and evening star of Ireland's adoration. It is hope that bids us proclaim in the sweet and flowing numbers of Erin's verse:

The nations have fallen, and thou still art young,
   Thy sun is but rising when others are set,
And though slavery's cloud o'er thy morning hath hung,
   The full moon of freedom shall beam around thee yet.

We are proud of the fact that from now on there will be added to the chairs of learning in this University, at the Capital of our great Republic, one that will be a lasting monument to the progressive spirit of our order and will reawaken an interest in the preservation and diffusion of the language, literature, and traditions of the Emerald Isle. It has been well said "that, one hundred thousand men of Irish blood have decreed that our dear old Gaelic tongue shall live, and live, too, in their midst, a wellspring to all time of the holiest and highest suggestions for mankind."

I, therefore, take great pleasure in presenting to your Eminence, as Chancellor of the University, this check for $50,000 to endow the "Hibernian Chair" herein as a gift from the loyal and patriotic hearts that beat in our grand brotherhood.

Dr. Garrigan then introduced Mr. Thomas Addis Emmet Weadock, ex-Congressman from Bay City, Mich., who reviewed the history of the movement, and Judge M. F. Wilhere, of Philadelphia, Pa., during whose presidency of the Order the movement was inaugurated.

The money was handed to Cardinal Gibbons in the form of a draft from the Peninsular Savings Bank, of Detroit, on New York, payable to the order of Bishop Foley, of Detroit, for $50,000. Cardinal Gibbons, as chancellor of the University, received the gift. He spoke as follows:

GENTLEMEN: It gives me the greatest pleasure to meet you here to-day on this auspicious occasion, and to greet in you the generous founders of a new branch of teaching in this beloved school.

For many years priests and laymen of Gaelic origin have made isolated attempts to secure on American soil the teaching of the tongue of their ancestors. The names and the work of these men are known to the few only, but they deserve a general mention on this occasion as the pioneers of the movement that has now reached the first stage of a durable success in its formal recognition by the Catholic Church in the United States.

Then came societies of men scattered over the land, East and West, North and South, who met to speak the musical tongue of their ancestors. The praiseworthy cause maintained its own, mayhap gained ground slowly, until the Ancient Order of Hibernians of America, in biennial convention assembled at New Orleans, in 1892, determined to offer for this purpose a fund of $50,000 to the Catholic University of America, said fund to establish a Chair of the Gaelic Language and Literature. The offer was accepted by the directors of the University, and at Omaha, in 1894, the collection of the fund was assured by the unanimous consent of the delegates of the order. The hundred thousand members of the Order have paid this tax, with the result that the officers of the association are here to-day to present this gift to the University.

Before going further I would call attention to three things. First, to the generosity of this vast number of Americans of Gaelic descent and Catholic faith. As a rule they are not over-rich, and they help to bear the material burden of the Church in all the States and Territories of this Union. Moreover, the time in which the fund was raised was one of the severest financial stringency.

Second. This act of the Ancient Order of Hibernians reveals a spirit of profound confidence on their part, a firm conviction that the solemn invitation of Leo XIII. to contribute to the support of the University, and the control exercised by the American Episcopate over the entire work, are ample guarantee that the will of the donors will never be frustrated, nor the spirit of their gift violated.

Third. The Ancient Order of Hibernians, in founding this Chair, is moved chiefly by sentiments of gratitude and veneration for the past services of the Gaelic tongue. It has by no means the intention of introducing the Gaelic as a spoken tongue. It knows that the great tongue of this country, by marvelous dispensation of Divine Providence, is the English tongue. As loyal and affectionate sons of this mighty Commonwealth, the members of the Order cling not only to the fundamental compacts of the Nation and the States, to the common institutions and also to the spirit of this country, but likewise to its national tongue and literature. They believe, however, that this does not exclude a pious respect for the history and the civilization of the past among the Gael; for the *Insula Sanctorum et Doctorum;* for their ancestry of scholars, teachers, missionaries, saints, and martyrs. They believe that the Gaelic can be taught, even as Latin and Greek are taught, for academical uses, and they know that it has a most honored place beside the Sanscrit in the esteem of all modern philologians.

Indeed, the Gaelic tongue has been, within the last half-century, the object of profound researches. The Gael of the British Isles, and notably those of Wales and Ireland, have always done much, considering their straitened circumstances, to keep alive a respect for, and a literary knowledge of, this most ancient and venerable tongue. In Wales, the establishment of Eisteddfods and the devotion of individuals have enriched the world with a great mass of mediæval song, and law, and history; have opened up an entire province to the student of the science of languages. They have shown to the world the unsuspected origin of the spirit of chivalry and romance, the thirst for knightly adventure and distant wanderings after spiritual ideals, that so strikingly differentiate the mediæval world from our own. But while the Welsh and Scotch Gael have been devoted to the cultivation of their ancestral tongue, the Irish Gael has not been entirely careless. The names of John O'Donovan and Eugene O'Curry will live as long as there is gratitude in the Irish race, or interest in the history and literature of the pre-historic peoples of Europe.

Nevertheless, this devotion would not have saved the tongue of the Gael, be it ever so ancient and perfect, had not Continental scholars come to its aid. The reason is, that in its own home, chiefly in Ireland, it has been long persecuted as a specially Catholic tongue, and later, failed to secure any recognition from universities or academies of learned men. Justice demands that the honor of having been the creator of modern Gaelic philology should be awarded to the German scholar Zeuss, whose *Grammatica Celtica*, composed out of ancient Irish manuscripts that lay unappreciated in German, Swiss, and Italian libraries, restored a very ancient form of Gaelic, and first inaugurated the scientific study of the language. Diefenberg, Holder-Egger, Unger at Göttingen, Zimmer at Berlin, Windisch at Leipsic, and Kuno Meyer at Liverpool, have done much for the increase of the vocabulary, for the collection of texts, their scholarly interpretation, and the formation of capable disciples who will carry on the enterprises of their masters.

In France, M. Pictet, and the founders of the Revue Celtique have rivalled their German predecessors. Its editors, MM. d'Arbois de Jubainville, Gaidoz, and Loth, have rendered permanent service to the cause of the Gaelic tongue. Among the contributors are MM. Nettlau, Bulliot, Ernault, Thurneysen, and others. In Italy, M. d'Ascoli and the Cavaliere Nigra are foremost Gaelic scholars, and their advice is sought on questions concerning the most ancient form of the tongue. This general interest need not surprise us, when we remember that the Gael was the first to leave the ancient

Aryan home in the Orient to seek his fortunes in the West, and that the literature and the soil of all Western nations, from the plains of Hungary to the Isles of Arran, have preserved traces of his pre-historic journeyings.

Ireland herself has done much for this renaissance of the Gaelic tongue. I have already mentioned O'Donovan and O'Curry. It would be unfair to pass over in silence the scholars of the Neo-Gaelic movement, Fathers Hogan and Murphy, S. J., Bartholomew McCarthy, William Hennessy, Douglas Hyde, Standish O'Grady, Father O'Growney, and others who have toiled, amid many difficulties, to prevent the tongue of their fathers from going the way of oblivion.

When I reflect on the matter, I cease to wonder that there is so strong a movement for the preservation of the Gaelic tongue and literature. Perhaps if it were certain to remain a spoken tongue, or even had a sure asylum in Irish universities and schools, we in the United States might take a less active interest in it. But there is real danger of its total disappearance from public use, and its friends are comparatively few and uninfluential in the schools of the European world. We feel proud, therefore, that we can open our doors to the teaching of the tongue of a most generous, warm-hearted, and loyal people.

Indeed, why should not a Catholic university be glad to welcome such a branch of learning, even if it had never recommended itself to other schools and other savants? The Catholic Church has a profound interest in the preservation of this noble tongue,—the deathless interest of gratitude. I quote from the words of a writer on this subject: "Her bishops, priests, and monks nurtured and fashioned the Gaelic tongue, and made it the richest and greatest of the European vernaculars. Millions of our forefathers went to their last rest with its pious accents on their lips. For nearly fourteen hundred years its sweet consoling tones were heard in the confessional, and its grave sublime poetry was chanted from ten thousand altars. It echoed along the roads of Europe and in her impenetrable forests from the mouths of a thousand missionaries, and it mingled its lyric strength with the majestic Latin at the Tombs of the Apostles, long before any modern nation of Europe had emerged from barbarism.

"It has been a mighty channel of sacerdotal labors for fourteen centuries. It was the tongue of Patrick, Bridget, and Columba. It has been sanctified by long use in the mouths of the most learned doctors. It is saturated, in its structure and in its monuments, with the purest and most spiritual Catholicism, and for these reasons alone deserves a place in any institution destined to be the mouthpiece of the Catholic Church in America."

Gentlemen of the Ancient Order of Hibernians! you have honored yourselves and your association by co-operating in the establishment of the Catholic University of America. It is the express wish of our Holy Father, Leo XIII., that all the faithful should give of their means for the work of this highest institution of learning which the Catholic Church possesses in our country. And this example of your loyalty will surely be known to him and duly appreciated.

You have honored yourselves in a special manner by contributing to the cause of human learning, and it is an enhancement of your merit that you chose a department of learning the most abandoned perhaps in the scientific world of to-day, and one which will never bring to you or your children a particle of material benefit. John Blackie, the great Greek scholar of Edinburgh, was prouder all his life of having established a Chair of Gaelic in his own university than of all the honor that came to him from his work as an Hellenic scholar of the first rank. And you, too, though you have several praiseworthy objects as an association, will be always able to rank among the most unselfish, and therefore, perhaps, the most far-reaching of your enterprises, the foundation of this Chair of the Gaelic Language and Literature, which I hereby accept in the name of the trustees of the University, and for which I tender you their sincere thanks, with the assurance that it will always be kept up in the most efficient manner.

After the exercises the delegates were entertained at Caldwell Hall. Dr. Shahan, who has taken a lively interest in this Chair, addressed them. Very Rev. Dr. Garrigan, the acting rector, thanked them also in very appropriate terms, and pointed out the varied benefits that would come from this foundation.

In the evening the delegates were given a reception at Carroll Institute by the local organizations of the Ancient Order, and upon its conclusion a banquet was served, at which some fifty guests sat down. The next day the delegates were taken to see the points of interest in and about Washington, and in the evening an informal reception and lunch were tendered them at the residence of Thomas E. Waggaman, Esq., the Treasurer of the University. They departed October 23 for their homes, having left lasting impressions on the minds and hearts of all who met them, as of men stalwart in faith and patriotism, high-minded and warmly devoted to the most elevated interests of Holy Church in the United States.

RIGHT REV. JOHN JOSEPH KEANE, D. D.

The seventh annual opening of the schools of the Catholic University of America witnessed the saddest scene that it has been the duty of its chronicler to record,—the laying down of his duties of office by its first rector, Right Rev. John Joseph Keane, D. D., Bishop of Ajasso. On September 28th, the Rector received, through the Chancellor, Cardinal Gibbons, a letter from Our Holy Father, Leo XIII., of which the following is a literal translation:

To our Venerable Brother, John Joseph Keane, Bishop of Ajasso:

Venerable Brother, Health and Apostolic Benediction: It is customary that they who are appointed to preside over Catholic universities should not hold the office in perpetuity. This custom has grown up through wise reasons, and the Roman pontiffs have ever been careful that it should be adhered to. Since, therefore, Venerable Brother, you have now presided for several years over the University at Washington, in the first establishment and subsequent development of which you have shown laudable zeal and diligence, it has seemed best that the above-mentioned custom should not be departed from, and that another, whose name is to be proposed to us by the Bishops, should be appointed to succeed you in this honorable position. In order, however, that in your resigning this office, due regard may be had to your person and your dignity, we have determined to elevate you to the rank of Archbishop.

Being solicitous for your future welfare we leave it to your own free choice either to remain in your own country, or, if you prefer it, to come to Rome. If you choose the former, we will destine for you some archiepiscopal see, by vote of the Bishops of the United States. If you prefer the latter we shall welcome you most lovingly, and will place you among the Consultors of the Congregation of Studies and the Congregation of the Propaganda, in both of which you could do much for the interest of religion in the United States. In this case we would also assign you a suitable revenue for your honorable maintenance.

Confidently trusting, Venerable Brother, that you will accept this, our administrative act, with hearty good will, we most lovingly bestow upon you the apostolic benediction, as a pledge of our paternal affection.

Given at Rome, from St. Peter's, this 15th day of September, 1896, in the nineteenth year of our pontificate.

LEO XIII., Pope.

The next day, September 29, the Rector wrote to the Holy Father his letter of resignation. We append the text:

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C., September 29, 1896.

Most Holy Father: His Eminence, Cardinal Gibbons, yesterday handed me the letter in which your Holiness has made known to me that my administration of this University now comes to an end, and that another rector is to be appointed.

Without a moment of hesitation I accept the will of your Holiness in the matter as a manifestation of the providence of God, and from this instant I resign into the hands of His Eminence, the Chancellor, the office of Rector, with all the rights thereto attaching.

Thanking your Holiness for the freedom of choice granted me, I choose to remain in my own country, and, moreover, without any official position whatsoever, in tranquillity and peace. Your Holiness' most humble son in Christ.

JOHN J. KEANE,
Bishop of Ajasso.

Knowing by experience that on such an occasion there is great danger of misrepresentation of facts and motives, Bishop Keane made public at once the following statement:

I welcome my release from the office of Rector of the University with profound gratitude, both to Divine Providence and to the Pope. While I always regarded its duties as a labor of love, they had grown to be far beyond my strength and abilities, and the deliverance from the burden is a response to many prayers. I was too loyal a soldier to ask to be relieved from my post, no matter what its difficulties; but feeling that my nine years of strain and solicitude in the work had brought me close to the end of my brain and nerve powers, I was fully ready to welcome what has been done. I shall now enjoy some months of greatly-needed rest on the Pacific Coast, leaving all plans for the future to a later date.

Of course no one needs to be assured that the action of the Holy Father is prompted not only by personal kindness toward myself, but also by earnest solicitude for the best interests of the University. He believes in "rotation in office," as all sensible men must. He knows the evils of allowing any official, and especially the head of a university, to fossilize at his post, and in this must all acknowledge his wisdom. His enlightened prudence, and that of the trustees who have to present the nominations, will be sure to select a Rector in every way fitted to guide the work to fuller and fuller success. From the peaceful retirement which I trust I have somewhat earned, I shall ever watch its progress with unabated interest. And I appeal to all whom my efforts in behalf of the University have ever reached, to redouble their interest, their zeal, their generosity in this new chapter of the University's existence, and to make it what it by right must be, the crowning glory of Christian education in America.

On October 4th the professors of the three faculties constituting the University,—Theology, Philosophy, and the Social Sciences,—gathered in the Chapel of Divinity Hall for the purpose of assisting at the Mass of the Holy Ghost, and taking the usual oath of office. Very Rev. Dr. Garrigan, acting rector, said the Mass, and Very Rev. Dr. Grannan, Dean of the Faculty of Theology, read the oath of office, which was subscribed to by the professors. When this had been finished, Bishop Keane arose and addressed the assembly. His voice was without a tremor, and though deeply affected, he was cheerful and at times he smiled.

"I had a secret to tell you this morning," he said. "It is a secret no longer." He then bade a touching farewell to the faculties. He spoke of his intimate connection with them, the personal relationship existing, and his solicitude for the University. He expressed the wish that no one should slacken his zeal for the welfare of the University on account of his departure, and hoped that harmony would always exist among the professors. Wherever he went he would always be devoted to the institution, and it should always have his prayers and assistance.

In concluding the Bishop said they need have no fear of the future of the University. It was in the hands of the Vice-Rector, Dr. Garrigan, who had often been in charge "while I was on a 'begging' expedition." In the course of time his successor would be appointed, and he earnestly hoped they would render to him the same services they had to himself.

Cardinal Gibbons, as chancellor of the University, and representing the directors and the hierarchy of America, then arose and spoke with more feeling than he had displayed for years:

> He said that he must express his admiration for the tone of Bishop Keane's discourse. "It is one of the most noble documents," said he, "that I have ever read."
>
> The Cardinal went on to say that he was a man not easily moved, but he confessed that on this occasion he was profoundly touched. It was with surprise and sorrow that he learned of the resignation of the Rector, and at the same time he could not but admire the calmness and joy which shone in the face of Bishop Keane when he learned of the decision of the Holy See. "I always admired him and respected him before," said the Cardinal, "but his conduct on this occasion edified me most highly, and made me love him more than ever."
>
> It was not the first evidence of the Bishop's self-denial that the Cardinal had seen. When it was a question some years ago of dividing the vicariate of

North Carolina from the bishopric of Richmond, to which it had formerly been attached, there was some difficulty because of the poverty of the vicariate, Bishop Keane at once offered to give up the diocese of Richmond, though well organized and prosperous, to take up the hard burden of the vicariate. The other bishops would not consent, but the action revealed the spirit of self-denial which characterized Bishop Keane. On another occasion they were at Rome together, working at the foundation of the University. The preliminary labor was well accomplished when it occurred to the Cardinal that it might be better to put off for some years the opening of the undertaking, on account of the many objections made. He mentioned it to Bishop Keane, not without some misgivings, for he knew how dear the project was to the latter's heart. Yet almost immediately, without a quiver of the lip or the slightest sign of disappointment, the Bishop agreed with the sentiment of the Cardinal. "Only," he added, "this has been willed by higher authority, that of the Holy Father, whose judgment I must naturally accept."

"We read much about obedience and submission," continued the Cardinal. "They are things easier to preach than to practice. This one example is better than a hundred books on the same subject. I always admired his marvelous activity, preaching in halls and churches, here to day and to-morrow on the Pacific coast, utterly unsparing of himself, and losing himself completely in his labors for the University. Oftentimes I was afraid that he would eventually break down."

The Cardinal exhorted all the professors to work unitedly and perseveringly for the growth of the University, and to pray that God would inspire the Bishops to choose the right man for this important place.

"You may have many rectors, whose names will be brilliant in the annals of the University, but never will you have one more notable for zeal, devotion, and, above all, for absolute disinterestedness and self-denial than John Joseph Keane."

The Vice-Rector, Very Rev. Dr. Garrigan, on whom, by the constitution, devolves the management of the University during the interim, and the professors of all the faculties thereupon repaired to the parlors of Divinity Hall, where the following resolutions were drawn up and formally presented by a committee consisting of the Deans of the three Faculties of Theology, Philosophy, and the Social Sciences:

WHEREAS in its wise administration of the affairs of the Universal Church the Holy See has seen fit to set a term to the office of Rt. Rev. John Joseph Keane, D. D., as Rector of the Catholic University of America; and

WHEREAS the Right Reverend Bishop is about to depart for a period of rest on the Pacific coast;

Resolved, That the professors and instructors of the University, in meeting assembled, do hereby express their deep and sincere regret at parting with one who has for so many years been to them, not only a fatherly guide, but a source of inspiration and encouragement. They hereby bear witness to the cordial personal relations which have always existed between them and Bishop Keane as the head of the teaching body and the chief members of the administration of the University. They look back with pride and satisfaction upon the great work he has accomplished in the material upbuilding of its schools, the organization of studies, and the spread of a lively interest in the idea and the work of the University. They recall with gratitude his many journeys, the number of his successful personal appeals for the means of development, and the devotion which his eloquence everywhere aroused for the cause of higher education.

Remembering all this they come together on the eve of his departure to offer him the assurance of their unalterable affection, of their prayers for his welfare, and of their determination to work unitedly and perseveringly for the great object to which he has consecrated so large a portion of his life.

The same day Bishop Keane departed for the Pacific coast, where he will be the guest of Archbishop Riordan, of San Francisco, and later of Judge Myles O'Connor, of San José, California, a notable benefactor of the University, and founder of the Chair of Canon Law.

Bishop Keane lived so many years in Washington, as curate in St. Patrick's Church, had been so identified with the population of the city in all that pertained to its interests, spiritual or temporal, and especially since his return as Rector of the Catholic University of America, that the citizens of the National Capital could not see him depart without sending after him some expression of their sorrow and their admiration. Therefore, on October 8 there was held a mass meeting in the hall of the Carroll Institute, which was crowded to the doors. The heads of all the universities of Washington were present, representatives of the local and national governments, generals of the army, and men prominent in society and business. The Hon. Justice Morris, of the District Court of Appeals, acted as president of the meeting. On the platform were Rev. J. Havens Richards, S. J., President of Georgetown University. With him were Rev. Dr. B. L. Whitman, President of Columbian University; Rev. Dr. J. E. Rankin, President of Howard University; Dr. Edward M. Gallaudet, President of Kendall Green; Captain Frank H. Harrington, United States Marine Corps, Commandant of the Marine Barracks; Brother Fabrician, President St. John's College; Rev. Fathers Gloyd, Stafford, and McGee, of St. Patrick's Parish; Hon. D. I. Murphy, Commissioner of Pensions; Rev. Father Shandelle, S. J., of Georgetown University; Gen. Batcheller and Gen. Vincent; Gen. A. W. Greely, of the Signal Service; District Commissioner Truesdell, representing the District government; Hon. Tallmadge A. Lambert, and H. C. Stier. Among those throughout the hall were Fathers Conway and Dolan, S. J., of St. Aloysius'; Fathers Mackin and Foley, of St. Paul's; Judge James F. Fullerton, Rev. Mr. Snyder, Mr. Henry Sohon, Fathers Bartlett and Mackel, of Baltimore; Major E. Mallet, Father O'Connell, S. J., and Messrs. George M. Hill, E. J. Hannan, N. T. Taylor, J. F. Shea, B. F. Coyle, W. A. Gordon, W. H. De Lacey, Thomas W. Smith, W. B. Johnston, J. A. Burkart, T. J. Sullivan, John H. Magruder, George J. May, Dr. Wilkerson, James R. Gilmour, Gregory G. Ennis, Col. William Dickson, and many other notable citizens.

Discourses were made by the honorable president, by Rev. J. Havens Richards, S. J., President of Georgetown University, and by Dr. Rankin, President of Howard University, and a committee on resolutions appointed. The following resolutions were reported and read by Rev. Father McGee, of St. Patrick's Church.

Whereas the term of office of Right Reverend John J. Keane, D. D., as Rector of the Catholic University of America has been brought to a close; and

Whereas the Right Reverend Bishop has taken his departure from Washington, and it is understood that he may possibly cease to reside here in the future; therefore

Resolved, That we, citizens of Washington, assembled here irrespective of creed, do gladly embrace this opportunity of giving public expression to the warm sentiments of esteem and regard which we entertain toward Bishop Keane, our distinguished fellow-citizen, that we take this occasion to express our appreciation of the valuable service he has rendered to the great cause of education and intellectual culture among us; that we honor the lofty spirit of patriotism which ever animated him in his public life and the spirit of Christian charity which ever prompted him to take a foremost part in every undertaking designed to serve and benefit humanity; that we gratefully bear testimony to the kindly spirit, the rectitude of life, the dignity of bearing which bespoke him in all the relations of life, an ideal Christian gentleman; and

Resolved, That we learn with profound regret of the termination of his official connection with the great institution of learning with which he was so closely identified, of which we considered him the very life, as he was in truth one of its creators; that we shall deeply deplore any decision which may involve his giving up his residence among us, and that whatever his decision may be, we pledge to him our warmest sentiments of friendship and good will.

Resolved further, That copies of these resolutions be presented to Right Reverend Bishop Keane, to His Eminence, Cardinal Gibbons, and to Very Reverend Philip J. Garrigan, Vice-Rector of the Catholic University of America.

When the resolutions had been adopted, Hon. Justice Morris introduced Rev. B. L. Whitman, D. D., President of Columbian University, who spoke as follows:

The attainments of Bishop Keane are many sided. The character of the evening's programme indicates the many lines of influence along which he impressed himself upon the community. No one who has the privilege of his acquaintance could fail to mark the charm of his personality. The type of his manhood is of the highest. His ready sympathy, his open hand, his unwearying patience, his boundless toil, make him a man to be loved and trusted. As a religious leader multitudes have followed him to their profit, and find faith strengthened and practical righteousness increased. In no capacity, however, has he so markedly impressed himself upon the public as in that of an educator. I speak not of classroom work, but of the kind of educational generalship that planned and developed the beginnings of a great institution. Bishop Keane was forward with the choice spirits who conceived the importance of crowning the system of Catholic educational institutions of the country with a university which should at once complete the system and realize the ideal of its most advanced methods.

Bishop Keane was quick to discern the signs of the times. He saw the need of meeting the questions with which the age has challenged fate, and in which expression has been found for a sense of growth and accompanying uncertainty in the soul of men. The progress of recent decades has been a progress preëminently in intellectual directions. The emphasis has been shifted from spiritual to material themes. This does not necessarily mean that men are less devout or less anxious to do the will of God. It means growing recognition of the fact that the world is with us, and by virtue of the fact that we are rational beings, we are compelled to seek for the solution of those problems. None who heard it can have failed to be thrilled by the noble utterance that gave the keynote to the opening of the more recent phases of the work at the Catholic University of America. According to that thought the advance ground was taken that while faith should not be called upon to vouch for the conclusions of science it would not, on the other hand, limit investigation or refuse to canvass truth disclosed by investigation. Here is a glimpse of the truest fruit of modern educational advance, a recognition of the fact that the realm of truth has not been exhausted, that we are not debarred from entering it, and that when disclosures are made of truth not hitherto possessed, we had to rate it at its proper worth.

In his character as priest and bishop, in his recognition of the right of truth to a hearing wherever found, in his inspiration of men who taught and wrought with him, in his insistance upon high ideals in student endeavor, Bishop Keane has given fresh emphasis of the high compulsions of faith and knowledge which have made the office of educator for him as for so many an office of power and an opportunity for furthering the Kingdom of God. (Applause.)

The meeting was brought to an end by a tribute from Rev. Dr. Stafford, of St. Patrick's Church. We quote in part from his discourse:

I rise to pay tribute to a man. The greatest of all things is to be a man; nothing can add to it, nothing can take from it. Prosperity cannot increase it, adversity cannot lessen it. Glory cannot glorify it, nor can obscurity obscure it. Wealth cannot enlarge it, nor poverty belittle it. Station cannot augment it, nor misfortune decrease it. To all accidental things the greatness of a man is superior. For whoso is a man carries within himself his essential greatness, and in the rectitude of his motives and in the approbation of his own consciousness has all that makes one great before God or men.

Such a man is he whose official residence in this city has been terminated, and it is fitting and proper that upon this occasion we should meet together and express our sorrow at his departure, and our deep sense of appreciation of his work. With this alone are we concerned.

During his long and distinguished residence here he stood before Catholics and he stood before Protestants; he stood before Jews and he stood before Gentiles; he stood before Gnostics and he stood before Agnostics; he stood before believers and he stood before unbelievers, and the Protestant and the Catholic, the Jew and the Gentile, the Gnostic and the Agnostic, the believer and the unbeliever, and all the world rose up and proclaimed him a man. He beat down the walls of hatred, he leveled mountains of prejudice, he brought us all nearer together, and, with Cardinal Gibbons, he has done as much to make the American republic loved at home and respected abroad as any living American, and with the same distinguished companion, he has done more than any living Catholic to make the Catholic Church respected by the non-Catholic American.

At the call of authority he set to work. It belongs to the intensity of his character as a man to give himself absolutely to his work. All his great mind, all his generous heart, all his magnanimous soul, his boundless energy, his buoyant enthusiasm, he put into it. He asked no compensation, and he took none. When he went into the work he had nothing, and when he came out of it he was without a dollar.

He has the unequal distinction of having carried to successful issue, mainly and chiefly, and almost solely by his own energy and devotion and ability, the most important and most difficult work of a century, and whoever may come after him, and however the work may grow (and I pray that it may till it realizes his own most glorious conception), the Catholic University of America remains forever that monument to the boundless zeal, the magnificent ability, the burning charity, the self-forgetfulness, the self-annihilation, the self-crucifixion of the man—John Joseph Keane.

It would be ungrateful in a high degree if, in the pages of this organ, no words were said of the retiring Rector,—the man who helped so largely to found the Catholic University of America, and who threw himself with characteristic unselfishness into every movement and plan for its progress and welfare. His name stands throughout the United States as a synonym for good citizenship, the civic virtues, loyalty to the civil authority, love of fatherland, and devotion to the ideal Americanism. His voice has been heard in all parts of the Union proclaiming that the Catholic Church is in fullest sympathy with our institutions and that from the Catholics of the land no one need fear any treason, nor the invocation of any foreign influence or interference.

As a priest and a bishop his personal virtues, his numerous and prominent converts to Catholicism, his labors in the cause of temperance, his almost excessive generosity, and his affable manners, made him the idol of the communities in which he lived, and have bound to him in every State of the Union hundreds of men, prominent in all the walks of life, who are better for having known him, or for the influence of his written or spoken word. His share of human defects he no doubt possesses, but of these, as of the reasons for his departure, it is not our business to speak. We are concerned only with the man into whose hands the infant University was confided, and who has nursed the tender charge until it has reached its present viable condition.

The seventy acres of land on which the University will grow were purchased under Bishop Keane, and the three stately buildings that grace the site were erected under his administration. A very great share of the moneys gathered for the Chairs, and all the incidental donations that helped to keep alive the good work, were given through his personal influence. In the interests of the University he has traveled over the whole land, has risked his life in a great railroad disaster, and visited Europe several times. The professorial corps is the work of his vigils and forethought, and the entire public organism of the University is owing to him. He has had able assistants, but the chief honor is rightly due to Bishop Keane.

In dealing with the professors and instructors he has ever been a courteous and refined gentleman; in his relations with the students a fatherly and experienced guide, an inspiring and elevating influence. The unction of his speech was noticeable in his manner, and no youth ever came in contact with this Catholic bishop without bearing away a spark of idealism, a love of virtue, and a horror of sin and meanness.

He found the University a hope; some said a velleity. He left it a fact. He found the corner-stone in the great Caldwell gift. He left a plant worth one million dollars, and an interest-bearing fund of some eight hundred thousand dollars. He found a Catholic community largely ignorant of the need or even of the idea of a University. He left ardent and intelligent friends of the work in every diocese—nay, in every city and town of the United States. It is said that in ancient times an innocent virgin was often walled up alive in the foundations of great buildings, that the sacrifice might make them eternal. The life of John Joseph Keane has been the cement of the Catholic University of America, and though it may have in the future distinguished names on the list of its administrators, there will be none, to use the words of our Eminent Chancellor, "more notable for zeal, devotion, and, above all, for absolute disinterestedness and self-denial than John Joseph Keane."

The best wishes of professors and students and friends follow him through life, and augur for him an abundance of spiritual peace, and a life of unbroken tranquillity of soul, in whatever station an all-reconciling Providence may assign him.

> "Thou art not gone being gone, where'er thou art,
> Thou leav'st in us thy watchful eyes, in us thy loving heart."

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